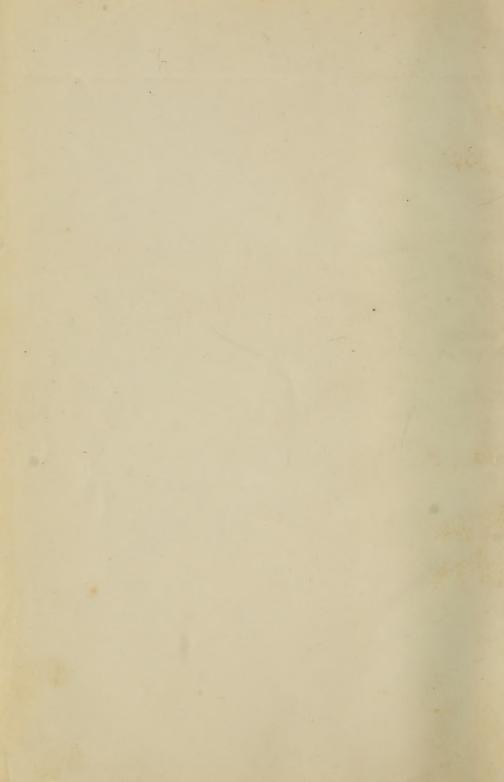


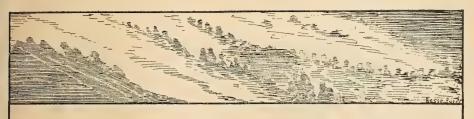
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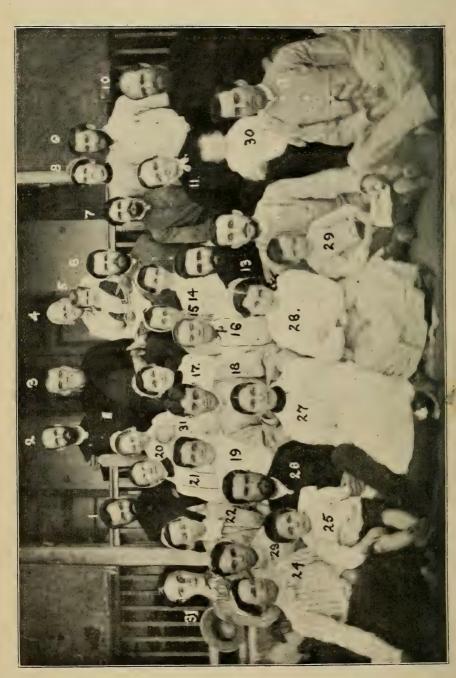
Those Millions Over There.

They wait, those millions over there; Our hope in Enrist they do not share; They wait for us to come: Their time of waiting seems so long For those who wait without a song to bless their cheerless home.

They die, those millions over there;
Our life in Christ they do not share;
They do not share;
While Christ hath died to save them all.
And wearns to save whoeen may call
on his sweet blessed name.

Then help those millions over there
The bread of heaven, sweet to share
Gad's sweetest message giveThat sins sad end is not the grave;
That Jesus died our souls to save:
He died that we might live.





J. Mrs. D. L. Miller, 5 Miriam Stover, 6 D. J. Lichty, 7 Dr. O. H. Yere-N. McCann, 11 Mrs. Lizzle McCann, 12 L. S. Long, 13 Adam Bbey, Judicer, 16 Sadle J. Miller, 17 Mrs. Gerttude Binnert, 18 J. M. Pitten-21 Bilza B. Miller, 22 Mrs. F. H. Bby, 23 E. H. Eby, 24 Mrs. I. S. Ross, 28 Mrs. Norrie Rerkebile, 29 Henry McCann, 30 Mary Blen

1 W. B. Stover, 2 Jesse Emmert, 3 D. L. Millt man, 8 Mrs. Annie Z. Hough, 9 J. M. Blough, 14 S. P. Berkebile, 14 Mrs. D. J. Lichty, 15 Mrs. ger, 19 Mrs. J. M. Pittenger, 20 Mrs. Mary St. McGann, 31 Mrs. Adam Ebey.



MAP AND FIGURES OF THE BRETHREN MISSION FIELD IN INDIA

By J. M. Blough.



NDIA, the land of the Trident, "the Wonderland of the East," is the home of the worshipers of 330,000,000 gods and goddesses and of 19,000 different castes of people. India is the central peninsula of

southern Asia and so cut off by mountains on the north as to give it the appearance of a separate continent extending southward into the Indian Ocean with the Arabian Sea on the west and the Bay of Bengal on the east. It extends through 29 degrees of latitude and 25 degrees of longitude, giving it an area equal to one-half that of the United States, but having the immense population equal to almost four times that of the United States.

By glancing at the small map at the beginning of this article you quickly get an idea of the shape of India and the location of its three largest cities, Calcutta, Bombay and Madras. The Brethren mission field lies along the western coast north from Bombay to the Gulf.

Now lay open before you the larger map of our field in the front of this Visitor and we shall attempt an explanation which we hope will make you better acquainted with our mission field in India.

As you look at the map you readily get direction by noticing the meridians and parallels, and distance by keeping in mind the scale, which is ten miles to the inch. The colored line on the map represents the boundary of our field as generally agreed upon at present. You know that in a mission land each society is supposed to work in its own field and amicably agree upon the boundary with neighboring missions. Along the coast in the west you see two breaks in our field. In the northern and larger section is the Irish Presbyterian mission, a much older mission than our own, with its center at Surat. southern smaller field is occupied by the Vanguard Mission, which has been here less years than ourselves. With these two exceptions our field extends from the Narbada river on the north almost to Bombay on the south, and from the Arabian Sea on the west to

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Khandesh and Nasik on the east, lying within the parallels of 19½ degrees and 22 degrees, thus putting it entirely in the torrid zone, and within the meridians of 72½ degrees and 74 degrees east longitude, which is half way around the world from the State of Colorado. Its greatest length from north to south is about 300 miles and from east to west 75 miles. Along the coast the land is low and level, but eastward it becomes mountainous. There are also plenty of rivers, as you see.

On the map you can easily find the six stations where your missionaries live, for they are underlined; also the four stations soon to be occupied marked with dotted lines. Several of these will likely be occupied before you read this. Along the coast on the B. B. C. I. R. R. the most northern station is Anklesvar, where live Bro. McCann's and Sister Quinter. Here is a boys' orphanage. Northeast from here on the Rajpipla railroad is Umalla, where Bro. Lichty's moved in January, 1905, and Sister Sadie Miller a few months later. Their home is two miles from the railroad in a small village. At the east end of this railroad is Nandod, the capital of Rajpipla State, where Bro. E. H. Ebey's will occupy soon. South from here on the Tapti railroad, thirty-eight miles east from Surat is Vvara, in Baroda State, where Bro. Ross's are living since last May. Southeast from here in the most eastern part of our field is Ahwa, in the Dangs, a very mountainous country. Here is where Bro. Stover's have chosen to locate in the future. Going west again to the coast on the railroad at the Purna river is Jalalpor, where Bro. Long's live. The boys' orphanage that was here in Bro. Forney's time has been removed. Right across the railroad east is Novsari, our largest town, where Bro. Forney's lived for a while. South by rail twenty-five miles is Bulsar, the oldest station, where Bro. Stover's and Sister Ryan located in 1895. Here is the girls' orphanage in charge of Sister Eliza Miller, boys' orphanage in charge of Bro. Blough and the industrial work in charge of Bro. Emmert. Bro. Stover lives in a rented bungalow and still has charge of the field work. Following along the railroad south of the Vanguard Mission field is Dahanu, right on the seacoast. where Bro. Adam Ebev's have been living since 1903. Here is the center of the medical work in charge of Dr. Yereman and Bro. Pittenger's. Just lately Bro. Adam Ebey bought land four miles east of the railroad where he will live as soon as a house can be built. In the southeast corner of our field is Vada. where Bro. Berkebile's will make their home soon.

In the southern part of our field, say south of the Vanguard Mission field, the Marathi language is spoken; in all the remainder it is Gujerati save in the mountains where it is a dialect, neither Marathi nor Gujerati.

Now let me give you a few figures of the field:

Population in 1901,	005,000
Area,	7,500
People to the square mile,	134
Counties and native States,	20
Towns and villages,	2,860
Missionaries,	26
Christians,	800
People to each missionary,	38,650
People to each Christian,	1,250

In India the whole population is included in towns and villages. No matter how much the houses are scattered over the country, they are still counted in with the nearest village. Generally when there is a population of more than 3,000 it is called a town, of which there are fourteen in our field. Over 20,000 there is but one, Novsari; 10,000 to 20,-000, three,-Bulsar, Nandod and Anklesvar; 5,000 to 10,000, three,-Vyara, Bilimora and Dharampur; 3,000 to 5,000, seven, among which are Hansot, Gandevi. Chikli and Bansda. Of the villages there are 150 with a population of more than 1,000, among which are Jalalpor, Dahanu, Umalla and Vada.

Of the 1,005,000 souls in our field but

a small per cent have yet had the opportunity of hearing the Gospel. Thousands do not know-have never seen a missionary-have never heard the name of Christ. Of the twenty land divisions half are practically ignorant of the Christian religion and in but five can we truthfully say that a fair effort has been made, and only a very small part of these five has yet been influenced by Christianity. Of the 2,860 towns and villages I dare say that in scarcely onefifth of them has any Christian work been done whatsoever and of this number there are less than two score which we can say are really occupied. In the other four-fifths no Gospel has been sold, no sermon preached, no visit from a missionary and possibly not from any Christian, There are Christians living in about fifty villages, but they themselves need to be taught and shepherded. What else could we expect?

You ask, What have our missionaries been doing all these years? Why is the Gospel not preached in these villages? Why are the people dying without Christ? WHY? Do you know the India mission has just completed its first decade? Do you know that almost one thousand have already been baptized? What locality in Christian America can show such a record where there is much to build upon and where caste, custom, ignorance, superstition and persecution are not arrayed against the seeker of the truth? These people have a long, hard road to come and remember they need our help all the way. True, there are twenty-six missionaries on the field, but nine of these are here just one year and only beginning to talk; eight are here but two years and still have much to learn; two but three years and three five years. What can we expect from such recent and scant planting? Then, too, much of the effort of the older missionaries went into famine relief and orphanage work, which was very profitable and really the only right thing to do at the time; the results are good indeed, but in this lies the explanation that as vet so few of the villages have been reached. An occasional trip to a village is not going to turn that village to Christ. People are not so easily turned from the ways of their forefathers. Notwithstanding all this, many other missions have had to work and wait much longer for the results which our India mission has already attained. Then, too, at the present time not very many workers are free to give their whole time to field work, but are engaged in medical, orphanage, industrial and educational work,-all of which must be done in every thriving mission and one that desires to build permanent and well. Our great need is native workers: these we are trying to raise up and train. May God give us success.

Possibly some one will say, Why have you undertaken to work such a large field? Really we have not; it simply lies open before us unoccupied and is beckoning us to come in, which we hope we may do soon. But listen! There is but one-two hundred and thirtieth part of all India in our field; and if the whole were divided equally among the seventy mission societies at work in India, we would then have less than one-third of our share in size and but one-fourth of the number of people we would be responsible for. That is, every other society, large or small, would have four times as many people in its territory as I have indicated for our own. So you see that we are by no means beyond what the Lord has a right to expect of us. Really I feel that we ought to make ourselves responsible for a much larger field, for there is still so much unoccupied territory in India.

O my dear brethren and sisters in America, here lies our field open before us and so few to go forth into it! Look at the large sections where the people cannot hear of Jesus,—no tongue to tell the glad tidings of freedom. Think of the two thousand villages which are without Christ and without hope. Think of the million souls that must hear the story of salvation through

the missionaries of the Brethren church! I hesitate and shudder when I stop to consider with the map before me. O these figures! What does God think of it? These souls weigh heavily on our hearts. How gladly would we go into every village in our field, but we cannot; there are too few of us. The work is too great; there is too much that must be done. I tremble in the responsibility, yet glory in the opportunity; I pray in our weakness, yet hope in our strength, yes, in God's strength, for it is God's work. What will we do? We will not retreat: we will stand by the Lord in turning India to Himself. As long as the Lord gives us life and strength we will do the best we can and give Him the best we have. Yes, by the grace of God we will conquer in His name. What will you do?

work is just begun; it needs much and it needs it continually; it needs what you have and we do not have: it needs more workers, consecrated workers, and it will need them right along. Think of it! Should the ministers in India do nothing else but preach every day to five hundred different people it would be possible for every person in our field to hear but two sermons in a year. to say nothing of the impossibilities in the way. Is this cause for discouragement and defeat? No, but for greater zeal and consecration. The work is growing and growing nicely, but we must keep on pushing and supporting it continually. The Lord is blessing us richly; let us press on faithfully. May God use us all to His praise and to the salvation of the lost.

Bulsar, India.

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STRONGEST ARGUMENTS FOR MISSIONS

By A. W. Ross.

1. There is a reflexive influence upon the individual and the church, worthy of all mission effort. There is many a man to-day that can attribute his present soul consecration and Christlike living to his interest in missions. Not a few are the churches to-day that can look back to the time that they were practically dead and were at sea to know what to do, when along came a missionary pastor who aroused in them a missionary interest and saved them from an untimely grave. Missions are a mighty force in the church for the displacement of church quarrels and for the uniting of all the forces on one grand object of love. Who is able to estimate the influence of missions upon our own church?

2: There is a real Satan, seeking the destruction of Church, Home and State. Every minute he is getting eighty-three heathen and a surprising number of Brethren's children to swell his ranks.

3. God Himself has taken the advance

and in marvelous ways opened the doors of the heathen world. Even now there are hopeful signs for speedy entrance into the long-closed lands of Thibet and Abyssinia.

4. In spite of efforts of criticism, endeavors to satisfy the hungry soul, and open hostility to the spread of Christianity, men are made to confess that they can find no fault in Him. A Hindu priest after being satisfied that no one would hear him, said, "Sirs, what you said yesterday was utterly unanswerable. I did my best to defend my own position, but I am not going to meet you again. What you said is so pure, so holy, so good, it appeals to the highest needs and desires of men that it seems to me as if it must be divine, must be true. At all events it is a better religion than ours. But, sirs, we Brahmans can't afford to let you succeed. We have got to fight you."

5. The Gospel of Christ is the one

mighty force for good in modern civilization. Gladstone said: "I see that for the last fifteen hundred years Christianity has always marched in the van of all human improvement and civilization, and has harnessed to its car all that is great and glorious in the human race." Even Marquis Ito, of Japan, gratefully acknowledges that "Japan's progress and development are largely due to the influence of missionaries." Japan has gone to school to Christians. The king of Siam says, "The American missionaries have done more to advance the welfare of my country and people than any other foreign influence."

6. The wisest and most influential men of the world not only sanction but encourage the propagating of Christianity as the regenerative force of the world. President Roosevelt, speaking of the results he saw among the Indians, said, "If men could realize but the one-tenth part of the work that has been done they would understand that no more practical work, no work more productive of fruit for civilization, could exist than the work that is being carried on by the men and women who give their lives to preaching the Gospel to mankind."

7. The learned and foremost men of the non-Christian faiths are made to confess the superiority of Christianity and are doing all they can to reform their religions and incorporate in them Christian principles. Listen to the leaders of the Brahmo-Somaj: "You have opened the path of India's regeneration. You are trying to win the heart of India by infusing into it the gospel of love and good will. The Bible which you have brought is an inestimable boon to the country, and the sweet and sacred name of your beloved Master, which has already revolutionized the world, is unto us a benefaction the true value of which we cannot as yet adequately conceive."

8. Christianity is the only religion that does not fling half the human race beyond the pale of God's saving grace.

9. Christianity is the woman's friend

and the only religion that lifts her to her rightful level. "In Asia woman has long found no welcome at birth, no instruction in girlhood, no love in wifehood, no care in motherhood, no protection in old age, and no regret in death. In Africa, sold for so many head of cattle, she has often been more brutally treated; and in Persia, loaded like donkeys, she could not easily be distinguished from a beast of burden. booed by caste, denied both freedom and society, counted as soulless, and both incapable of culture and unworthy of respect, she has been shut up in a domestic prison and treated as a slave for service and a victim for vice."-Pierson.

10. Christianity is the only religion that has ever been able to turn the world upside down and restore the true and original order, so that where men had "changed the glory of the uncorruptible God into an image made like unto corruptible man, and to birds, and four-footed beasts, and creeping things...

. . who changed the truth of God into a lie, and worshiped the creature more than the Creator," and became the slave of his own lusts, he has once more asserted his supremacy of conscience and regained dominion.

11. All men are worth saving. The Anglo-Saxons are not the only people in God's sight. However, we sometimes act and talk about missions as if we claim the exclusive right to those heavenly mansions. We are quite sure that God created us-we who only a few centuries back were barbarians,-but as to the rest of the world-well, God will take care of it. But God so loved the world-India and China as well as the United States-the whole world He so loved that He gave His only begotten Son that whosoever believeth on Him should not perish but have everlasting life.

12. The Gospel in itself is worthy of our best efforts. It is the "power of God unto salvation." To believe in the efficacy of the Bible is to believe in Christian missions. It is the only re-

ligious book whose believers invite and seek the reading of its sacred pages. Studied in the darkness of heathendom we are struck with its sublimity, simplicity, and perfectness. Rammohun Roy, founder of Modern Reform in India, makes the following admission: "The consequence of my long and uninterrupted researches into religious truth has been that I have found the doctrines of Christ more conducive to moral principles, and better adapted for the use of rational beings than any other which have come to my knowledge." When Dr. Duff opened his school Rammohun Roy recommended that its daily work be commenced with the Lord's Prayer, declaring that he had studied the Brahman's Vedas, the Muslim's Koran and the Buddhist's Tripitaka without finding anywhere any other prayer so brief, comprehensive and suitable to man's wants.

13. "We cannot but speak the things which we have seen and heard." It is hard to conceive of a Christian filled with the love of Christ, and an intelligent knowledge of the needs of the world and still inactive as to the spread of the Gospel. It is incompatible with the life of Christ, His teachings, the efforts of the apostles, and with the lofty and exclusive claims of Christianity.

14. Commercialism and western education are fast breaking down the strongholds of heathendom and at the same time opening wide every avenue for the influx of infidelity, non-religion, and immorality. Education of itself cannot save. Well may the noted Hindu say, "I fear for my countrymen that they will sink from the hell of heathenism to the deeper hell of infidelity."

15. The world needs Christ. There is scarcely a single thing that makes for righteousness in the life of the non-Christian nations. No public opinion condemning sin and vice. Day in and day out, no exhortation or instruction as to the higher life. Debasing and destructive superstition runs rampant through the land and finds many a new-

born babe as its victim. Idolatry so low that in India to-day there are many of the educated that are ashamed to be found among the worshipers. The foulest cities of Asia are its most sacred places,-Mecca, Meshed and Benares, "A man can be an orthodox Hindu and treat his fellow-men as if they were dogs; a man may be an orthodox Mohammedan and believe he is justified in killing unbelievers; a man may be a Buddhist and at the same time be an adulterer." Hon. John W. Foster, by invitation counselor for China, in making treaty with Japan, says, "The teachings of Confucius, among the wisest of non-Christian philosophers, has had unlimited sway for twenty-five centuries: and this highest type of pagan ethics has produced a people the most superstitious and a government the most corrupt and inefficient. Confucianism must be pronounced a failure. The hope of the people and its government is in Christianity."

16. Missions pay. The fruits have been plenteous. The past century has been one great witness of the redeeming power of the Gospel. If nothing more were accomplished than the alleviation of sorrow and pain a great work would be done. But it has been far more than that. It has reached the very soul of the social fabric and the deepest recesses of the individual heart and lifted them into a spiritual sphere worthy of our deepest regards and help. A former governor of Bombay said, "Whatever you may have been told to the contrary. I assure you the teaching of Christianity among the Hindus and Mohammedans in India is effecting changes, moral, social and political, which for extent and rapidity of effect are more extraordinary than anything you or your fathers have witnessed in modern Europe." When James Calvert went to the Fiji Islands his first duty was to bury the remains of eighty victims of a cannibal feast. He lived to see those same men who took part in that inhuman festival gathered around the Lord's table. In 1835 there

were no converts. In 1885 not an avowed heathen was left. One thousand three hundred and twenty-two churches and preaching places, over three hundred native workers, and out of a population of one hundred and ten thousand over one hundred thousand were attendants at services. Last year they contributed \$25,000 for the spread of the Gospel and are caring for themselves. The natives of one of the New Hebrides raised the following to the memory of John Geddie:

When he landed here in 1848 there were no Christians; when he left here in 1872

there were no Heathens.

We might go on and tell of the wonderful results in Tahati, which was pronounced impervious to Christianity; and now is sending out hundreds of workers to other islands; in Hawaii, where a nation was saved from extinction by missions, and has placed her in the ranks of Christian nations; in Uganda, in Africa, where in spite of persecution, insurrection, murders of missionaries, there is now a Christian community and a spiritual atmosphere worthy of our study and utmost respect; in many

places in India, China, and New Zealand, in all of which there has been a mighty power for good.

17. Christ has said so. Even if He had not given the command we would be under obligation to evangelize the world. But it is the desire of His heart. it is according to His purpose (Matt. 24: 14). It is what He came for, it is what He died for. If He had never intended the Gospel for the heathen He never would have said, "Go into ALL the WORLD." We don't find commands in the Bible for the simple purpose of eliciting arbitrary obedience. Back of every one there is a divine spiritual principle. Marching-order-men are not the best missionaries nor the best supporters of missions. But the men who have a heart full of love for a lost world and who go not only because Christ has told them to: but also because the world needs them, and they have within them a longing desire to bring to them that which will satisfy their wants. Missions are outward expression of the power of the Gospel on our own lives, the measure of our interest in the world, and evidence of our love to our Lord and of our judgment of the Son of Man,-the Savior and Redeemer of the world.

* * *

ROUND ABOUT BULSAR

By W. B. Stover.

If you would like to come and see us, come on, but please tell us beforehand, that we may meet you at the station. India railway stations are usually shady and inviting places, and if the train is late, we will just wait till it comes. Leaving the station, let us go down the road, past where we first had the orphanage, past the Anglo-Vernacular school, where six of our boys are now in attendance and doing well, and turn to the right. The road bends, and we walk up onto the tank, or reservoir, and on

its edge stand viewing the several old Hindoo temples on the other side.

At the crossing of the roads, let us wait a minute. Here many people stop and talk as they come and go. Especially Mahomedans, and the lower Hindoos. At this crossing of the roads are big shade trees, and there we often take a few of our boys and have openair preaching.

On the map, going now straight north, we at once come into the town, and on both sides of the street are houses built



At Bulsar.—Showing Spring Wagon Sent by a Few Friends in United States. Bro. Stover and Wife in Front Seat; Bro. Miller and Wife in Back Seat. Sister

Stover and Bro. Miller are not Seen Because of Shadow of Canopy.

in the Indian fashion, closely crowded together, and with very small and stuffy rooms.

At the place of the second round dot, we sometimes preach, and here the picture was taken, looking north. We stand by the lamp post, and the people gather round, some listening, and others talking meanwhile about whatever they like, as the preaching goes earnestly on.

The third mark along the way is the place of the old post office, before which we have often held public meetings Sunday afternoons. The post office has since come into the vicinity of the three school buildings.

Going on northward, we pass through what we call the bazaar; on both sides of the street are houses of Hindoos, with little stores and temples many. At the Four Roads, the busiest place in Bulsar, we will turn to our left, and pass the government hospital. Opposite the hospital we often go preaching.

At the next corner, we turn again to the left, where, opposite the market, a few of our Christians live in rented houses. Before their homes we often have street preaching.

Coming back to the crossing of the roads, where we were before, let us go up the other way, south, and see the old house we first lived in when we came to Bulsar. Our friends, the Laperson's, live there now. Just beyond is the house where we stay now. Let us go in a moment, and Mary will get us a cup of tea before we go farther.

Those three triangular marks represent the three schools near, and the larger one is the high school, where 150 boys are enrolled. That ought to be our "Mission High School," but it is under Parsee management now. Parsees are good friends and splendid neighbors—but not yet Christians.

By the court buildings we pass, and on the left is the compound with the buildings of the railway quarters, while on the right is a dharamsala, or free rest house for travelers, as we walk out the Dharampore Road.

Next is the cemetery, a quiet well-kept little plot with a high wall all round it, it being the only cemetery be-

tween Surat and the suburbs of Bombay. And then we come to the orphan buildings and the Mission Home. They are all busy, but we can take a little peep over the place and nobody know.

There in the carpenter shop is Jesse Sahib with the boys. He likes his new machinery exceedingly well. And Bro. Blough has that class of boys in yonder recitation room. Hear them answer his questions! And that is Eliza's quarters. She's sure to be there somewhere. And Anna and Gertrude, they are sure to be busy at something,—for there's lot of work in an orphanage. As we expect to spend to-morrow here,—quick, let us be off! The girls are shouting salaam! Yon can't do anything on the sly in this locality!

On out the road we cross the railway and come to Maijipur, a little embryonic Christian village, where a few of our native members own the land, and live in their own houses. Burie will insist on our taking some chowpatti, but we want to go down to the river to see the place



View of Bulsar.—Near the Lamppost, Where Street Preaching is Held.

of baptism, where they and a lot of others have been "buried unto a new life." A beautiful spot this, as if made to order. May the thousands find it a place of blessing.

Now come back to our house, and while supper is coming, let us talk. Here are Father D. L. and Maiji waiting too to see you.

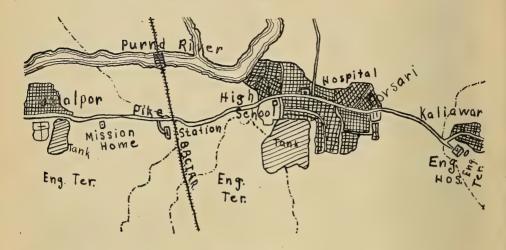
In Bulsar are 10,600 people, census



Railway Station at Bulsar.—Shady and Cool.

1901. Hindu, 8,050; Mahomedan, 1,500; Parsee, 1,000 and Christians, 50. There are more, but this is the caste report, as I get it from the courthouse. The new church? Well, it isn't built yet, but on the Sunday that the lesson was on the Rebuilding of the Temple, Oct. 22, it was suggested to the Brethren assembled, and all thought that we should try to build a meetinghouse with our own money! We may find it too much, but we intend to try,-all hands at the bellows! Pray for us. And, O, this work! Pray that the Lord may direct us all to His own, His very own glory! now, supper is ready.





ROUND ABOUT NOVSARI

By Effie V. Long.

One hundred and fifty miles north of Bombay, and twenty miles south of Surat, on the B. B. & C. I. R. R., is the town of Novsari. It is near the center of territory of the Brethren Mission. The country round about is generally level and there are no mountains to be seen. It does not appear like prairie land, however, for there are scattered trees and brush, except where the little fields are cleared for tilling. The land is not unusually fertile, yet with care and plenty of rain, good crops of jewar, cotton, rice, sugar cane and castor beans are produced. A small river flows near by on its way to the sea, seven miles away. It is navigable for small boats only, and when the tide is in, they unload at the pier.

Novsari is in neither of the two talukas or counties (Jalalpor and Chickli), in charge of the mission at Jalalpor, and yet it is so near the border of each, and is so much larger than the towns which are the county-seats of these two talukas, that it becomes the market for all the country round. The country roads are narrow, having only one track with very deep ruts, but there are several government roads or turnpikes leading into

Novsari. These pikes are shaded by trees on either side.

The station of the B. B. & C. I. R. R. is one mile west of Novsari. This is the main railroad line on the west coast, north from Bombay. Ten passenger and four freight trains, daily, pass Novsari station.

One-half mile west of the station, and on the turnpike, is the little town of Jalalpor, of 2,000 inhabitants. It is the county-seat of Jalalpor taluka and has a nice new courthouse in building, costing \$11,700. The mission bungalow is between Jalalpor and the station. In



Novsari.-Railway Station.



Novsari.-Court House Building.

this county are 77,000 people, and in Chickli county, which extends southeast from Novsari, there are 61,000, making a total of 138,000, not including Novsari with 21,450. For all this population, there are only two missionaries.

A town in India has a much larger population than it appears to have, for people live in such crowded quarters. In ten years, from 1891 to 1901, Novsari increased her population from 16,276 to 21,450. Of this number, one-fourth are Parsees, but they really occupy half of the town, for they dwell in larger, nicer houses. There are half as many Mahomedans as Parsees, and the remainder, 13,500, are Hindoos.

Although India is under English rule, still, many parts of it are owned and ruled by native kings. So Novsari is not in English territory but is under the Gaekwar, or King of Baroda, and is one of the four capitals in his dominion. It is in the extreme southern corner, so is bordered by the English territory on two sides.

Novsari has two libraries. One is Parsee and has 6,000 volumes, in three languages. The other is built by the Baroda government and has some fewer books, but a nice large building, called "Luxman Hall." The daily papers are found in these libraries.

The Gaekwar government has established one hospital in Novsari, to which at present, come about one hundred patients per day. There are five licensed doctors practicing in the town, but no graduated M. D. One-half mile east of town, near the little town of Kaliawari, is the hospital of the English government. The courthouse has been removed from here to Jalalpor so the town has lost its importance and the hospital is very little used.

Novsari has twelve schools; girls' and boys' schools being separate. Some are government schools and others, for one sect or religion. There is one for Parsee girls, one for Mahomedan and one for Hindoo girls. Cooking, embroidery and music are also taught. A few Parsee girls are studying English at home. Many boys learn English. In the Parsee school there are 700 pupils. English to the third standard and the Parsee sacred books are taught. From here boys enter the English high school, and get

ready for matriculation. The high school has about 200 boys. In the different schools four languages are taught—English, Gujerati, Marathi and Urdu.

Such are our surroundings, briefly given. We wait patiently till these lost ones, too, shall know the Lord.

Jalalpor, India.

* * *

ROUND ABOUT ANKLESVAR

By S. N. McCann.

Anklesvar taluka or country contains one hundred and two villages with a population of about 70,000; of this number the town of Anklesvar contains 10,000. Although we have lived here since 1900, only a very few of the nearest villages have been visited. The Raj Pipla State presented the more open door and all our energies outside of orphanage work have been directed there. The field here is practically a new one as far as mission work is concerned.

One of the first things in the early morning that attracts one's attention is the ringing of a number of large gongs and bells. This is also heard every evening, with confused noises of drum. fife and human voices. The bells remind one of the church bells at home. except that this is an everyday affair, morning and evening. A bell is just now ringing-five o'clock A. M. It is located in a nearby temple of the worshipers of Shiva, or Mahadev. Anklesvar contains six large temples, that support priests of Shiva, and any number of small temples and shrines that are visited every morning and evening. sides these public places, many, if not every devout Hindu has one or more shrines in his house. You find these along every roadside and in almost every field.

Shiva or Mahadev is worshiped more than any of the Hindu gods in Anklesvar. The temple of Mahadev or Shiva contains five idols called the Punchat. These idols are Mahadev, or the Linga; Mahadev's wife, Parbuttie; their son, Ganapati; Hanuman, the monkey-god; and Anandi, or an image of the sacred bull, Mahadev's servant or angel, upon which he rides. Anandi always sits outside, facing the front of the temple. No one can enter a temple to worship without first bathing, and no worshiper can touch either of the sacred images without first washing all his clothes or wearing only silk.

The names of the three larger and older temples of Anklesvar are Markon Dashwer, Akrudeshvar, and Mahdave



Anklesvar .- Street Scene.

Nath. Anklesvar derives its name from its oldest temple, Akrudeshvar, and is pronounced as though spelled, Unkelesh-wer. Anklesvar has six small Jain temples, supporting priests and ringing bells morning and evening. There are a number of shrines dedicated to Ram, supporting priests. There is one large

and very old temple of Marayan, and one of Padupuntha. There is one temple for the incarnation of Samlaji, and his Guru, Achaji. There are five or more temples dedicated to goddesses without priests,—two temples to the smallpox goddess. The low caste people have a temple, not being allowed to worship where the other people worship. There are three temples to Krishna, five to Vishnu—all this means a temple and priest to about every two hundred Hindus, (high caste), and if the twenty-five or more small temples are counted, we have a place of public worship to every eight people.

There are about five hundred Bhils and Talavias, and about one hundred and fifty low caste, that are not privileged to these temples, but they have shrines of their own where they worship. At dawn of day, in the evening twilight, and at noon, from eight mosques you can hear the call for prayer. When the hour for prayer comes, the devout Mahomedan, oblivious to all surroundings, falls upon his knees, bowing his face to the ground in worship. Eight mosques means a place of public worship for every one hundred and eighty-eight Mahomedans; besides, they venerate the graves of their honorable dead, making many graves places of worship. At many graves, every week incense is burned and prayer is offered. They have big festivals in honor of their dead at certain seasons of the year. The common people among them believe that some of their ancestors were giants and this belief is strengthened and kept alive by a number of whited graves from eighteen to twenty-four feet long.

There are about three hundred Parsees in Anklesvar. They have their sacred fire-temple in which the fire is never allowed to go out. At sunrise, at sunset, and whenever a fire is lighted, the devout Parsee, unconscious of all about him, bows in worship.

When this stronghold of idolatry is considered, and we add to it yet the number of holy days, religious festivals and feasts, and then bind it together

with caste ties,—ties that are stronger than any secret band of brotherhood, we can well realize that rapid conquest to Christianity is impossible. Indeed, but for the promises of God we would give up in despair.

Then here in Anklesvar, with a population of only ten thousand, there are four shops where English liquor is sold, four shops where toddy, or the fermented juice of the palm is sold, and two where opium is sold, and one where Ganja, a benumbing, brain-maddening drug is sold. That means eleven licensed shops to help the low-down to get lower, the sinful to get more sin-



Anklesvar .- Street Scene.

ful,—and that all for revenue for a Christian government.

We Christians have no place of public worship in all this idolatrous town. Whatever preaching is done must be done on the streets or in our orphanage. A fairly respectable place could be put up for preaching at a cost of five hundred dollars. I believe it would be good to have such a place. Some people who would not listen on the street might become respectable hearers.

Besides all the public and private places of worship there are seven religious rest houses, or dharmasalas in Anklesvar. These are places where any person belonging to the religion of the rest-home may come at will and find

shelter without cost. The last one built, a Musselman dharmasala, cost twelve thousand rupees, or four thousand dollars, and is not yet complete, but will be completed as soon as more funds are ready. And then the religious wells. watering places, and traveling priests all bind and knit these people to their religion so that nothing but the power of God can effect them. With all these religious influences, there is yet the most sacred river of India only four miles away. The mere sight of its waters absolves from all sin. The sacred Nerbudda is visited many times a year for absolution and worship. Almost every death calls upon the people to carry their loved one to its sacred waters for bathing and burning.

The condition of Anklesvar is only a fair index to its surrounding villages. Some of the villages have proportionately more idolatry, while some have less, yet all are bound to this idolatrous worship.

Considering the little that has been done, we feel that the Lord is working on these people. To reach them means time, tact, patience, prayer and long-suffering. They need the Gospel but they do not want it, and will not have it unless a stronger than human power is exercised. Oh, that we may be God's agents to do a little good!

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ROUND ABOUT DAHANU

By Alice K. Ebey.

Dahanu is the county-seat of Dahanu taluka. It is seventy-eight miles north of Bombay and forty-seven miles south of Bulsar. Dahanu is by the sea, two miles from the station, Dahanu Road.

Here, near the station, we have lived in a small rented house for about three years, striving if by some means some of these souls may be brought to Christ. The name of this village about the station is Malyan. Here live peoples of different habits and tastes and religions—Christians, Mahomedans, Parsis and Hindoos, high and low. Yet these people dwell together with only an occasional quarrel and sometimes a battle of words at the Police Station.

At first the people feared us. The children ran away to hide, women shied away and many men tried to avoid us. But by and by they learned that we had not come to rob them or to impress them into our service and now nearly all are friendly and some are quite familiar and almost daily callers.

The language is sadly corrupted. Some speak good Marathi, a few pure Gujerati, but most of the common people speak a mixture of the two and mingle with it Hindustani. This makes the work more difficult and yet the souls are to be saved.

Chatu, one of the married orphan boys, sells Gospels and tracts at the railway station and thus the Word is disseminated among the reading classes. But a host of the people in this taluka are unable to read, so they must be taught orally. Three or four Christian teachers go out daily among the villages in order to reveal the truth to these untaught minds.

The medical work has grown under Dr. Yereman's direction. It is hoped that the location by the seaside may be secured where buildings can be built and the work become more and more an evangelizing agency.

There are 133 villages in Dahanu taluka, but many of them are divided into small villages of a few houses, so that much of the work is house-to-house visiting and personal teaching.

Masoli is a typical village of this sort. The bari people live in one ward. They are farmers and in these years of scar-



At Dahanu.-Some of Dr. Yereman's Patients.

city are poor. A half mile farther on live only dherds, a Gujerati outcaste people who are greatly despised by caste people because they eat swine's flesh and dead animals. Nevertheless, this seems to be a prosperous little village. Most of the men are house-servants in Bombay and the women make baskets and mats of bamboo splints. These people are usually ready to listen to gospel songs and stories. Two or three scores of dirty-faced, naked urchins are always ready to greet us. A high caste fellow once said, "It's very strange that God should bless so base a people with so many children."

On a little farther is the ward of chamars, tanners, quite separate and yet a part of the same Masoli. They are Marathi people but their language is affected by the Gujerati.

Then half a mile farther on lives Jagoo, Paetel, the village headman and his caste brethren. They are kurnbis and well-to-do farmers.

Wardkaon is a mitna village, where the thrifty, exclusive mitnas made a good living by farming and fishing until "hard times," by reason of the famine, came, when they lost their fields by borrowing money from the usurers, who took advantage of their ignorance and poverty. Now their village is nearly deserted, for the mitnas have rented a few fields here and there and scattered out. Necessity has compelled them to break away from many of their old customs and though they lament their lost homes and ancient glory, yet the hand of the Lord may thus prepare the way to bring in Christ's salvation.

There are other villages of mixed population. Seven miles north on the railway is Gholvad, where we have a large, interesting school among the outcastes. South at the first station, Wamgaon, are a number of Mahars, low-caste Marathi people who manifest considerable interest.

East of us are the foothills of the Western Ghauts. Here, in the jungles among the hills, live the simple varleys, who were once warlike, but now being deprived of arms, they have become a peaceable, hard-working people. They farm, hunt and cut timber and are scat-

tered through the jungles, with here and there two or three houses hid away among the brush, accessible only by rough footpaths. At first they seem timid, but are usually ready to be taught when ouce their confidence is gained.

We are looking forward to special work among these simple children of nature. We have bought a small tract of land on the bank of the Kardoh river and in a few months we hope to be living nearer the homes of these interesting people. An immediate harvest can scarcely be hoped for, but patient, diligent teaching, through the Holy Spirit, will change them into a people of God.

Pray for the Lord's seed-sowers as they sow the good seed round about Dahanu, that among these idolatrous, ignorant, sinning hearts some seed may fall upon good ground, and in due time bring forth a bountiful harvest.

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IS THE DOCTOR NEEDED IN THE MISSION FIELD?

By O. H. Yereman, M. D.

For many denominations and missionary organizations, who have been engaged in the work for many years, this is an old question, answered and settled long ago; but for those who have developed foreign missionary work only recently the question is still in its theoretical stage.

What is there in the foreign field to require the use of physicians in mission work? Answering this in a general way, I would say, The same things which caused Jesus Christ to exercise II healing powers. But, being more particular, we find the following conditions: First, there is sin, filth and their consequences—disease. Second, the people are ignorant and superstitious. Third, many of the practices of the native medicine man are very injurious. Fourth, competent physicians are few and far apart.

I. Low standards of morals, early marriages, and numerous vices continued from generation to generation have decreased the resisting power of the people against disease. People frequently die from trifling ailments, or at least what would be considered as such with us, on account of this lack of resisting power. The native mode of life is also an important predisposing cause.

They go barefooted, sit, eat and sleep on the ground, and thus many germs and parasites have the opportunity of gaining admittance into their systems. The houses they live in are poorly built for ventilation in the hot season and for protection in the cold weather. All over the land the people crowd themselves into little huts for dwelling houses, and often one single, close room is the sitting, dining, as well as bedroom of fifteen to twenty persons, besides the family cow, bullocks, goat and chickens. In the cities, the houses are crowded up one against the other, and rent being high, conditions of overcrowding are worse yet than what I have just described. Is it a wonder, then, that these people are mowed down like grass by such diseases as cholera and the plague? Famine also leaves its traces on most of its victims, by debilitating, chronic diseases, which sap away their lives.

II. When a person falls sick, among the lower classes, the prevalent idea is that he has displeased the gods and is possessed of an evil spirit. Hence they consult their "bugget," a semi-religious teacher. This worthy must have a chicken or goat brought to him, which he sacrifices to the god, who in turn in-

forms him whether the person in question will get well or not. The "bugget" also prescribes what steps are to be taken for recovery. It may be the tying of a string around the arm or leg, the applying of a seton, which creates an open, running sore, or even branding with a red hot iron. In fact the use of the red hot iron is so common in many localities that you can hardly find a single person in the entire village whose body does not bear the marks of this cruel custom.

III. Among the better classes, when they get sick they go to the "Vayid" for medicine. These persons utilize leaves, barks and roots, usually found in their vicinity. These the patient makes into an infusion, or the medicine man himself powders them and mixing them with honey makes them into large pills which the patient is ordered to take. A common saying which these Vavids have invented is that the white man's medicine will not do for the Indian brown-"it is too heating." This idea has become so widely circulated that it is believed as an actual fact by most of the people. Another superstition for which the Brahmins are responsible, and which acts as an obstacle between the medical missionary and the people, is that by taking European medicine they become defiled, because of the water the medicine contains. overcome this objection some missionaries resort to the use of powders, but fortunately we did not have much trouble with it. I kindly but firmly informed those who wanted powder medicines that I knew what was best for them and would prescribe the indicated remedy whether it be a powder or a These conditions necessitate our first educating the people to taking medicine. Many of them, specially the farmer class, know practically nothing of what can be done towards relieving pain and suffering.

The native Vayid goes through no course of study for his doctorate. He usually picks up some information about

the use of roots and herbs from here and there, and then sets up to doctoring people. Some of them seem to be quite successful in a certain class of cases. but many of them do a great deal of harm. It is reported here that a Vayid of our town killed his own child by giving him medicine which proved to be poisonous. Just to-day two patients came to me who had been treated by native doctors. One had been given croton oil to rub on his forehead to cure a headache. When he came to me this morning his forehead was severely inflamed and covered with pustules. The other man had had some irritating oil rubbed on his arm. The result was an extensive swelling as tense as a football, which has resisted all sorts of treatment for the last five days.

IV. In this entire taluka (county) and the adjoining native State, containing between 125,000 and 150,000 people, there is only one other man who is at all qualified to practice medicine. He is what is called a hospital assistant-one who has had experimental training in some institution or hospital. persons are usually simply limited to a medical practice and do no surgical work. But there are many persons coming to me for both medical and surgical treatment from other counties far and near so that the field of a properly qualified doctor is a very large one. Do you think a Christian doctor can do some good in such a large field? The opportunities indeed are many. Many come and fall at the doctor's feet and worship him. Many more call him their "Ayibap" (mother and father), and beg of him that he should give them good medicine. The doctor is invited into homes where no one else is mitted. Last year there were 7,999 individual cases which came here for treatment. As many of these returned one or more times for treatment, 15,-152 prescriptions were filled in treating them. Coming in contact with so many people means exerting a Christian influence over them, and although we

may not be able to see direct results, we hope that it may be like bread cast upon the waters, which will return many days hence. There is also the great pleasure derived from being of service to the missionaries, not only of our own, but also of other denominations. Just now I recall ten different missionaries of the latter class who have received treatment from my hands. As for our own missionaries, almost all of them

have received medical attention at some time or other during the last two years. I have also beeen consulted by a number of other Europeans, government officials and persons engaged in other pursuits. All these present excellent opportunities for the mission doctor. To be able to relieve pain and suffering is grand indeed, but to be able to add the message of love and salvation is grander still.

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A HAPPY WOMAN

By Nora A. Lichty.

About eighteen summers ago, in the little Indian village of Pora, the subject of this sketch was born. Her childhood days were spent as other Bhil children spend them, in the dust and dirt. Her parents being farmers, she led a farmer girl's life. As soon as she was old enough she helped with the little cooking, and during the sowing, weeding and reaping time, her days were spent in the fields. Without the bother of school, or etiquette, or clothes, she "just growed."

Rava was married when yet a child, though she was not required to live with her husband for several years. The husband was converted under Bro. Mc-Cann's preaching, and was later employed as a teacher in the orphanage school at Anklesvar. Several months from this time he brought his wife, Rava, to be with him in his home. This was about a year and a half ago.

When we became acquainted with Rava she was a raw heathen,—in faith, in her dress, in her jewelry show, in smoking, in superstitions and all.

She was not in Anklesvar long until she quit smoking, but as is so often the case with a heathen soul, she could not get the consent of her mind to be a Christian. She was, however, always ready to listen and to talk on the subject of religion.

Iccha, her husband, taught also in a night school in Anklesvar, and she was one of his pupils, but she did not get farther than to learn her letters.

Last January when we came to Vuli, Iccha and Rava came with us. Often we talked to her about becoming a Christian, but there was always something to hinder. Had we consented to her coming, "just as she is," she might have come sooner, but this we could not do. Rava hesitated. She said, "If I take off my jewelry and become a Christian, my people will disown me, and never let me come home." That means a great deal, for the people of India take great stock in the opinions of their relatives. Again she said, "Everybody will think that I am a widow. How can I do it?"

We always insist that the jewelry must come off. First, because it is scriptural. Second, as long as they wear this jewelry there is no mark of difference between them and the heathen. Third, for modesty. The Bhil women wear the sari, a skirt, and a short bodice with half sleeves. The sari is doubled from end to end and thrown over the head with one corner fastened at the belt. The skirt is rather long, and the bottom is drawn up and fastened at the waist, thus giving a bloomer-like appearance, and leaving the legs bare



Love Feast at Vulia.—House in Which D. J. Lichty's Live. Communicants Sit on Ground Using Leaves as Plates.

to the knees. As soon as the rings come off, the skirt is let down and the sari is arranged as an outside skirt, for they then feel ashamed of the exposed parts of the body. Fourth, the Bhil women do the dancing for the Bhils, and with the ankle rings they make a sound they all love to hear, beside keeping time to the music, however crude. As long as they wear these jewels they dance, but put aside these and the charm of the dance is gone.

Only a few months ago decision day came for Rava. Jewelry, superstition, heathen custom, all must go, she declared, as she decided for Christ. And then her Christian husband objected! He insisted that the custom was very long established, and said, "If I allow her to put her rings off, her people will say that I do not love her." A man's love for his wife is measured by the amount of jewelry he puts on her. They are a sort of a wedding ring!

Well, we had a talk with Iccha, and showed him the way of the Lord more perfectly, and then left him to think about it, and talk with his wife. They settled it. About nine o'clock that night they came to us to have the rings removed. This was Saturday night. She endured the process patiently, for these ankle rings are great, heavy brass things, and in removing them the blood is often drawn, and the ankle bone bruised.

But next morning she came to church, her clothing arranged after the modest fashion of the Christian women, and her face radiant with happy smiles. And when the appointed time for baptism came, Rava answered all questions as to her faith and belief, clearly and to the point, thus showing that she knew what she was doing, and was ready for the new life of a Christian.

Since her baptism she has been a womanly little woman. Often she

comes to us and talks about the different things that pertain to Christianity, and the Christian life. Of course, it is like talking to a little child. Her faith and belief are so simple, yet she is firm in what she does believe.

God has entrusted to her care a little boy of about six months. She is indeed a little mother to him, and always brings him along to meeting, and feels the responsibility that is resting upon her because of the child. How very much are all we blessed who put our trust in the living God.

Vuli, India.

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GIRLS' SECRETS

By Eliza B. Miller.

Shivli.-Come on, Fumti, let us sit here on the veranda for a little evening talk. I have been thinking about so many things that have happened since we came here, and about the many things that come to us every day. Have you ever thought about it that you and I are the only big girls left in the orphanage among the many who came in 1900? Just think of the girls who have gone out within the last three years,all our old associates! Let us see how many there are:-three at Dahanu, fourteen here at Bulsar, one at Jalalpor, one at Vyara, two at Anklesvar, six in Rajpipla and one, our dear Shivli, in heaven. Twenty-eight girls have gotten married within the last three yearstwenty-eight new families begun. You and I ought to be married, too. You are engaged and so you can be looking forward to the happy time when Mita finishes his school work and his industrial training and you will be married and have a nice little home of your own like the rest of the girls who have gone. Poor me, what will become of me? Who knows? I don't, but I am sure the Lord does. I am not even engaged. When I think of all who have gone out, and then all of these younger than myself who are engaged, I just get . the "blues."

Fumti.—Getting the "blues" won't help matters a bit, I can tell you. Why should you feel bad that you are left? This is not a bad place in which to

stay and you know you are welcome to stay. Everybody is so kind here. Besides, you do not know on what day a nice young man might come along and choose you, and you could be engaged and married in the same day. It is not always those who have been engaged the longest who have the brightest hopes. Look at Dava, Chitli and Raju. They came about the same time you and I did, and they were with us until just a few months ago. They were happy and cheerful and worked well. None of them were engaged until one day all three were called to the office for three fine, young Bhils had come to find for themselves wives. In the morning all three girls were engaged, at eleven they were married, and at twelve thirty they were on the train ready to start to their new home in Rajpipla. What better than that would you want? Your chance might come to-morrow. Who knows? You do not and I do not, but the Lord does. Now look at me. I have been engaged almost two years. I am not married vet. Munnie was engaged the same time I was. She has been married almost a year already. There is She has been engaged three years and is not married yet. Really you have as much chance to get married as we who are engaged.

Shivli.—Well, I just feel that nobody wants me since Ramji acted the way he did. I thought all the time he was going to have me when one day he



Bulsar.—Fifth and Third Grade Girls in Bible Class Studying the Life of Christ and the Life of Paul—Two Classes.

wrote and said I did not need to be telling people that I was going to marry Ramji for he did not want me. Now he has gone and chosen Munchi. I do not know why he should have taken her for she never pretended to want any one. Of course she is in the fifth grade and I am only in the first. I am much blacker than she, too, but then I'd just as soon be black as to have smallpox marks all over my face like Munchi has. Besides I am no blacker than Ramji.

Fumti.—It is not always the ones who pretend, my sister, who get what they want. You know that you and Duri and Kumri and a few others like you always look so smily at the boys, thinking, I suppose, that you can win them in that way. None of you have been chosen yet. But look at Munchi, and Gunga and Amba for example. They always walk straight along and attend strictly to their own business. In chapel you never see them casting eyes towards the

boys' side. They have been chosen. Do you see why? Gunga sits at the end of the row next to the boys' side. Across the aisle from her sits Hajuri on the boys' side. When Hajuri went to ask for a girl he chose Gunga. When Gunga was told that Hajuri had chosen her she said she did not know him. She was told that he sat just across from her in chapel. Then she said she did not know him because she did not look that way.

Shivli.—You can talk very well, Fumti, for you have a brother to help you. My brother is at Anklesvar. If he were here I am sure I should have had some one before this time, perhaps I might have been married; for you know our brothers look after us. I am sure that your brother said nice things to Mita about you, for your brother and Mita are good friends.

Fumti.—You will get married and there will be some one for you whether

you have a brother at this place or not. We girls are all to get married. some of us have to wait a little longer than others for our turn we should not feel discontented or unhappy. Do you remember how many had asked for our dear Shivli but only one could have her. and do you not remember how angry Lari was that he could not have Rili when Jato came from Jalalpor for her? I tell you that girls are in demand, and they will continue to be in demand. Wait until the Anklesvar boys begin to ask for wives. Every last girl in this orphanage will be taken and there won't be enough to go around. See if what I say is not true.

Shivli.-It looks as though girls are in demand even now when you see them going to the office when the "proposing fever" has broken out in the boys' dormitory. I think I saw a dozen girls going last week to give their answers and have their names filed. You always can tell when they have gone for that for they come back like a streak and always smiling. Gungerdi was one of them. I am sure she is no better than I. I have seen her cast eves at Nondulla for two years, besides she is much younger than I. When the building was going on Gungerdi always wanted to carry mortar when Nondulla was about filling the pans, I often saw them together. Every one would know that Nondulla would choose Gungerdi.

Fumti.—But he didn't. It does not always come out like you think. You thought you'd have Ramji but he did not think so. So with Nondulla. I do not know what Gungerdi thought, but a few weeks ago Nondulla wrote her saying that he did not want her. He said that since she is in the third grade and he only in the first he did not want her for he did not want a woman who was better educated than himself.

Shivli.—But did not that make Gungerdi feel bad? I am sure she likes Nondulla. If he has not, then who has chosen her?

Fumti.—I do not think Gungerdi

cared. I would not want any one who did not want me. I would be thankful that I found it out before I got married. Heri Moli has chosen her now and I think they will make a splendid couple. He has had a time getting some one. He has asked for three or four different girls but for some reason was refused until this time. I think it must have been because he has always asked for some one much better than himself. He is in the fifth grade and she in the third. Both are Bhils, so that's all right.

Shivli.—I do not care whether I get a Bhil or not. I am a Christian now, so I think a Dherd is as good as a Bhil.

Funti.—How would you like an African?

Shivli.—If he is good I would just as soon have him as any one. But why ask such a question?

Fumti.—Because I heard that Samuel, the African cook, has been asking about you.

Shivli.—Who is he? I don't know him.

Fumti.—Yes, you do. He comes to Sunday school and meeting, and to English prayer meeting in the bungalow, too. Of course you have seen him. He is the man the girls call "the black man," just for fun.

Shivli.—Is that who you mean? Dear me, how did he come to know about me? I would not dare say "no" if he asked for me, because I promised mamma I would take whoever was chosen for me. I am glad you told me about it, Fumti, because now I can think about it and not seem so surprised when I am asked for my answer.

Fumti.—Do not tell any one that I have told you about it. Sedu told me and said I should not tell. But mind, it's true, because mamma asked Buda to ask the "black man" about it. I am sure it will all come all right,

Shivli.—Good night, Fumti, we must be going, for the "go-to-sleep bell" will soon be ringing. The school has been closed for some time.

Bulsar, India, Oct. 30.

THE MISSIONARY MOTHER

By Mary E. Stover.

To the mother are given the most sacred trusts, wherever you find her. She is the home-keeper, the housewife, her husband's helpmeet, her children's companion.

The mother in a home on the mission field of India in her aspirations for her children does not differ from the mother in a Christian home in America. But her opportunity for attaining to these differs in some respects at least from those in Christian lands.

Every father and mother, earnest, prayerful followers of Christ, desires that their home shall be a real home, not simply a place to stay. They wish to place about their sons and daughters all the safeguards and helps possible to train them to be noble men and women. To accomplish this they call to their aid all they can command in the way of education and good associations.

Even when surrounded by advantages of family ties, school and church privileges, no parents will admit that their children are safe from evil influences, but they find it necessary to exercise the most vigilant care. How much more when living among a people to whom, we soon come to realize we are constantly giving out and receiving little,—how much more care is needed that their young lives be not contaminated by the evil about them. Strong indeed must be the home ties of the missionary's children in a heathen land.

The missionary family here in India lives often in a locality among the native people, where for a long distance there is not a home similar to the missionary's own. The first object of being thus isolated is to live with and to help the people for whom they are here.

The father and mother are alike interested in this work, as well as in the welfare of their children. But it is the father who must be ready and free to go when and where duty calls, to remain as long as necessary, and blessed he is if he can feel while away that his wife is cheerfully and wisely guiding the home affairs. Hers is the duty, by skillfully directing the home, of making it possible for her husband to carry on his work; hers the privilege of welcoming him to the enclosures of his own home; hers the joy of knowing that he feels over and over again the truth of the old saying, "There is no place like home."

The father being often necessarily away, leaves the mother to be in an emphatic sense her children's companion. She must take part in their work and their play, enter into their joys, and sympathize with them in their sorrows. In short, she must provide all possible for their physical, mental, social and spiritual development.

Ever present with us is the memory of our own childhood homes and scenes and the many friends in the homeland who remember and uphold us by their prayers. But the friends, the joys, the helps of our children, are in the present, none in the past. In these all-important months and years, so rapidly passing never to return, must the sweetness of home and mother's love be indelibly impressed. We dare not allow these to be less strong than surrounding influences. They must be the foundation of our children's maturity.

When we have provided nourishing food and suitable clothing for our children, we have done what is every mother's duty to do, but we have not done all. From each upturned face, from each pair of bright eyes looks the soul whose needs food and clothing alone cannot supply. There is another need that appeals strongly to every missionary heart. "The harvest truly is great, but the laborers are few." From the bazaars and roadsides and villages, the darkened condition of the people calls loudly. The

idea comes to us mothers, to give over the little home flock to the care of helpers, that we may go to these needy ones. But again the first duty to home and children faces us. Can we allow even the most worthy hireling to come between us and our children's affections? Shall we let the little foxes come in and spoil the tender vines, while we grapple with evil beasts without the fold?

It is a plan divine that the mother is with the child life from its beginning. Let us take advantage of helpers in all ways possible, but at the same time use our home life and our children as, helps in sowing gospel seed, and not consider them as obstacles in our way.

To show to the people Christianity lived in a real home is one of the best ways of teaching them what Christianity is. The people of India are very quick to know character. If your home is not a happy one, you need not try to make them believe that it is. If you are happy and your children are happy, you need not tell them so. They will have perceived it themselves. In their hearts they will compare your family with their families, your home with their homes, and will ask, what makes the difference. Then is the opportunity to show them that it is the Christ who is the transforming power.

As the number of converts grows, and there are Christian homes, and children in those homes, the missionary's wife can in a quiet way be a great help to the children and their mothers. Instinctively they watch how she does, and try to imitate her. Habits of cleanliness, neatness, promptness and regularity can be taught by wordless methods.

We all know how necessary it is to be firm and yet kind in the training of our children. We also know how often we fail in trying to be kind and yet firm. For the native peoples, to couple kindness and firmness is much more difficult than for us to do so.

The hope of our future church in India is not in those alone who have become Christians at mature age. It is even stronger in those who are now children, and who grow up learning of Christ. In this development the missionary mother takes no little share. Her sphere if rightly filled is not small nor unimportant. There are women to be strengthened against temptation, to be encouraged in right-doing. There are children to be fondled and loved, and even old men who call her "mother" because their own children delight to do so, rejoice in a word of advice fitly spoken.

This is our ideal. It is the missionary mother's sphere. And we shall count ourselves blest among women when in the fullness of time we hear the Master's appreciative words, "She hath done what she could."

* * *

THE HINDOO IDEA OF SALVATION

By I. S. Long.

I asked the question, "What is salvation?" The ignorant answered, "We don't know a thing about it;" others said, "It is death"; the more intelligent replied, "It is deliverance from rebirth." I insert several classical definitions: "Exemption of the spirit from further migration"; "Reabsorption of the spirit into Brahma, its source"; "State or

deliverance from all existence as an individual." These several comparisons were also heard: "A spark flies upward and is lost to sight, but it really returns to the blaze"; "A sunbeam is an emanation from the sun,—it goes out from and returns to it"; "the wave is finally lost in the ocean; so in like manner when the soul gets salvation—after death—it ab-



A Missionary School Near Jalalpor. This School has been in Operation About Two Years.

There are About Seventy in Attendance, of Which Only Seven are Girls.

solutely and finally ceases as to personal existence and becomes one with the eternal impersonal Self. Thereafter the soul enjoys neither happiness nor suffers any pain. It is all over."

While the above is the rule, I should say in passing, that I met one man who believes that the saved soul has a conscious separate existence in the presence of Brahma. Such are followers of the teachings of Ramanuja. The Vedas are the oldest of the Hindu religious books and it seems to me ought to be the most reverenced. These teach that salvation means happy reunion of friends in heaven. The followers of the Vedas regard the later religious books as mere myth. However, where one Brahman knows the Vedas five hundred accept the later books, as true scripture.

There are three ways of obtaining Hindu salvation. The Path of Knowledge I name first. The Shastra says: "Even if you were the most sinful of all sinful men, you will cross over all trespasses by means of the boat of knowledge alone." Only ascetics who practice yoga-profound meditation with-

out an object—and ridiculous postures, attain salvation by this road.

Second is the Path of Devotion. Those who follow this way are saved by love and devotion to the gods. The Shastra says: "On me (Krishna) place your mind, become my devotee, sacrifice to me, reverence me and you will certainly come to me."

But the way of the mass of the people is that of Works. Few can be wise or be ascetics, and be lost in abstractions. In order for the rank and file to heap to themselves merit, they go on pilgrimages, bathe in certain holy rivers and tanks, fast and give alms. The whole duty of the ordinary villager is to worship idols and feed the Brahmans, the religious teachers. One says, "To gain salvation, make friendship with God by piety and obedience." Another says, "Without alms, no pity; without pity or mercy, no religion. It follows that the compassionate alone get salvation." Ordinarily to get merit the native says: "Worship God (gods), be virtuous, do no evil, give no pain, observe caste rules," etc.

But though the average native sacrifices to the gods and does good to men, still when asked whether he expects salvation at death, he invariably answers "I have no hope at all." It is truly pathetic. This lack of hope is due to their idea of salvation and its requirements. I was told of two ascetics who got salvation and of one living Yogi who, people think, will be saved.

People are weighted down by the terrible nightmare of Transmigration. In attaining salvation the soul may be born in various bodies 8,400,000 times. "As a man casting off old clothes, puts on others and new ones, so the embodied self casting off old bodies, goes into others and new ones." The question is not: What is truth? Or how shall I get rid of the burden of sin? but how to break the iron chain of repeated exist-

ences—how shake off all personality? The gods also desire and are capable of liberation from future births. Strange, isn't it?

Hinduism speaks of a heaven and a hell, but these are by no means the "only places or states of post mortem existence." It is a reward or punishment based on merit. There is therefore left no room for God to be at all merciful. Hence, if the soul goes down to hell, or if born again on earth in the form of a better man or even in the body of a monkey, a pig, or a pumpkin, or if by chance it goes to highest heaven, still the state endures only till the amount of happiness or suffering, which is the necessary fruit of the soul's works in the body at that time, shall have been exhausted. It is an eternal round of rebirth without the help of the gods.

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WHERE THE SHOE PINCHES

By W. R. Miller.



HE life of a missionary always has two sides, the known which appears in print and the unknown which does not. From this latter side I should like to remove the curtain

and peep at some unpleasant features of mission work little known and little appreciated by the people at home.

About the first experience one gets in India is an introduction to Mr. — of the genus Pulex, likely of a distinct order Aphaniptera, especially the niptera. He has two eyes, and six long, stout legs; he carries a piercing stylet and a suctorial proboscis, is remarkable for agility, leaping farther for his size than any other known animal. He is the most persistent yet the most unreliable occupant that may desire to share your

bed with you. When he gets next to you and begins operations, it is then that you become active and your desire to destroy increases with each attempt to land your prey. When you think you have him, he is most likely somewhere else on your anatomy prospecting deeply for blood. He is known in India by countless millions, by nocturnal raids, and by his common name in English, the FLEA. Some missionaries seem to afford a much more appetizing prospectus for his Fleaship than others, and their poor welted podies are a pitiable sight to behold after a night of "niptera."

There is another friend(?) of the household which makes no distinction between native Indians and resident Americans. He belongs to a class of small degenerates, and is exceedingly fond of brain food. Parasitic Hemipterous insects, they are a little wingless bug, having a sucking proboscis, which

is fixed in the skin of the victim by little hooks. They also have six legs with hooks, for crawling and grappling. Their skin is so tough, that when one is crushed it can be heard to crack. These bugs are oviparous, and exceedingly prolific; their eggs mature very rapidly,

and are known as NITS. At least two kinds infest, man, the head-louse, rediculus Capitis, the body-louse, rediculus Vestimenti, also known as gravbacks.

January, 1906]

" A louse is a worme with many fete, and it commeth out of the filthi and onclene skynne To withdryne them, the best is for to wasshe the oftentymes, and to channge oftentymes clene lynen." (Quinte Essense.)

Then there are the Diptera of the family Culicidæ, belonging to a noted family of songsters, and they are by no means to be ignored. In temperate countries in summer time and in tropic lands all

the time they swarm in countless numbers. There seems to be a collusion between the flea and the mosquito to become very industrious about midnight.

One wearily wakes up wondering if the six o'clock musical chant of the muezzin in some distant minaret is calling the faithful to prayers, when another sweep by his ear of that ever-to-be-remembered song brings him fully to his senses, and out go his arms in every direction, cutting semicircles, right angle and double swings in his frantic efforts to destroy the

> intruder. Oh! the everlasting mosquito! Who has a good word to say for him? He is the disseminator of yellow fever, disease and suffer-

> > ing.

Another close friend must not be missed. He is extremely small, only one-sixtieth of an inch in length, of the order Scarcoptes Scabiei; he has four pairs of three-joint ed legs, and no eyes. His favorite place is between

the fingers, the flexor side of the wrist and the elbows. When he is active how he does make you ITCH.

When books become to numerous in the bungalow. the white ant will gladly help vou dispose of them;

also your clothing, and even the wood out of which your bungalow is built. Whilst the flea, and mosquito, etc., etc., are robbing you of your precious blood, the white ant of your dwelling and furnishings, the native will be planning how he can slip your precious dollars. Pilfering



W. R. MILLER, 466 Jackson Blvd., Chicago, Ill.

His illustrated lectures on Bible Lands and India, and especially his address on "Home Life in India at Close Range" is well liked everywhere.

and every form of annoyance is the lot of the missionary in India.

Are there those who suppose that our missionaries are in India because they were out of work at home? Is five dollars a week sufficient inducement to leave splendid America and go live in India with its climate, its bugs and snakes, its diseases, filth and many other things so trying both to constitution and patience? Ah no! The moving power is Jesus' command "Go"; and LOVE! LOVE behind it, love for the souls of men and women for whom Jesus died, people so deep and far down the scale of civilization as only thousands of years of idol worship can sink

them. Where disease with vermin and filth, in its most repelling form are found,—it is here that our missionaries are found, and it is love, and only love that takes them there.

How does the shoe fit? Is some one being hurt because God has put it in the heart of a brother, a sister to "go" and some treasured dollars, held so close to the heart, are asked for to send them and to feed and clothe them? Oh! that our prayers, and our dollars may be unstintingly, lovingly and liberally given to the gathering of souls for Christ's kingdom.

466 Jackson Blvd., Chicago.

* * *

LITTLE WOMEN

By Anna Z. Blough.

There are more than 80,000,000 women in India, in fact about as many as the whole population of the United States. Nearly all of these women are living in the pitiable condition of this non-Christian, idolatrous land, where truth and true mercy are unknown and equality of sex is not recognized. She knows no freedom, but is wholly subject to man from childhood to old age. What a contrast between our good Christian homes where the ruling power is love and justice and where the wife enjoys equal rights with her husband, and the India homes where love and justice are scarcely known and where woman is but a slave of man and a being for his pleas-

We praise the Lord, however, that a few of these millions are no longer in this bondage, but have been freed by the power of the Gospel of Jesus Christ. Some of these, indeed, are saved because of the labors of the Brethren church in India; a few coming directly from heath endom as women, but most of them falling into the care of the missionaries as orphan children and then being trained

into Christian womanhood. Many are still in the training and of these I want to write especially.

Devli is one of these orphans, who was married some time ago. The name Devli signifies goddess. She was a splendid happy girl and a good worker but not bright in study. Natha, one of our good, happy boys, chose her to be his wife. Their courtship was conducted in the usual way, letter-writing. Their letters were full of love and good advice. Their wedding day was announced to them a week ahead, which gave Devli ample time to get her clothes ready and to furnish her little house. Where is there a happier little woman than Devli? The wedding did not make her any the less happy either, for her husband treats her in the Christian manner. Theirs is a good home, just such as we hope all of our boys and girls may establish for themselves.

Chandra is another of our largest girls, whose name means "moon." She is a high caste girl and has more ability than any of the other girls. In the girls' prayer meeting she gives very excellent

talks and good prayers. When first she came she was quite addicted to stealing but she has almost overcome the habit and we believe will free herself entirely from it and become a useful woman.

Sundar, "beautiful," is one of the first famine children brought here by Sister Ryan. In size she looks like an eight-year-old girl, but when you see her womanly face you are inclined to think she is more. In work she is indifferent but in school she is bright, being the smallest girl in the highest standard in school. She knows the Bible stories possibly better than any other girl and is a successful Sunday-school teacher.

Kesari is a large girl that always associates with the small girls because she cannot live peaceably with the others. She always wants to do things at the wrong time. She is what we would call a "tom-boy," yet one of the slowest boys here has chosen her to be his wife.

Bonji is a small girl that always wants to associate with the large girls. At bedtime she can generally be found on the girls' playground asleep. She takes her place at the mill and on the breadbaking with the large girls.

Nani, which mean "little" is the most industrious and even-tempered girl we have. She is a good worker, always busy at something. I have never known her to speak an unkind word to any one or about any one. She will likely be married soon.

Ratni, "jewel," is a half-grown girl and the prize-winner in reciting scripture. She is a great talker and makes good progress in school. In work she is particular; works well enough if the work suits her.

Dhani, meaning "rich," is the name of our baby girl, five years old. At mealtime she brings her plate and sits nicely in her place. She makes her own bed and takes her turn in sweeping the room.

Makli is the sermon producer. Every Friday morning the children are asked to tell what they remember of the sermon of the previous Sunday. Makli generally remembers a great deal of it and is not afraid to tell it, though she is but ten years old. Last Sunday she came to me for paper to take notes on the sermon and she made good use of it, too. She also makes good, sensible talks in prayer meeting.

Beside these, there are a hundred other girls with whom we work every day and who are just as good and promising as those whom I have named. God bless them all and make them good, faithful women in the Christian church in India.

Bulsar, India.

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LITTLE MEN

By Gertrude E. Emmert.

The world is made up of little things. We must first have little things before we can have big things; so we must make big men from little men. I am going to write about some little men in India who are rapidly becoming big men. We are surrounded by them at all times. There are only about seventy-five of them now, yet every day, every hour of the day and almost every moment of the day we can hear their voices. Some sing, some read, some talk, some whistle,

some shout, some cry and some laugh. They like to run, jump, fly kites, play ball, climb trees, etc., just as American boys do. When these boys came here several years ago who would have thought then that we would now have such a healthy, happy, promising group? Then they were a miserable-looking lot of famine sufferers, with protruding bones, sunken cheeks, scanty clothing and sad, hopeless eyes. What a change has come! Now they are fat and plump,

hunger is gone, eyes are bright and sparkling and hearts are joyful and gay. Better than all else they have the Spirit of God in their hearts and the love of Christ in their souls. The most of them are now Christians. Of course they are not up to the standard we would like them to be, but they are gradually growing in grace and in the knowledge of our Lord and Savior, Jesus Christ. Those



A Bulsar Orphan and His Father, Who is Visiting His Son.

who have been laboring with them since they came into the mission have been successful in lifting them from a life of sin and darkness to a life of light and peace. Was it worth while to care for these little wanderers? Who could say, No? It is our constant prayer that they be strong, willing workers for Christ.

One of the most encouraging features of our work is the interest they take in Bible study. There is no other book they like to study better than the Bible. Some time ago Bro. Blough gave them

one hundred verses to commit. have them all committed already. Several days ago we were amused but pleased to see one of the boys who was studying these verses, busy at his work -driving bullocks, making mortar for the new school building and studying at the same time. In his one hand he held the goad with which to urge the bullocks along and in his other hand the little book containing the verses. Occasionally he would vell at the bullocks and then continue his study. He believed in killing two birds with one stone and he did it, too. It looked funny but it showed his interest in his study. They always take their Bibles to prayers, Sunday school and church, and when the text is given they at once find it. Often they repeat the verse without opening their Bibles. This is all very gratifying.

These little men do all their own washing. When they go to the river on Saturdays to bathe they take bundles of clothes with them and return with all of them clean and white. They look after their own rooms and beds. The girls cook all the food for them. All of them must work.

Nearly all of them go to school at least a half day. There is one little fellow who is conspicuous on account of his independence, manliness, intelligence and size. He is about twelve years old, is small, very bright and active in all public services. He never fails to speak for Christ. He is a wonder to everybody. His name is Daud or David. He stands among the first of his class in day school. When we see such development we are encouraged. There are more of just such cases in our mission.

We do thank God for these little men and it is our constant prayer that they may become strong pillars in our beloved church on this side of the sea. We are also thankful that the brethren and sisters at home are making it possible for this work to be carried on. May God bless every one and may He use us all to work together for Him.

Bulsar, India.

WHAT INDIA CAN TEACH US

By D. L. Forney.

India teach us? Yes, though we call her heathen, vet she possesses traits worthy of emulation even by her Christian neighbors.

- 1. In the case of an aged parent they do not become a tax on the charities of the public. But the children, usually the youngest son, is made responsible for the support of a parent. If there are no children the nearest relative is required to care for the aged kindred. Too often it happens(?) in civilized countries that when the day of usefulness is past the aged are made to feel that they are only in the way. In this case the "home for the aged" is a very friendly relief when the hospitality of kindred and the physical powers begin to wane.
- 2. Another commendable trait among the Hindus, though it may not be universal, is thoughtfulness for animal life. The ox driver will do some very cruel things to move his ox should he refuse to pull. But in Bombay is found an animal hospital to which are brought animals of every kind which when old, diseased, or crippled are fed, tended and cared for as long as they live. A horse when old is never turned out to die. The institution referred to is supported by the charitably disposed and those who believe it wrong to give pain to or put out of existence the tiniest insect or animal.
- 3. The Hindu fulfills very literally the scripture injunction, Take no thought, or be not over-anxious, for the morrow. The idea so prevalent in America of accumulating wealth, the greed for gain, the anxiety for a store of food and raiment have not taken hold of the people of India. They live the simple life in the extreme. If there is sufficient food for to-day they do not concern themselves for to-morrow's supply. If they

have covering for to-day they believe they will have it to-morrow. If they can obtain sufficient for existence while they live they believe their children after them can do likewise. Our Hindu friend blindly trusts to fate, why not we in the living God who has said, Seek first the kingdom of God and all these things shall be added.

- 4. India has always plenty of time. No hurry, no rush, no bustle. No straining of nerves to the breaking point. To-day's work is done to-day, if not, it can be done to-morrow. "To-morrow" is the great escape valve for the Hindu when the American spirit seeks to assert itself over the gentle man of India.
- 5. One need not be long in India till he sees the spirit of devotion to religion. The temple by the roadside with its stream of devotees going and coming; the daily devotions faithfully observed; the worshiper never failing to bring some offering to his god; in worship oblivious to all that goes on around. He is not distracted by a curious observer, nor by the jostling, boisterous crowd. He came to worship, he worships. The commonest acts of life, even to cleansing of the teeth or tying a string, are observed as a religious rite. In the Ganges have I seen one stand waist deep in chilly water, shivering with cold, yet never retiring till his prayer was ended. Could we have the same devotion to the religion of the true God, the same sacred observance of the time of worship, the same spirit of sacrifice, willing to suffer some inconveniences, if need be, for the sake of our religion, then might we the more easily impress the world with the reality of true religion.

Santa Ana, Cal.

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THE INDUSTRIAL OUTLOOK

By J. B. Emmert.

When writing for Visitor readers, there is no need to argue the advantage of training children to work, and help themselves. This is part of the religion of the Brethren. From the first our missionaries have been carrying out this principle in the orphanage work. Another point is always kept in view, however; it is, that every one who has the making of a preacher, evangelist, teacher, or Bible woman, is given every advantage for devlopment in these lines. But it is held that they will make better workers in any line, if, with their other training, they have learned to use their hands in some useful occupation.

In Bulsar, at present, we have eighteen boys and twenty-three girls in the weaving department, and twenty-nine boys in the carpenter shop. Four boys do tailoring, and sixteen learn gardening, and do general work. The girls all take turns in sewing, cooking, baking, and other work that belongs to the Indian housekeeper.

For the weavers we have three styles of looms. The common loom, however, is giving place to the better and speedier fly-shuttle loom. We have six of these. They in turn are likely to be replaced soon by an improved fly-shuttle loom. Brother D. L. Miller secured one of these for us. As soon as our teachers acquire skill in the use of this one, it is our hope to apply its principle to the others.

The cloth we weave has a ready sale. Cloth sellers say that buyers who have used our cloth want no other. This reputation will help our boys and girls when they go out to weave on their own account.

We have in operation also several bedtape looms. There is a great demand for this tape. The loom is simple, and the outlay for yarn need not be great, so this industry promises to be quite helpful in making some of our boys selfsupporting. It is our hope that as our weaver boys marry, they may be able to carry on weaving independently in their own homes. Some of our brethren are now making their living in this way.

There has been from the first an encouraging demand for the product of the carpenter shop. Indeed this demand has been so steady and urgent that we have not been able to organize the work for special lines of teaching, as it is our hope to do. During the past six months we have been obliged to refuse many orders, our carpenters being occupied in putting up the Waterloo Building for the girls, and a new shop for the boys.

At first only the common country methods were taught. As rapidly as possible this is being changed. Through the help and interest of Brethren D. L. and W. R. Miller, we have now in use six latest improved foot-power machines for iron and woodwork. It was a question whether the native mechanic would take to American tools. The old Hindu foreman has not vet attempted their use. He seems afraid. He can't think in terms of machinery. The boys appreciate their value, and jump at the chance to use them. They do good work on the lathe, and manipulate the saws with considerable skill. They are always ready to put their hands to the crank. and turn till the sweat rolls. Some boys who mope at other work hang to the saw-crank, or tramp the lathe-treadle half a day and count it play. All of us are glad for this machinery.

When I came to India I thought the first thing needed was a first-class American sawmill. My mind has changed. It is the wrong end at which to begin. The tools now used in India are like those used hundreds of years ago. The people need first to learn the use of modern tools, and small hand-power machinery. As they acquire skill with these, they will be able to run power

machinery and sawmills.



Bulsar Boys.—Sitting on Ground and Holding With Their Feet.



Some Tools Used by Orphans.

In response to the appeal made in the March Visitor, we have been receiving for this work some funds from interested friends in America. This will make possible some more improvements. The plan now is to equip our new shop with good modern tools, substantial workbenches and vises, so the boys may learn modern methods and need no longer to sit on the ground and hold the work with their feet.

A regular course of study will also be given, so that each boy may have an opportunity to become acquainted with all the separate processes of the business. This is not accomplished by the native methods. This plan will neces-

sarily lessen, for the time being, the output of salable goods, but we believe this loss will be more than made up in a few years when the boys can go to work on salable goods, not as learners and botchers, but as skilled workmen.

Within the next few years we shall need to build a number of bungalows. We hope to do most of the work with our own Christian men. This will be an advantage to both builder and workmen.

The Government sees the need of teaching modern methods to her sons. She is encouraging industrial schools. A Government inspector visited us a short time ago, and gave us some valuable points and suggestions.

Recently two of our boys and an older carpenter built for themselves small



Some Furniture Made by Orphan Boys.



Working in Another Position.

but neat houses. The whole cost for all three was only thirty-five dollars. This is as nothing to the average American, but to an Indian orphan boy it means a small fortune. When Elijah's servant saw a cloud as big as a man's hand rise over the sea, the old prophet's faith saw the showers of rain. This small beginning opens to our vision a day of better things for our Indian Brethren. They will need help for some time to come, but a most healthful means of giving that help is through the work of their own hands.

* * *

OUR BOYS

By Mary Quinter.

Our boys are the Anklesvar boys and there are a hundred of them-good boys, bad boys, big boys, little boys, middle-sized boys. Yes, they are all here, boys of all sorts and sizes. What do they do all the time? Work and study and play, like all other boys, for they are not unlike the boys whose faces are white instead of dark. play their games are different, perhaps, but they have just as good times. Just now they spend much of their time playing flying kites, and they like to spin tops and to play marbles. And they like to play marbles "for keeps,"-do the boys at home ever do this?

In their work their methods are different, for they have little to work with, and do much of their work without tools. Do they like to work? Is it natural or unnatural for a boy to try to do just as little instead of just as much as he can? You who have been boys ask yourselves whether this is true. You know. Perhaps I do not. Occasionally among our boys is one who can originate new methods for doing his work so that it is done more easily and more quickly, but the most of them will do it just as they have seen their fellows do it, just as their fathers have done it and keep on in the same way to the end of the chapter. It is not natural for the native to think for himself, and what he knows is usually what he has memorized. This is a key to their school methods. I wish you could see a native school with its teacher or

teachers, for there is sometimes more than one. In our boys' school there are three teachers. All teach in the same room at the same time, and the boys do all their studying aloud. Do they learn anything, do you ask? Yes, they do, though it is hard to see sometimes how they do it. Further, they sing all their multiplication tables, and all the poetry in their reading lessons. Would you like to hear the tunes? You would wonder where the music is, for it is a minus quantity. But they like it and call it singing. The bright boys learn and get on well, but the duller boys and the boys who are more ready to be naughty than to be good, to be idle than to study.these boys are teased and laughed at by the master and the other boys till I wonder sometimes how they have any heart to try to do anything. "They say" it is the way of the country.

A prize of a few annas is given to the boys who keep their rooms in the best order for three months. A daily record is kept and the room must be clean as to its floor and walls. The cots must be kept in order-though as there is usually but a single sheet on the little tape-filled cots, this does not mean as much as it might, the boys must bathe every day and keep their clothes clean. Such a prize has twice been given. The first time it was divided between two rooms and the second time between three rooms. Would you like to know what they do with their money? In each case the first purchase was a little lookingglass for the room, and also a comb; then they bought some sweets and had what we used to call at school a "feast," -though they did not do it just like we did. They enjoyed it just as much and perhaps more, for it is more of a treat to them to have sweets. And instead of trying to hide and have it in the dark, so the "Missy Mamma" would not find it out, she helped them to have their good time. Is it wrong? I cannot blame them, for I am glad to see them have it. And they are trying hard to keep their rooms nice and treasure everything that will help to make their rooms look pretty, though their ideas of beauty are very crude sometimes. However, they are encouraged and not blamed, for I am glad to see every effort which shows an ambition for something better. The other day one of the boys, after whitewashing his room-the mud-plastered walls and the veranda wall-said to me, "Mamma, if you would let me paint the lower part of this wall red and the upper part green on this side, and the upper part yellow and the lower part blue on the other side, how very pretty it would look!"

The boys are not perfect. If they were they would be very ungenuine boys. Good, bad and indifferent, industrious and lazy, careful and careless, studious and indolent-as I have said, all are here. But my hopes are not all centered in the good, studious boys,-for I verily believe that from among those who now most try our patience may come those for whom we shall yet be glad. The good boys are a joy and a comfort always and I hope they may continue so to be. But my sympathies are with the boy who has a hard time to be good and it is for him I would do most. Do you know a boy's definition of a friend? "One who knows all about you and loves you just the same." It is such a friend who will win the boys of this as well as other lands for our Christ and His church.

The old, old illustration of the bundle of possibilities wrapped up in every

child-life comes to me with new force and new meaning many times as I look into the upturned faces of our boys as they sit about me for their daily lessons or as I meet them about their work in the compound or garden. For if the child-life of Christian lands holds such possibilities, then what of these children rescued from the little jungle villages, where there is not only no Christian teaching but no teaching of any sort? What can they not do for their fellows when they have learned the lessons of the Christ story?

What have we to show for the two, three, or four years' teaching and training? Do you ask us this? I wish I could show you these children in contrast with the children seen among the villages. When we see the others who have had no teaching, and when we think how many there are who, having learned of Christ and His love, and yet do not serve Him, "who so loved us and gave Himself for us," thinking of this and also of the generations of sin behind these children,-then, although they try our patience almost to the limit of endurance sometimes, if not beyond it, hearing them pray, hearing them sing Christian hymns, hearing them tell the story of the Christ,—we look at them and say to ourselves and to each other, "It pays." Will you help us and will you have patience to wait while they grow?

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INDIA'S HOPE—THE SCHOOL-BOY.

By Emma Horner Eby.

The India schoolboy is a bright, intelligent-looking little fellow. His large, black eyes (the windows to his soul) shine out from his mahogany-colored face, telling us that a soul is receptive to truth. But he has back of him centuries of heathenism, idolatry and superstition. From babyhood his superstitious mother has taught him the fa-

bles of the numerous gods worshiped by the parents. Here and there about his home are erected small temples wherein hideous-looking gods of wood or stone or brass are placed, and he has become used to seeing his father and mother go to the temple to worship. So by their influence and teaching he knows no other than that this is the right thing to do.

But he, like all boys, is an inquisitive little fellow and wants to know all about everything his eyes see and his ears hear. He has lived these few short years surrounded by heathenism, so when his eyes are first set on the face of a white man he begins to wonder and inquire why the "Sahib" has come to live among them, and it is not long until he hears, for the first time, the name of Christ. This is the time to make a lasting impression upon his plastic mind.

Within the territory for which our

own little band of missionaries are responsible there are 250,000 children of school age. Of these there are only about twenty per cent of the boys and five per cent of the girls in school.

It is not an easy matter, even in America, to lead an old man or woman to Christ. Much harder is it here in India, where, for generation after generation, men and women have been steeped in idol worship. We must reach the home through the boy, and the greatest hope we have of reaching the boy is through the school. Hence schools with good Christian teachers is our greatest need.

The schoolboy is receptive to truth. Now is the time to reach him. As the twig is bent so is the tree inclined. Here are our 250,000 schoolboys and girls. Brother, sister, what are we willing to sacrifice to save them for Jesus Christ?

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WHAT MISSIONARY MOTHERS WRITE

Extracts From Letters.

'When we think of you so far away the pain in our hearts is great; but we are glad for the letters you write every week. May our Father bless you and keep you. We are glad to hear you are happy and well." — Norrie Berkebile's Mother.

"I hope you may see many poor souls gathered into the heavenly garner. I am glad I have one child that is willing to forsake the pleasures of this life to work for Jesus. That is the way the world looks at it, but I think it ought to be a pleasure to work for such a good Father, one that will never forsake us or leave us alone. I am glad you were willing to leave home and mother to tell them about Jesus and a good home where they will never get sick or hungry, where they will be forever happy, if they will do as Jesus said we should

when he was here."—Adam Ebey's Mother (died Feb. 11, 1904).

"I gathered up five subscribers for the Visitor, and sent two to others who ought to get it. I think it such a good magazine. I am glad for all my dear boys and girls, and their dear little families. If you have no time to write sometimes, I can wait, if you are all well."—Wilbur Stover's Mother.

"By the time you get this letter it will be your birthday. O, how I wish I could have you home at that time, but the Lord wills it otherwise. When I dedicated your little life to God, Oct. 11, 1873, I did not dream of what the answer might be, but I thank the Lord a thousand times that He did answer my prayer."—J. B. Emmert's Mother.

"Enoch, I appreciate your words of encouragement, kindness, thoughtful-

ness and love. If there's anything that makes a mother feel good it is to know that she is appreciated by her family, and life's work is made easier. I get discouraged sometimes, it seems my work is so imperfect and so little. But it is consoling that Jesus takes notice of little things. Yes, dear one, I am blessed with an abundance of the grace of God."—E. H. Eby's Mother.

"I am so glad and thankful that you are so happy in doing the things the dear Lord has made possible for you both to do. There are many more of us that ought to be willing to do just what you have done, or at least give more of our time and means to those who are willing to make the sacrifice of leaving home and friends to carry the glad tidings of great joy to a people who do not know of a dear Savior."—J. M. Pittenger's Mother.

"To-day while I was churning I was reading the Visitor and while I read I could not keep the tears back. I wish I could do more for India. God bless you all."—Steven Berkebile's Mother.

"I think of you very often. I am glad you are all well and can be in that great work. I pray for you in all my prayers." —Florence Pittenger's Mother.

"It was hard at the time to see you go, yet I do rejoice to know that you are both so happy, and are in India to work for the Master; and may all you do be to the honor and glory of His great Name."

—Isaac Long's Mother.

"I tell you those were happy days when I had my five little ones around me in the home playing and singing their sweet little songs. And then, too, I was happy when making their little clothes, dresses and aprons, and knitting their stockings and mittens. Then school days came for them. How I saved and planned to get clothes and books, so we could keep you all in school, and how I looked forward to what they might turn out to be. When I look back, I see things I might have done better, but, thank the Lord, our children are paying for all the trouble,

yes, more than double."—Alice Ebey's Mother.

"I have been so busy and the time goes so fast. . . . I am thinking so much about you these days and wondering so much how you are getting along in your new field of labor. I do trust it is still well with you, and you are happy in your work, whatever it is. I think of you now as being so much more alone than you were, and this I feel will be no disadvantage to your spiritual development. Indeed, I think it an advantage to mental or spiritual growth. I enjoy being alone so much, and you know how much your papa loved to be alone. I so often think of it now and can realize why it was so pleasant to him. The dear Savior seems nearer and our meditation can be so sweet and pleasant, and why should we not want to be near our Help and the source of all our comfort and strength."

"I do not feel it a sacrifice to spare you for the work of your choice. The dear Lord gives me the reconciled feeling to the separation. I do feel thankful more and more for your life, and pray the dear Father will help you in His service constantly that you may never tire but grow to love the work more and more as you say you do, for then I know if you are humble with it all, you will succeed and accomplish something for Him.

. . I feel I should be thankful in every breath I draw for my blessings."

—Mary N. Quinter's Mother.

"So you see I am always busy. I think of you every day and that, too, with much comfort and pleasure. Yes, we think of you wherever we are. Thank God for my dear children in India."—Eliza B. and Sadie J. Miller's Mother.

"It was hard to part from you and the children, but I was glad to see you and the children return again to your home, and to Samuel, and the work in India. At times I feel so homesick for dear little Mary and you all, when I think of you so far away, yet in spirit you all seem so near. And I hope we may all meet again, if not here, then to meet where parting is no more."—Lizzie G. McCann's Mother (died June 5, 1905).

"Though it does seem like a sacrifice to be so far apart, yet I would rather be far apart and know that we

are all trying to work for the Lord than to live close together and have some out in the cold world, as so many families are. Let us all pray that we may all be found faithful, and doing much good for humanity. Hope this may find you all well and happy in the work."—Flora M. Ross's Mother.

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FACTS THAT FACE US

Three big words are "Go," "Let go," "Help go."

The British and Foreign Bible Society issues the Word of God in forty-two different India languages, and there are still 108 languages untouched.

The total membership of the Moravian church is 41,000 at home; heathen converts, 101,000. Last year they raised \$300,000 for foreign missions. One in every 67 of their communicants is a foreign missionary.

In South India, the American Madura Mission has 352 congregations, with Christians living in 511 villages. During 1904 the Gospel was preached to 450,000 people; 41,500 out patients were treated by the medical department; and of those baptized 124 came from Roman Catholicism.

Of every six infants in the world, one is born in India; of every six orphan girls, one is wandering in India; of every six widows, one is mourning in India; of every six men who die, one is passing into eternity from India.

There are many Hindu sects in India, but upon two main points we all agree, the sanctity of the cow, and the depravity of woman.—Hindu Saying.

Missionary: "You take a stone: half of it you make into a doorstep, and the other half into a god."

Hindoo: "True, but there are my mother and my wife,—both women. I respect the one, and beat the other."

If all the people of our own mission field (see the map) were stood up in a row, that row would reach from Pitts-

burg to Chicago. And in every two miles there would be only three Christians.

The customs revenues on liquors and drugs for the year 1893-4 in India was \$1,928,146. This was the customs alone, not the sale price of these goods. In 1892-3 it was just a little less.

To put all the children of school-going age in our own field into Christian schools the size of our Brethren's colleges at home, would require as many colleges as we have and 1,500 more!

In all the Gujerati language, with its about ten millions of people, there are only about 200 Christian books, tracts, etc. Many of these are small, too, being of 8, 16 or 20 pages, and selling for as low as one-sixth of a cent each, for the cheapest.

Women are generally said to be in the background in India, but it is most certainly true that they have a strong influence in every home. While they are most often ridiculed, they are quietly respected, and their words are heard. Especially mothers have an exceedingly strong influence for good or evil, but influence nevertheless. Many are happy, and quite content.

One of the Hindoo sacred books, the Shanda Purana, says, "Let the wife who wishes to perform sacred oblation, wash the feet of her lord and drink the water. The husband is her priest and her religion; wherefore abandoning everything else, she ought chiefly to worship her husband."

Facts are fiery things. Take our an-

nual church gifts, and then our annual personal expenditure, per head, and analyze it, and see where you come out! Gather the figures for last year, and study them. It must be an average. It must be an estimate. Make it always as good as the conscience will allow, but let it be something like the real.

We are 100,000 consecrated people. We average \$200 a year income. We give \$75,000 a year to the General Mission Board. We do as much for local mission work. We take 22,000 copies of the Messenger. We take 10,000 Visitors. We buy some books. Figure it out for yourself, but we give you our guess at the average! It looks bad, but let us face the facts. We can do better things than these:

I.	For Myself, pure and simple.			
	1. For my Back,	\$	21	00
	2. For my Belly,			
	3. For my Heart,Messen-	-		
	ger, Books, Visitor, etc.,		4	00
	·			
		\$1	125	00
II.	For Myself, Indirectly, (My		har	e.)
	1. For my Family, excluding		0.5	00
	self,		25	00
	2. For my House, Farm, re-		25	00
	pairs, etc.,		25	00
	cessity),		22	50
	0000103/),	_		
		\$	67	50
II.	For the Lord.	Ċ		
	1. Pure and Simple,	\$	1	00
	2. Indirectly,		1	50
	<u> </u>		2	
	Grand total,	\$2	200	00

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The Moravian mission in Nyasa, Africa, though but fifteen years old and suffering the loss by death of a good many noble workers, is growing rapidly. Six regular stations have been established. Marked signs of the waning power of the Roman Catholics in those parts are manifest.

"THE DON'T CARE SPIRIT."

By Norrie E. Berkebile.

Did you ever see a "don't-care" man? Have you ever passed by a farm where nearly all the fences are down and the fencerows all overgrown with brush? where the gate hangs on one hinge, the window-blinds are crooked, and where panes of glass should be old clothes are seen? If you watch for the owner you will see him come out of the house all dressed up in an old hat, from the holes of which the tufts of unkempt hair project; his trousers are held up by one suspender, which is fastened by an old rusty nail, and thus he goes shuffling along to feed his woolly horses, which look as if they had not felt a currycomb for months. His yellow dog follows on behind and with tail and head down he shows the same kind of don't-care spirit.

This is an "I-don't-care" man. I'm sure you have seen him. Ask him why it is thus. He will say, "I can help it."

There are people who would not live in this careless way, but they neglect their soul as much a this man does his farm and stock. Because some people in the home-land don't care for their souls, shall the minister stop trying to make them care?

Well, there is a don't-care spirit over here in India. Sometimes at home we get the idea that these people are all just begging for Christ! No doubt they have a longing in their soul for something, they know not what, but how can they beg for something of which they know not?

For generations they have learned to think that a man's fate is written down, and with all that he can do he cannot change his condition, so they have just settled down into a hard spirit of don'tcare-ism.

Out in the field a boy was being buried when another boy picked up a skull that was lying near. Pointing to the sutures, he said, "See, papa, that man's fate was written down." An old woman came to Sister Ebey and said, "Yes, your God is good, for He gives you many good things, but our gods do not do so for us." "Why do you not believe on our God, then?" she was asked. "How can I," she said. "when we always believed this way? It is our fate, so how can I believe any other way?"

These poor people go on day after day, year after year, living in the same kind of mud huts, eating out of the same kind of vessels, and sleeping on the ground just as their forefathers did. Why should they do different? They think they must do just like their fathers. Some people at home think that Sunday schools and missions and young people's meetings are not necessary just because their fathers did not have them. Then when their children are lost from Christ they say, "Well, we did all we could."

When they are such fatalists here can we expect them to be watching and waiting for us? After they have really learned of Jesus, then their happiness begins. The careless farmer, when thoroughly converted, makes his farm neater and is more humane to his animals. The native, when he gets Christ, puts on more clothes, combs his hair, and usually tries to make for himself a better bed. He has hope in his eyes, and an ambition to do something and be somebody for the Lord soon grows.

An "I-care" spirit, for missions, makes the church member speak less against his neighbors and count his blessings more.

It is the duty of Christ's followers to make these people care. To help them in this life it is worth while; and, O, how much more for the other life, when a soul is worth more than the whole world! Because they do not know what they need, it is the more necessary for us to come to them! There are so few of us here to make them care, and, brother and sister, will you not care enough to pray very earnestly that they may have the "I-do-care" spirit of the Christian?

AFTER ONE YEAR.

A year has gone. Most of my experience has been with my tongue and Gujerati teacher. I am also getting somewhat acquainted with the work and people. I know now that these people need a Savior. My faith in Christ has been increased. My love for the church has grown deeper and my conviction of her opportunity in India has been strengthened.—Gertrude E. Emmert.

I am glad I am here. Here is the thick of the fight. As it seems to me, Christianity has undertaken no more difficult a task than the conversion of India. But Jesus is Victor. His cause will win in the end. But we shall have to win the victory on our knees before we step onto the battlefield and meet the enemy.—E. H. Eby.

I am impressed with the great need of a Savior in India, especially does my heart go out for the women who are bound in ignorance and superstition. I am glad I am here, and God helping me, I shall spend my time, energy and prayer in lifting these dear souls into the light of our blessed Savior.—Emma Horner Eby.

The Lord has blessed us all abundantly. Obedience and blessings are quite closely associated in God's sight. There is a whole lot of work to do and few to do it. I am impressed more and more that the people are worth saving. There is many a fine fellow here. the grace of God he would make a bright jewel in His crown. The work is hard and it will take all the patience that most of us can muster up through the help of God to meet the daily perplexing problems that will arise. You can't do things here as you can at home; first, because you have not the facilities and secondly, because the people won't let you. We are in a slow country and we can't help ourselves, at times. The climate is hard on "American push," and unless one has his work in such a shape that it is continually pushing him there is a tendency on the part of most people, and it is hard to help it, to become what we would term lazy. It will take the power of God working on the hearts of the people to win them. We can never do it by our own strength. To know and see some things that God has already done in this country, and in the lives of some men, does magnify His power in our eyes wonderfully, and if it has not already will take out of us poor mortals a whole lot of that self-importance with which most of us are encumbered.—A. W. Ross.

As I first looked at these grass houses and mud huts, saw the half nude people, and breathed the impure air, a smothered groan was given and I thought, "How can I live among all this? Will I never more get a breath of the pure air like we breathe in the homeland?" Then that feeling passed away and I said, "God help me to do something for these people." Now nearly a year has passed and the air seems sweet, and O, how dear have the people grown to me! O, the vastness of the work and the scarcity of workers! May God help me to do my part in bringing these dear people to Him! "O, give us these souls for Thee, Lord," is all we ask.-Nora E. Berkebile.

The devotedness of the eastern people is something to be admired. They are not half as much ashamed of their profession as we westerners. The eastern people do not place the same value on minutes that we westerners do. They know how to wait better than we do. Work, efforts, discouragements and temptations are quite as much a reality in India as in any other part of the world. These people's souls are worth saving. They are worth our best efforts and our most earnest prayers. However hard we may try to reach their souls, it is only the power of God that can really convict and convert the soul. Without your prayers and your sympathy we here can do very little. It is in your power to call down blessings upon us and the work here. May the dear church be more enthusiastic in this part of her work, is our earnest desire.

—Flora M. Ross.

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In India there has been formed a company "to provide remunerative labor for India converts or Indian Christians." In this way the missions hope to take better care of the many who, through accepting Christianity, thus lose caste and employment, than simply to feed and clothe them. The plan of the company which has its headquarters at Fatehargh is profit-sharing, one-fourth of all profits being divided among those in service six months or more, in proportion to the wages received.

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The British and Foreign Bible Society shows up a side to Russia that is not familiar in America. The official organ thus comments: "The generous concessions which are made to the Bible Society by the government and private railways in Russia can show no equal in any other country. The number of railway miles put at the Society's disposal in the Empire of the Czar, without charge for traveling or freight, amounts to not less than a quarter of a million a year. As an instance of the Bible traffic in Russia, on August 14 consignments of Scripture were despatched from the Bible Society's Depot in St. Petersburg to be carried 1,500 miles, while the week before the consignments despatched were to be carried 5,200 miles; and this represents the output from St. Petersburg alone, without taking into consideration the Society's other depots in various parts of Russia and Siberia."

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The Westminster Chapel of London has decided to devote one-tenth of all its income annually to foreign missions.

→ EDITORIAL COMMENT ⊱

GREATLY INCREASED.

In response to the letter sent to the churches for a Thanksgiving collection up to the dollar mark, a goodly number of churches have contributed liberally. Some who heretofore gave about \$20 sent in about \$100. An elder having charge of two congregations in Indiana wrote saying if each one did not respond equal to \$1.00 per member to let him know and before the year is out another collection will be taken and the mark reached. All this is encouraging. Then, too, these churches who have thus shared with the Lord in His work are the happier and better off for it.

Remember but three months any more until the fiscal years closes. If you are not among the number who have given a dollar to make the \$100,000 do it now. The church urges you to do this; the need of the world pleads that you do it; God commands it and more.

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THIS INDIA NUMBER.

All credit should be given to the missionaries in India for this most excellent issue on India. The map, the illustrations and all the essay part has been prepared by them. In some instances some of the longer articles had to be cut a little so as to give all room. But the articles are well prepared, cover a wide scope of experience, and certainly should. be of interest to every member of the church. The group picture shows every one of the grown workers in the field, including Sister Eby, who was absent when the picture was taken and given in the Visitor about a year ago. The map is made so as to be helpful for reference for some years to come. The statistics and facts are of value to every one interested in India. The touches of life

and struggle given by the missionaries will develop sympathy for the work and enable one to better pray for the church. The fact that the church is expending nearly \$25,000 annually in India should make the work of incalculable interest and this issue of great value to every member of the church.

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HAS HE SEEN IT?

One of the most difficult problems confronting the Committee is to be able to reach others through those who are now reading the Visitor. Practically all who receive the Visitor are much pleased with its spirit and helpfulness. But perhaps through indifference, lack of time, or whatever, they fail to show the paper to others. The next farm neighbor, even a brother, has not seen a copy.

Why not show this one to him? Why not call on him next Sunday or some evening, taking the Visitor along and let him look through it? Then tell him how much good the magazine is doing you, and urge him to become a reader, too. If the Visitor is wholesome reading for you, it will be for your neighbor, too.

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THE FEBRUARY NUMBER.

This shall be devoted to a brief history of the individual congregations of the Pacific slope as far as it can be gathered. Accompanying these accounts will be illustrations of churchhouses, some earlier pioneers, and the entire issue should make one of the most interesting symposiums of home mission work yet published.

In addition to this Elder D. L. Miller will have an excellent article on Australia from standpoints not yet published and there will appear some very fine and interesting illustrations of people and their habits in that far-away island continent. Every effort shall be made to make this number so interesting that the really wide-awake in the church will not want to miss it.

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NOT A SAMPLE.

"If this issue is worth anything it is worth the whole subscription price of the Magazine for one year." Perhaps that sentiment is not far wrong. Anyhow the editor has determined that this number shall not be a "sample copy" number. Sample copies will be sent free, but of other issues. If you are not a regular subscriber, to secure this number take advantage of the offer advertised in this issue, help the good work along and get the Visitor throughout the year.

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MISSION STUDY.

The text-books are a little late, due to the fact that the study classes were determined upon rather late. It will, however, be time to take the course if application is made soon and work is begun at once. It will not cost much, at least, to make inquiry about the plan and scope of the work.

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THE SPELL IS BROKEN.

Perhaps no other society in India can show as long a record of no loss of life, considering the number of workers, as the Brethren have enjoyed. It is hard for Americans in America to appreciate the feeling of our loved ones in India, not of distrust or lack of faith, but of assurance, that sooner or later each one will give up his life for the cause and be laid away in that far-away land. Brother Stover who, with his wife, is the oldest worker of the Brethren in India thus writes: "We went to the burial of little John Cornelius Ebey on Sunday afternoon and came back Monday noon, This dear little child is the first of our own American blood to be planted in Indian soil, and now that the spell is broken, so to speak, we cannot tell how soon another may follow."

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PROGRAM OF MEETINGS AT AN-KLESVAR DEC. 29, 1905, TO JAN. 2, 1906.

December 29.

P. M. 7:00—8:30 Bible Reading, English and Gujerati.—J. M. Blough.

December 30.

A. M. 6:00—6:45 Devotional Services, Gujerati.— W. B. Stover.

7:00 Chota Hazri.

7:30 English Prayers.

10:00 Sermon,—D. L. Miller. 10:00 Gujerati Sermon.—Some of from Bulsar, W. B. Stover supply speaker and subject. one

P. M. 3.00 Gujerati Sermon.—W. B. Stover. 7:00—8:30 Bible Reading.—E. H. Eby.

December 31.

A. M. 6:00-6:45 Devotional Services, Gujerati.-J. B. Emmert.

7:00 Chota Hazri.
7:30 English Prayers.
8:00 Sunday School.
10:00 English Sermon.—A. W. Ross.
10:00 Gujerati Sermon.—Some one
from Jalalpor, I. S. Long to
supply speaker and subject.
M

P. M.

3:00 Gujerati Sermon.—I. S. Long. Evening, Fasting. A Watch Service Im-promptu Talks, D. L. Miller to preside.

January 1.

A. M. 6:00—6:45 Devotional Services, Gujerati.—

Sister Alice Ebey.
7:00 Chota Hazri.
7:30 English Prayers.
8:00—9:00 Workers' Meeting, Program to be supplied.

10:00 English Sermon .- S. P. Berkebile.

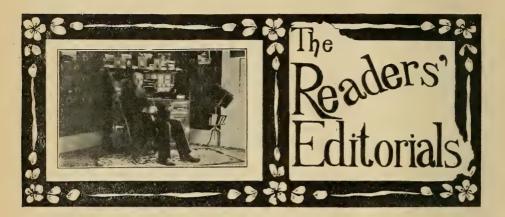
10:00 Gujerati Gujerati Sermon. — Some of from Rajpipla, D. J. Lichty supply speaker and subject.

P. M. 3:00 Gujerati Sermon.—Adam Ebey. 7:00—8:30 Bible Reading.—J. M. Pittenger.

January 2.

A. M. 6:00-6:45 Devotional Services, Gujerati.-D. J. Lichty.
7:00 Chota Hazri.
7:30 English Prayers.
8:30—10:30 District Meeting, 1st Session.

P. M. 2:00—3:00 District Meeting, 2nd Session. 3:00 Sermon.—Dr. O. H. Yereman. Evening to be supplied.



An Elder in California: I will preach a missionary sermon next Sunday morning and on Thanksgiving day take up a collection. I shall try and do the best I can under existing conditions. No serious trouble on hand; only purses closed well and hard to open unless the person can see value received with a good per cent added.

N. M. S., Iowa: I am just a new subscriber to the Visitor, having received my first copies to-day. I enjoy it wonderfully, for I am in full sympathy with mission work and since I was a little girl have had a desire to become a worker in foreign fields. If I would be a fit subject you may enter my name as a volunteer to become a missionary in foreign lands. I have always had a strong desire to give my whole life for Christ, for He has done so much for me. I have prayed that I might join hands with our present workers. I also pray in their behalf.

D. M. Z., Pennsylvania: May God bless all the missionaries and open the hearts and purses that all may give freely of the means He has entrusted in our care that there may be abundance of money to carry on the mission work extensively for Christ. God bless the Visitor and all who read it in 1906.

A. W. A., Oklahoma: One of our greatest opportunities is passing by and soon will be gone forever; that is, the

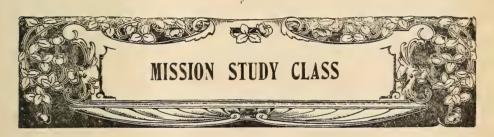
evangelizing of this new country. Other churches are seeing this condition, and sending some of their best men to the front. Our ablest men, according to reports in Gospel Messenger, are doing all of their work in the rich sections of the East. Does this give evidence of an apostolic church? There are cities growing up here in the West and the Brethren ought to grow up with them, and have an influence, be established and working with the gospel power for souls. Mission work is an evidence of the working of Christ, Holy Spirit and Word being in the body of believers. The work in the large cities of the East is a glorious work of God. The work in the foreign fields is blessed of God. The work in the West does not give evidence of a growth. Is God to blame or is the church to blame? Other churches have revivals and are continually working, working, persuading and holding out inducements to everybody, seeking the Brethren's children even after they have united with the church of their choice. There is something very serious the matter. How soon will be the end of the conditions? What will the end be?

D. E. M., Washington: Why not consider the establishing of some kind of an educational institution on the Pacific coast for the Japanese and Chinese, as it has been suggested in San Francisco that they be excluded from the public

schools? In other words, a school for all kinds of foreigners that could be induced to enter. This would be one step to opening missions in these countries later.

No. 2: Could not an evangelist be sent over the Brotherhood stirring the people up to give, the church bearing the expenses so that no collections are taken; then no one can cry that this man is using this money himself. Let some way be provided to stir up the people; they have money when there is something new down at the store that they can buy.

W. B. K., Kansas: The Brethren have no church here: I am alone. Our church emigrated to Texas about twelve years ago and left a few scattered members. But I praise the name of my Master, I can serve Him anywhere. I ask the prayers of my brethren and sisters that I may fight the good fight of faith and come off more than conqueror. I will not have much longer to fight, for if I live until the 11th of January I will be 85 years old. I started out in 1840 and have been battling ever since. Thank the Lord, my Captain has never lost a battle. I will do all that I can for missions and will send you another donation before the first of March, no preventing providence. I am a friend of missions and believe that the Master meant just what He said in Matt. 28: 19, 20.



THAT MISSION STUDY CLASS.

"A good idea! That is just the thing for which I have been looking for some time. To encourage and develop the mission work of the church, we must organize mission study classes in each congregation. Of course there are some congregations in the Brotherhood that will find it impossible to do anything along this line on account of members being scattered, bad roads, lack of time and so on and so on. Now, for instance, we couldn't start one here in our congregation. Mention the subject to our people and excuses would be on hand at once. In fact I would hate to start out myself and try to organize a class, it would be useless."

How about it? Are you going to organize a class, or are you going to find some excuse and let the matter drop and think nothing more about it? The rea-

son we, as a church to-day, are not doing more mission work is simply because we are not acquainted as we should be with the real need of heathen lands. Shame on us if we were acquainted with conditions and did no more than we are doing. If, then, ignorance is the reason we are no further advanced, shall we be justified in refusing to be educated along these lines when we have an opportunity? By refusing to organize a class or even join a class we say by our actions that we are unconcerned and care nothing for our brethren in darkness. How, then, shall we expect God to deal with us making such answers?

More trained workers is the cry on every hand. There is a great demand for them and the question arises, "How get them?" Mission classes will acquaint one with the needs of the pagan lands and thus help prepare workers for

them. Those that are so situated as not to be able to work in foreign fields will be prompted to give more freely and be represented on the field by their gifts if not in person. May the reports come in that classes are being organized in each congregation and much good result therefrom.

Chapter I.

Explorations.

- 1. Before Christian Era.
- 2. Prince Henry and his Successors.
- 3. Early Settlements.
- 4. Between 1788-1888.

Geography.

- 1. Size.
- 2. Surface.
- 3. Mountains.
- 4. Lakes.
- 5. Rivers.
 - (a) Nile.
 - (b) Niger.
 - (c) Congo.
 - (d) Zambesi.
 - (e) Gambia and Senegal.
 - (f) Limpopo and Orange.

Deserts, Savannahs and Forests. Climate and Temperature Affected by

- 1. Elevation.
- 2. Zones.
- 3. Distance from Sea.

Products.

- 1. Minerals.
- 2. Cereals.
- 3. Fruits.
- 4. Vegetables.
- 5. Ivory.

Possibilities from a

- 1. Commercial Standpoint.
- 2. Missionary Standpoint.
- 1. Compare the difficulties of exploring Africa with those of exploring America.
- 2. Is civilization doing the African good without the Gospel?
- 3. Can the Christian church afford to wait any longer before beginning to evangelize the African?
- 4. How does the country retard in Christianizing it?
 - 5. To what degree is the liquor traf-

fic degrading the African? What can we do to stop it?

Chapter II.

The African.

- 1. Population.
- 2. Color.

People.

- 1. Sudan Negroes.
 - (a) Hausas.
 - (b) Fulahs.
- 2. North Africans.
- 3. Bantus.
- 4. Pygmies.
- 5. Bushmen.
- 6. Hottentots.

Religions.

- 1. Paganism.
- 2. Mohammedanism.
- 3. Christianity.

Languages.

Home.

- 1. Marriage.
- 2. Wives.
- 3. Children.
 - (a) Infanticide.
 - (b) Babyhood.
 - (c) Boyhood and Girlhood.
- 4. Slaves.
- 5. Family Ties.
- 6. Family Responsibility.
- 7. Food.

Dress.

- 1. Personal Adornment.
- 2. Hair Dressing.

Deaths.

- 1. Funerals.
- 2. Hut Burials.

Civilization.

- 1. Its Bad Effects.
- 2. Its Good Effects.
- 1. What will be some of the main changes in the life of the African when Christianity is introduced?
- 2. How will Christian teaching affect the African's fear of evil spirits?
- 3. How will Christianity affect the husband? the wife? the slave? the children?
- 4. Sum up the evils because of the lack of right teaching.

SOME NATIVE FRIENDLY EXPRESSIONS.

Khandabhai G. Desai, the Brahmin who has been long time teacher of our missionaries and orphan children in Bul-

sar, says:

"Christianity aims to help the lowly in their physical and moral growth. It helps the middle class to a higher plane of living and thinking. It helps the highest to enjoy entire happiness and peace unknown to worldly men.

"Christianity means, spare no blood, and you will be near the kingdom of

God.

"Blessed be the missionary workers whose association the Lord was pleased to bless me with. The Lord dispelled my darkness and ignorance, and helped me to enjoy the Light I never had before.

"I was formerly employed as teacher to the native Christian orphans, and was quite surprised with the supernatural help I had when I saw the children making rapid progress. Some of the children are doing very well. They are faithful in the Word, and preaching Gospels to their native brethren. May the Lord bless them, and India will see native workers in the field of His Glory."

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Mrs. David Surrey, an Armenian woman who has married a native Christian, and raised a large Christian family, writes:

"God is great and does many wonderthings. By the kindness of the American Marathi Mission a school for blind children was opened in Bombay a few years ago. It is a success. In 1902 I began work there as a teacher. I was somewhat slow to accept the place, as I did not know the "blind" language. But one of my friends, working in the school, taught me the letters in a week.

"The school had just been opened with one boy and two girls, but gradually the number increased to 58. Some blind children use two and some use four

fingers to make out the words. They are so skillful and quick that visitors some times think that have gotten the lessons by heart or can see a little. The instruction is in English. Boys and girls are taught about the same.

"In this school, two of our Bulsar girls are being educated, and I enjoyed the work very much while there, and the people in charge did not want to let me off, but Bombay climate is bad for me, and I have come to Gholvad, near Dahanu, to our little home."

J.

Jamil Padmanji, once a strict sect sadhu, now a Christian, writes in Gujerati:

"O, my brothers, whenever we Christians speak to you of religion, you heed not what we say, but begin at once to object and to withstand our words, on account of defilement and pollution. Let me tell you truly what defilement and pollution is:

"1. It is not what you think it is.

"2. If it is what you think, you are daily defiled.

"3. Your leaders and your gods disregard defilement.

"4. Your purification ceremonies are without foundation.

"You are afraid to touch a lower caste than yourself, or to eat from his hand, are you? Some low castes have become Mahomedans, and you are with Mahomedans; low caste servants attend Parsees, and you are free with Parsees! Low caste people grow tobacco, and you wallow it in your mouths! Low caste people weave cloth and you wrap your bodies in it! Low castes skin the cow that died, and shoes are made, and you wear them! And you say that you are, on your own theories, undefiled? In short, let me tell you something. Pollution lies in an evil desire of the heart. It is this that defiles every man. To be free from this pollution is the religious duty of every man. To be purified is the one question, and the one desire. It is the Lord Jesus who purifies the hearts of men. He is our strength and our hope."

SENTIMENT, PROGRESS, REFORM

The atrocities in the Congo land still continue in all the horrors imaginable. King Leopold, of Belgium, seems not to be willing to check the inhumane ravages of his representatives, as seen in the following, lately reported in "Regions Beyond": After killing a chief and a lad, and taking one man and seven women prisoners, they give as their reasons for doing so, "We are killing you because you sell meat to the missionaries, and do not work rubber day and night."

34.

China is giving way in some directions very rapidly to English influences. At Chiang Chiu, a walled city about twenty-seven miles from Amoy, there is an Anglo-Chinese college under the direction of J. S. Wasson, of the London Missionary Society. The attendance is about eighty, half of whom are sons of rich Chinese merchants. The building is European in style and the college is practically self-supporting.

. 48

Japan though, well civilized is not Christianized. This is seen in the fact that the Emperor visited a heathen shrine and offered sacrifice as an expression of gratitude for aid given in the late war with Russia. One of the leading admirals attributed the success of the war to their deities.

.32

Five American missionaries, of the Presbyterian mission, were murdered recently in the Kwangtung province of China. From the latest advice it would appear that this was not done because of hatred of the Word, or even unkind feelings towards the missionaries themselves, but rather the outgrowth of America's action towards Chinese emigration. Be that as it may, it is another evidence that the progress of the

Gospel is over the graves of its most self-sacrificing advocates.

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At Ambohimandroso, in the Betsieo country of Madagascar, the spirit of the revival of Wales has manifested itself. Eighty-three were baptized on one Sunday and many others since have stood up for Christ. One of the greatly beneficial helps, especially to those people, are their dreams and visions which exert a wonderful influence over their lives.

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'During the Welsh revival a poor man cried out in prayer to be filled with the Spirit, and concluded by saying, "We can't hold much, Lord, but we can overflow lots." That is just what the world is needing to-day.

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Mr. Forder, a missionary laboring among the Arabs and having his headquarters at Jerusalem, nursed to health again a chief wounded by some younger About midnight the young chiefs called on the missionary to kill him because of his kindness. some argument Mr. Forder gave them coffee to drink, talked with them awhile, refused to give them each the ten pounds they demanded to save his life and finally got rid of the cutthroats by showing them twenty Bible-text pictures with his stereopticon. Two weeks after two of these same men were wounded in a conflict and Mr. Forder cared for them. One recovered and is now a staunch friend of the missionary. Such experiences, however, show that missionary life has some serious moments in it.

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The Empress Dowager of China has issued an edict abolishing the old style of examinations throughout her Empire and calling for a revision of such a character as will "give the blessings of modern education to every subject of the Throne." No more far reaching edict has been issued in years.

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Surely the power of the Gospel is wonderful in these days. Twenty years ago the first martyrs for their belief in Christ gave their lives for their faith at Busega, Uganda. This was Jan. 31, 1885. The three natives were cruelly tortured and burned when half alive. This past summer the bishop of Zanzibar made a visit through the Uganda country, located the place of the martyrs and found some of the bones which were carefully laid away in proper burial. The day before the bishop preached to 2,500 souls, among whom was the young king, the son of the persecutor Mwanga. In those years 60,000 souls have confessed Christ under the Church Missionary Society of England.

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The Methodist Missionary Committee at its recent meeting made the following appropriations for 1906:

Foreign Missions,\$	777,275
Domestic Missions,	598,968
For Foreign Property,	33,093
Incidental Fund,	40,000
Miscellaneous,	127,200
For debt,	
Total \$1	

This is an increase of \$45,215 over the preceding year.

From 1897 to 1905 the increase in receipts of the Methodist Missionary Society has been nearly a half million dollars.

. 42

The Methodist church at Kuala Lumpur, in Malaysia, has recently taken steps to be self-supporting. Other churches in the same Conference are agitating the same measure.

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49 mission centers and 212 missionary agents in four continents is the present

status of the effort of a London mission society to the Jews in all the world. The income for this work last year was \$207,000.

. 32

Pandita Ramabai's school and home for widow girls of India has now 1,500 in attendance. This has been a haven for hundreds of girl widows and has saved them from the awful degradation to which India's heartless religion drives them.

. 3

The French "Societe des Missions" claims a membership in Basutoland, South Africa, of 30,000. The annual expense of maintaining the work is \$25,000. The natives themselves contribute \$20,000 more for schools and evangelization efforts in about two hundred outstations. There are upwards of 300,000 pagans in this territory.

. 32

According to a report in the New Voice the consumption of liquor in Canada has in the last ten years increased fifty per cent.

. 48

Between four and five thousand churches are being built each year in the United States, and yet there are many school districts beyond the reach of church privileges.

. 42

In the past ten years murders and suicides have decreased over 2,000. Lynchings have decreased one-half. A commendable growth in the right direction.

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These following countries are as yet unoccupied by Christian missionaries: Somaliland, Afghanistan, Bokhara, Khiva, Nepal, Tibet; and no Protestant missionaries are in Abyssinia, Ivory Coast, Portuguese Guinea, Rio do Oro, Sahara, Senegambia, French Guiana, and Anam; while Russia does not permit foreign missionaries to reside in or enter her domain.





John Cornelius Ebey, Son of Adam and Alice King Ebey, Born Jan. 20, 1905, at Dahanu, India, and died at same place Nov. 5, 1905

Thus write the fond parents about their child and his death: (Father) "I wanted to write last week, but our Johnny was sick. His fever was nearly continuous for over a week and high. We did all we could, but to no avail. saw Saturday that his little heart was giving way under the double work, and Sunday at one o'clock Johnny fell asleep.

We got a pine box from the garret, cut it down and fixed it up with cloth for a coffin. The boys dug a grave in the common village burial place. Wilbur's, Enoch's and Isaac's came and late Sunday evening we put him in his grave. He was such a sweet child; asked for so little attention, always ready to smile. God knows best. All He does is good and only good. When He does anything there is no second good. Johnny is better off than Mary and Paul, for he is in heaven and they are on earth, and God takes better care of children than we do."

(Mother) "The other evening, as we stood about our 'Johnny boy's' grave, the stars and moon shining down upon us, I felt in my heart a deep longing such as I never felt before, that the Lord might come quickly, to open the little grave quickly, and call our darling forth and take us all with Him to glory. Then the Spirit seemed to speak to my heart, saying, 'Wait and work, and heart be still. Thousands of souls know not Jesus' love and salvation. Tell them. tell them.' As we turned homeward we felt a new desire to bring some of these poor souls into the joy and peace of God's kingdom. That little grave, out there on the knoll by the river, binds our hearts more than ever to this land. And if it be God's will, we want to live and work and die here."

ON THE THRESHOLD.

Lord, I have often asked Strength for a year; I wanted all the mists To disappear, That I might see my way And walk therein, And gird myself with strength The fight to win.

But now I am A little child again. Fearing the darkness And afraid of pain. A year is long; I am Content with days .. I want Thee, Lord, to govern . All my ways. What Thou shalt give me is Enough for me; I know that as my day

-Anon.

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My strength shall be.

According to Professor Warneck in 1904 there were 4,421,500 Evangelical and 4.473.500 Roman Catholic converts from heathenism in mission fields.

NOVEL WAYS OF CARRYING AND RIDING WEST CHINA

By a Missionary.

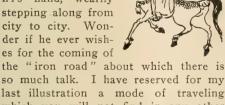
HAT is more comfortable and cozy for tiny children going to pay grandma a visit than



riding in baskets slung from a shoulder pole? And here is little "John Chinaman" riding his nurse's back, out for an airing. And this little boy looks as though he were out for a lark. Dressed in a pair of loose trousers

and a girdle, he is riding a water buffalo bareback, and is taking the animal out to grass or to his bath in a stream or pond. By far the most common mode of traveling is walking. Here is our foot pedestrian, with skirts tucked up

and queue fastened around his head. carrying his umbrella across his back, and his fan in his hand, wearily stepping along from city to city. Wonder if he ever wishes for the coming of



so much talk. I have reserved for my last illustration a mode of traveling which you will not find in any other country. It cannot be called common, but is occasionally seen. It is used for



not unknown even there. You see what it is? A woman with feet bound so small that she must lean on a servant's

short distances only, usually from room

to room and rarely

on the street, though

Fording a Stream, shoulder to steady



Babies in Baskets. On Nurse's Back.

herself and painfully walk a few steps. May God hasten the day when this way of getting about shall be seen only in pictures.

How Goods are Carried.

We will begin with a woman who carries a basket on her back. Hundreds



of women all though this country carry farm produce, coal, wood, salt, grass, lime, and many other things in this way. Heavy bags of rice are sometimes carried in this way. with a connecting leather strap coming across the forehead. Travel-

ers' ordinary luggage, such as pigskin boxes and bamboo baskets and light merchandise, is usually fastened by ropes to a carrying pole, or "backed" as the Chinese say, that is, carried on

a coolie's back. Here is a load too heavy for one man, and must be carried by two.

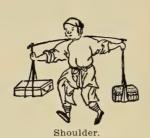
Pack animals are largely used for transporting heavy goods, such as tea, copper, lead, and cotton goods.

Our last illustration represents the front and



Bound-Footed Woman.







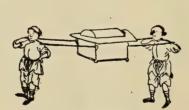
Barrow.

rear view of a fea coolie and his ten packages of pressed tea for the Tibetan market. The loads vary in weight from seventy to two hundred pounds. Hundreds of coolies are seen daily, slowly and carefully wending their way over the rough mountain roads. What a revolution in all these primitive modes of conveyance the coming railroad will make. One wonders what will

become of the great army of toiling coolies, who now barely earn enough to sustain life properly, not to mention the support of a family. Almost without exception the wife must work as hard as the husband in order to keep the wolf from the door. Let us hope better times are in store for this heavily laden class of Chinese humanity.— Around the World.







Two Carrying.



Back.



A FAMILY MITE BOX.

The way it came about was this. I was listening while mother read a story to Aunt Mary. It was so funny—about an old lady who said she hadn't one thing in the world to be thankful for. A young lady wanted her to keep a mite box on her mantle and promise to drop a penny, at least, for every time she said she was thankful. She told the girl that if the heathen had to depend on her

mite box for help, they would all go to the bad. And then, without thinking, she said, "My, but I am thankful I am not a foreign missionary!" Of course her friend had the laugh on her right off, and made her put in her first penny then. Well, you'd laugh to hear the funny things she had to give pennies for while she kept that box.

After mother and Aunt Mary got through laughing over it, I had a thought —sometimes I do have one that is good —and I said to mother, "May Jill and I start a family mite box and see how much we can get before the mission band has its thank offering?" and mother said, yes, we might. So we all agreed to be honest and put in something every time we said we were thankful.

I suppose it was kind of mean, but we didn't tell father, for we wanted to surprise him. The evening of the very day that we finished the box (for Iill and I made it and painted things on the outside (so it was "a real ornament to society," mother said), father had just asked a blessing and commenced to carve when he said: "I believe I never was so thankful for a happy home as I was to-night when I walked along with Mr. Dumps and realized how he just dreaded to go home every night to his fault-finding wife and squabbling children!" Jill and I fairly flew out of the room and came back and held the box right under his nose. Father was so surprised! But he said: "Well, here is a quarter for a starter, for a good-natured mamma and happy-go-lucky children are worth more than a penny!"

I can't begin to tell you all the ways we got pennies. Mother was thankful that the sun came out on wash day, and that was a penny; and she was thankful when the cookies didn't scorch, on time; and that there was rolls enough to go 'round one night when we had unexpected company.

Father put in lots of nickels and dimes instead of pennies. I wonder why it is that fathers always seem to have plenty of change in their pockets. It's just as easy as anything for them to get an ice cream soda or a little bag of chestnuts or pay street car fare and nobody ever thinks where their money has gone to. But when you have a little money and it gets gone some one is sure to ask you what you did with it all; and if you say, "Father uses up lots of nickels and dimes and doesn't tell," then mother says, "Jack, that's a very different thing."

Well, I started to say that father did

lots toward filling the box. There was a nickel when eleven chicks were hatched from twelve eggs; and another when Mr. Dumps remembered to return that good umbrella he borrowed; and ten cents when the stitch in his back went off and didn't settle into lumbago, and lots more things.

We children had to pay pennies quite often. I remember one was when the robins came again to build their nest in the big ash tree just outside our window, and another the morning the big squirrel came up the tree and tried to steal the eggs and was fought off by the mother robin. (That was very interesting and was really worth more than a penny, but neither Jill nor I had much money that particular day.) The biggest money we got in the box was the half dollar mother put in when the doctor said Jill did not have diphtheria, for mother says she hasn't grace enough to bear many more contagious diseases. I mean mother hasn't, not Jill, for Jill is just a trump when she is sick, and opens her mouth a lot wider for the doctor than I do.

Well, I am not going to tell how much money we found when we opened the box, because some of you wouldn't believe it, and that would hurt my feelings, so I will close by saying you would better try one in your family and of course you'll believe your own eyes when you open your own box.—Mission Day Spring.

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Dr. Barnardo's life work among the slum children of London may be summed up in the following manner: Children rescued and placed, 60,000; children dealt with, 1904, 19,260; fresh applications, 1904, 12,182; children wholly maintained, 1904, 10,905; emigrations up to 31st December, 1904, 16,160; total "free meals," 1904, 120,239; total "free lodging," 1904, 31,032; publications, 1,-226,772; receipts, 1904, £187,508; total receipts, 38½ years, ending December 31, 1904, £3,119,646.



January 7, The Shepherds Find Jesus. Luke 2:1-20.

When Jesus came into the world there was little room for Him in the inn, in Jerusalem, or in the hearts of very many people. He died, rose again, said His disciples should go to all the world and ascended. Ever since that time the number who find room for Jesus in the heart is continually increasing. How beautifully this is illustrated in the following and with what earnestness she carried the message: A Chinese woman was brought to a hospital for treatment, having an incurable disease. She did not know her danger, nor did she know the great salvation. Her gentle nurse told her the "old, old story of Jesus and His love." It was new and wonderful to her, but she at once believed the good news, and accepted the freely-offered salvation. Then she was eager to go to her friends with this glad message of the Savior's love. She said to the nurse, "Will you ask the doctors how soon I shall be well?" "The doctors say that we must tell you the truth -you will never be well." "Please ask them how long I shall live." The reply was, "Three months with the care and comforts which you have now." "And how long shall I live if I go to my old home with this blessed message from heaven?" "Possibly not more than three weeks." When the answer came, this new convert exclaimed, "Get my clothes; I will start to-day." It was useless to forbid her, for she said, "Do you think I count the loss of a few weeks of my life anything when I have such news

of the Savior?"

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January 14, The Wise Men Find Jesus. Matt. 2: 1-12.

The world has always had those who longed to live a better life, like the wise men who came to do honor to Jesus. On the other hand, deprayed mankind seeks not the better life for itself nor for those that are dependent upon them. To forsake the children of the nations is one of the most cruel of customs, and vet how often is it seen in heathen fields. How cruel is the ideal reflected in the following incident: Could any appeal touch the sympathies and move Christians to larger things for missions than the incident given in a letter from one of our missionaries in Chunju, Korea. A new feature of the work there is a small orphanage, organized by Dr. Forsythe, and supported by two families at the station. Little motherless fellows were picked up in the holes under the Korean flues. Three died from the effects of exposure, but there are seven left, and they are very much improving. One little fellow died in the hospital, saying, "Take me to the trouble-free Father's house." All day the heathen walked by his little naked body as he lay in the busiest street unconscious. A Christian carried him to the mission and told the people that if he had been a pig or a puppy they would have fought over it. taking the chances of its recovery. The cheapest thing in Korea is Koreans. No one cares for their souls or bodies, but you, dear friends of Christ, as they lay naked, unconscious, dying. The time is short. Let us go forward.



Brethren Sunday School, Trinity, Virginia.

January 21, The Boy Jesus. Luke 2:40-52.

Strange it seems, at first, that those gray heads of Jerusalem should be so marvelously enrapt in the wisdom of the boy Jesus. Yet not so strange is that when it is revealed that a "child shall lead them" and has often since led people out of their ruts,-their sins,-their perverse ways. It is the best way to get hold of people. The Moravians took this method in the cold north, as is shown in this extract: The first missionaries to the Eskimo found them terribly low down. They were ugly dwarfs, whose minds and hearts were even worse than their bodies. They refused to be helped. One day a little baby girl came into the home of one of the missionaries, John Peck. Then the cold, icy hearts of the Eskimo began to melt. When the poor mothers heard her, as she grew older, singing hymns, they wanted their little children to sing them too, and so they began to learn the simple songs about Jesus which the missionaries had written in their language. From that time the work of the missionaries began to succeed.

January 28, The Baptism of Jesus. Mark 1:1-11.

In every land the news of salvation which Jesus began to proclaim with His baptism is received most graciously. In East Africa in the Taita mission the following steadfastness was manifest among some converts:

Sarah, whose husband is not a Christian, bears the marks of the severe beating which he gave her because she refused to continue to make the very intoxicating sugar-cane beer which the Wa-Sagalla largely use. Sarah's progress in spiritual things has been most remarkable. She is the best of the converts. Again, Martha, an old woman, was formerly a witch-doctor, and strenuously resisted the Christian teaching, avowing that she would have nothing to do with it. One day she surprised the women in her village by saying, "I am going to find food for my soul." They said, "What! you going to be taught?"

(Continued on Page 60.)



Maryland Collegiate Institute, of Union Bridge, Md., Has Reorganized its Reading Circle Classes:

At a recent meeting of the Reading Circle the following new officers were elected: Prof. Early Pres.; Mr. Harvey Vice-Pres.; Lulu Sanger Sec.

The Circle has added a number of new students to its list. It has just completed the study of the book entitled: "Modern Apostles of Missionary Byways," an interesting and inspiring book, and is now taking up: "The Price of Africa." The more we study these Circle books the more we are impressed with the importance of having a knowledge of the facts contained in them. For only by knowledge of a thing can we hope to become interested and active along that line.

The Bible students of our school number this year as follows: Three in the third year's work, three in the second and seven in the first. We are much pleased at the interest and earnestness with which our new students are taking up this work, and we trust the time is not far distant when many more will thus feel the importance and take advantage of the grand privilege of a systematic study of God's Holy Word.

* *

Earl E. Eshelman, of Juniata College, Urges Mission Study Classes and Reports Commendable Progress:

We rejoice at the step taken by our General Missionary Committee with re-

spect to mission study. No one who has read the last Visitor has failed to notice on the last cover page the discussion of "The Mission Study Class." The mission study class is a most important factor in solving the problems of missions. The problem of missions is essentially one of education. must bring the conditions and needs of the world before the minds of our people. Realizing the need, we will pray more earnestly and definitely for the work. We will give of our means that workers may be supported on the field. Mission work will have a new meaning to us. In no way can the demands of the non-Christian world upon Christian be so forcibly presented as in the mission study class. The establishment of these classes is, and has been, the chief aim of our mission band in its deputation work, for there is nothing that will so arouse the mission spirit in a church as a systematic study of mission fields and lives of missionaries.

Nov. 10, 11, 12, two committees of the mission band were sent out. In all, seven meetings were held. One mission study class was started and prospects for others are good. The subjects discussed were: "Mission Study," "The Bible in Missions," "Relation of Sunday School to the Church," "Bible Study," "The Open Door," "Christian Stewardship," "The Brethren Church in Missions," and "Opportunity and Responsibility."

During our winter Bible term three-

fourths of an hour daily is to be given to mission study and discussing mission problems, thus bringing before the elders of our churches the subject in a systematic way. The Bible term is important from the mission standpoint and therefore we are making preparations for it by earnest prayer and thought.

We are glad to say that one more has volunteered, making seven in our Volunteer Band at present.

* *

Emma Horning, of McPherson College, Relates Interestingly the Great Enthusiasm in their School:

The missionary spirit here is deeper and broader than ever before. Over one hundred and fifty students are enrolled in weekly mission study classes. These students are divided into ten classes, studying all classes and conditions of people in the world. The conditions in the United States itself are being studied quite thoroughly. Several new classes will be formed after the holidays. Very few students refuse to take the study if a time can be made for meeting. All are beginning to realize the world-wide value of this study.

Two hundred dollars have been pledged by the students this year to be paid weekly for missions.

The Volunteer Band has held six missionary meetings in different parts of the State this fall. Mission classes were organized in the churches where they desired them. Thanksgiving was spent in this way. The same work will continue through the year.

The mission study classes are also seized with the desire to tell others of the good things they are receiving. Mission study always impels activity for others. To satisfy this desire several of the classes are planning campaign work for the surrounding towns and schoolhouses. Programs will be given especially telling of the work they are studying and a collection will be taken to increase our missionary library.

Two public missionary meetings are held here each month on Sunday afternoon, one for the boys and one for the girls.

Bro. C. A. Bame, of Dayton, Ohio, who is conducting a very successful series of meetings here, met with the Volunteer Band a few nights ago and gave us a very encouraging talk. He assured us that his prayers would ever attend us as we took up our work in foreign fields, which is the deepest desire of every worker.

JE 36.

Lordsburg College, Cal., Feels Keenly a Loss of Two Active Workers:

This school years finds almost all the old-students back doing earnest work. Although death has taken from us two of our best helpers, the loss of whom we feel very keenly, nevertheless we submit to the will of our heavenly Father who does all things for the best.

The interest taken in the work of the College Christian League by the student body is indeed gratifying. A large number have enrolled in the mission study classes. Classes have been organized in the following courses: In biography, "Effective Workers in Needy Fields" is being used as a text. Others are pursuing the course on Japan entitled, "Sunrise in the Sunrise Kingdom," by Dr. De Forest.

The Chinese empire, with its 400,000,000 Orientals bowing to idols, having been brought before the world by the recent war, appeals to many. As a consequence we are offering courses for the study of that country this year. At present, "Princely Men in the Heavenly Kingdom" is being studied. China is attracting the eyes of the Christian world because its doors are now thrown open and either Buddhism, advanced by missionaries from Japan, or Christianity by the Anglo-Saxons, is certain to be accepted as the prevailing religion.

The weekly devotional meetings, both of the ladies and the gentlemen, are

largely attended and enthusiastically "Ye," she replied, "why shouldn't?"

As soon as Mr. Wray returned from furlough, Martha began to attend the women's class and the class for those participated in by all. The joint meetings, held once a month, give inspiration and encouragement to each one.

We expect to accomplish much good through the League this year.

JE 38

J. H. Morris, of Manchester College, Says their School Support is Enlarged with Southern Indiana:

Among the many good pieces in the December Visitor, I notice two especially, one from A. W. Ross and the other from Jesse B. Emmert. We notice the first one because the writer is from this vicinity and, too, because the content of his piece is in line with what we are reading in Our Missionary Reading Circle at this time. We notice the second because of the personal acquaintance with the writer and especially because of the matter about which he is writing. This is only another example of the determination of a boy and what came of it.

Another year has rolled away and what have you done for Jesus by helping your fellows? Have you forgotten self in the pursuit of another's welfare?

At the trustee meeting, held Dec. 7, Eld. Lewis W. Teeter was representative from Southern Indiana. This district was added Oct. 19, making the fifth. The trustees seemed much pleased with the improvements that have been made since last year.

The special Bible term promises to be an unusually good one. The work this year will be in charge of brethren E. M. Cobb, I. B. Trout, Galen B. Royer and P. B. Fitzwater. An account of the work done will appear in these columns later.

A missionary program was given in the Bible Society, Dec. 9, by the Missionary Reading Circle. Some of the subjects discussed were: "Christ, the Ideal Missionary," "Andrew and Philip," "Voyage of the Mite-box Ship" (recitation), and a paper on the plea of the world for more help from the apparent Christians. Many excellent thoughts are presented in the Reading Circle meetings from Bro. Stover's book on India.

The Young Men's Christian Band sent Earl J. Cripe as delegate to the convention of the Y. M. C. A. at Muncie. He brought back an excellent report and presented it to the two bands.

Lately the Volunteer Mission Band visited a sick brother and spent an hour or more with him. He seemed so much pleased, but the visitors received the most benefit from it. Their only regret is that they did not visit him sooner because he is now gone to his long home.

Here is a resolution that we all should adopt and carry out:

Whereas, there are millions dying without Christ:

Be it resolved: That we send the message of salvation to as many as we possibly can during the year and if we cannot go ourselves we will send a substitute.

* *

MISSIONS IN THE SUNDAY SCHOOL.

(Continued from Page 57.) who are being prepared for baptism. Mr. Wray, to test her sincerity, told her that she must come to the women's school also. This she did most regularly, never missing a single lesson. Some women attend the classes in the hope of getting work and wages, e. g., carrying leads, but Martha was not physically fit for such employment, hence her motives seemed quite unmixed, and influenced her fellow-women, some of whom told the Bible-woman, "If she goes through with it, and is baptized, many from her village will follow her example." True words! Two of them were baptized when Martha was.



ACKNOWLEDGMENTS



All things come to Thee, O Lord, And of Thine own have we given Thee.

Offerings are asked to sustain missions on the frontier in the various parts of the United States under the General Board, to aid the forty-seven districts of the Brotherhood in their respective fields, to support the work in Sweden, Denmark, France, Switzerland and India. The workers on the fields labor for a support, the members of the General Missionary and Tract Committee give their services free.

A copy of the Visitor marked "Sample" is sent to each person from whom money has been received within the time of the acknowledgment herewith made. Should any one thereby get two copies, please hand one to a friend.

See that the amount appears properly herewith. In case it does not, write at once to the Committee.

All mission funds for general work should be sent to and in the name of General Missionary and Tract Committee, Elgin, Illinois.

2 22

Individuals.

The General Missionary and Tract Committee acknowledges receipt of the following donations during the month of November:

WORLD-WIDE FUND.

North Dakota-\$71.32. Congregation.

Marscreek.

O 3 T -1	40	00
Snyder Lake,	40	UU
Haven.	3	00
Haven, Christian Workers' Meeting, of		
Cando,	11	36
Individuals. D. A. Hufford, Newville, \$1.00; John McClane, Knox, 50 cents; Eva Eikenberry, Cando, \$10.46; H. H. Johnson, Pleasant Lake, \$2.50; Mrs. H. H. Johnson, Pleasant Lake, \$1.00; Willard Johnson, Pleasant Lake, \$1.00; Albert Johnson, son, Pleasant Lake, 50 cents,	16	96
Pennsylvania—\$49.72.		
Eastern District, Individuals. A Brother and Sister, Rudy, \$20.00; Benj. Hottel, Basser, \$1.00; I. W. Taylor, New Holland. 50 cents; Sara A. Dettra, Philadel- phila, \$1.00,		
nhila \$1.00	22	50
Western District, Congregation.		
Johnstown,	4	10
Sunday School. Walnut Grove,	. 0	70
Individuals	0	10
Amanda Roddy, Johnstown, 65		
cents; Maggie Coble, Lindsey, \$1.00; Ed. Messenger, Beachdale,		•
\$1.00; Ed. Messenger, Beachdale,	9	15
50 cents,	4	19
Spring Run,	4	05
Individuals. Solomon Strauser, Northumber- land, \$4.00; J. W. Miller, Indiana, \$1.00; J. C. Swigart, Lewistown,		
\$1.00,	6	00
Southern District, Congregation.		

Illino	is—\$3	37.28.

Northern District, Individuals. John Weber, Waddams Grove,

\$5.00; Delilah Wilson, Lewistown, \$1.00; Thos. J. Peter Co., Chi- cago, \$3.96; J. B. Lutz, Shannon,		
cago, \$3.96; J. B. Lutz, Shannon, \$5.82; A Sister, Mt. Morris, \$2.75;		
Belle Whitmore, Lanark, \$1.00, Southern District, Congregations.	19	53
Oakley Church, \$3.25; West Ot-	10	
ter Creek, \$7.50,	10	19
Elizabeth Henricks, Cerrogordo, \$5.00; John F. Schultz, Chenoa,		
\$2.00,	7	0.0
Kansas—\$36.23.		
Northeastern District, Congregation. Washington,	3	25
Individuals.		
Mrs. Annie Stott, Emporia, \$1.00; J. H. Oxley, Overbrook,		
\$3.00; Abraham Moser, Ozawkie,		
\$10.00; Addie Brown, Abilene,	15	0.0
\$1.00, Southeastern District, Congregations.	. 10	0.0
Altamont, \$3.75; Scott Valley, \$3.23,	6	98
Individuals.	U	0.0
Fannie Stone, Helper, \$1.00; E. E. Joyce, Altamont, 50 cents; Su-		
san Cochran Coffevville 75 cents:		
san Cochran, Coffeyville, 75 cents; A Sister, Coffeyville, 25 cents,	2	50
Southwestern District, Individuals.		
Mary G. Morelock, Lyons, \$2.00; Glathart Hutchinson, 50 cents;		
F. H. Crumpacker, McPherson,		
\$1.00,	3	50
Rebecca J. Rankin, Dorrance,	5	00
Ohio—\$36.06.		

Southern District, Congregation. Beech Grove,

Susan Shellaberger, Covington, \$2.00; John E. Gnagey, West Milton, \$10.00,

ton, \$10.00, Northeastern District, Individuals. Benton Bixler, Hartville, \$5.00; Geo. Good, Youngstown, \$5.50;

Geo. Good, Youngstown, \$5.50; Mrs. Ellen Fender, Baltic, \$1.00,

3 60

12 00

11 50

Congregation. Chippewa,	4 46	Idaho—\$7.50.	
Chippewa, Northwestern District, Individuals. A Brother, Herring, \$1.00; N. I.		Individuals. L. E. Keltner, Payette, 50 cents;	
Cool, Beaverdam, Marriage No-		L. E. Keltner, Payette, 50 cents; B. J. Fike, Nezperce, \$1.00; S. Click, Boise, \$1.00; H. A. Swab	
Cool, Beaverdam, Marriage Notice, 50 cents; John A. Trackler, McComb, \$3.00,	4 50	and Wife, Twin Falls, \$5.00, 7	50
	T 00	Nebraska—\$6.92.	
Texas—\$32.20.		Congregation.	
Congregation. Saginaw,	2 20	Falls City, 2 Sunday School. South Beatrice,	60
Individuals		South Beatrice,	32
Jesse V. Stump, Wawaka, \$25.00; J. A. Witmore, Livingston,		Individuals. Chas. Ullery and Mother, Dal-	
\$5.00,	30 00	Chas. Ullery and Mother, Dal- \$3.00; C. Whisler, Ashland, \$1.00, 4	0.0
Indiana—\$31.45.		Oregon—\$3.00,	
Northern District, Individuals.		Individuals. A. E. Troyer, Milton, \$2.00; E.	
son, \$10.00; Eva Helblig, Columbia		R. Wimer, Salem, \$1.00 3	0.0
City, \$1.00; Levi Zumbrum and		Washington-\$2.50.	
M. Alva Long and Wife, Hud- son, \$10.00; Eva Heiblig, Columbia City, \$1.00; Levi Zumbrum and Wife, Columbia City, \$6.00; A. Van Dyke, Laporte, 80 cents,	17 80	Individuals.	
Middle District, Congregation.	2 90	G. D. Aschenbrenner, Spokane, \$1.00; Allie M. Murray, Chesaw,	
	- 00	50 cents; James Fainter, Chesaw,	50
Mrs. W. H. Fairburn, \$3.00; Laura B. Reiff, Idaville, \$1.00; E. M. Crouch, North Manchester, \$1.00; Mrs. W. H. Fairburn, Roann, \$2.00; Howard Myers, Lucerne, \$1.00; Wm. Leatherman, Milford,			90
Crouch, North Manchester, \$1.00;		Maryland—\$1.25. Middle_District, Individual.	
\$2.00; Howard Myers, Lucerne,		W. H. Swan, Becklesville, 1	25
\$1.00; Wm. Leatherman, Milford, \$1.00,	9 00	Oklahoma—\$1.00.	
Southern District, Individuals.	<i>3</i> 00	Bertha R. Shirk, Elgin, 1	00
Selma Weichelt, Indianapolis, \$1.00; Chas. Ellaberger, Cam-		Minnesota—\$1.00.	
bridge, 75 cents,	1 75	Individual. Louisa Keath, Wabasha, 1	00
Tennessee—\$29.70.			00
Congregation.		South Dakota—50 cents. Individual.	
Knob Creek, Individuals.	3 55		50
E. C. Gross, Rogersville, \$1.15;	00 17	Total for November \$ 425	15
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Virginia—\$22.10.	26 15	Previously reported, 10829	41
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Virginia—\$22.10. Second District. Bridgewafer College, Individuals. Byrd S. Manuel, Mt. Sidney, Marriage Notice, 50 cents; D. C. Hoover, Birdgewater, \$1.00; Mary Driver, Ottobine, \$1.00; S. I. Flory, Stuarts Draft \$5.00, Iowa—\$22.00. Middle District, Individuals. J. Culler, Pierson, \$5.00; Mrs. O. Doty, Mo. Valley, \$1.00; D. and Mary Mets, Sioux City, \$1.00; David Mets, Sioux City, \$5.00, Northern District, Individual. Mrs. Hugh E. Walton, Sibley, Missouri—\$14.00.	14 60 7 50 12 00	Previously reported,	39 00 00 34
Virginia—\$22.10. Second District. Bridgewater College, Individuals. Byrd S. Manuel, Mt. Sidney, Marriage Notice, 50 cents; D. C. Hoover, Birdgewater, \$1.00; Mary Driver, Ottobine. \$1.00; S. I. Flory, Stuarts Draft \$5.00, Iowa—\$22.00. Middle District, Individuals. J. Culler, Pierson, \$5.00; Mrs. O. Doty, Mo. Valley, \$1.00; D. and Mary Mets, Sioux City, \$1.00; David Mets, Sioux City, \$1.00; David Mets, Sioux City, \$5.00, Northern District, Individual. Mrs. Hugh E. Walton, Sibley, Missouri—\$14.00. Middle District, Individuals. D. M. Mohler, Warrensburg, \$2.00; Lewis & Florence Eikenberry, St. Louis, \$10.00; J. W. Lovegrove and Wife, Creighton, \$2.00.	14 60 7 50 12 00 10 00	Previously reported,	39 00 00 34 00
Virginia—\$22.10. Second District. Bridgewater College, Individuals. Byrd S. Manuel, Mt. Sidney, Marriage Notice, 50 cents; D. C. Hoover, Birdgewater, \$1.00; Mary Driver, Ottobine. \$1.00; S. I. Flory, Stuarts Draft \$5.00, Iowa—\$22.00. Middle District, Individuals. J. Culler, Pierson, \$5.00; Mrs. O. Doty, Mo. Valley, \$1.00; D. and Mary Mets, Sioux City, \$1.00; David Mets, Sioux City, \$1.00; David Mets, Sioux City, \$5.00, Northern District, Individual. Mrs. Hugh E. Walton, Sibley, Missouri—\$14.00. Middle District, Individuals. D. M. Mohler, Warrensburg, \$2.00; Lewis & Florence Eikenberry, St. Louis, \$10.00; J. W. Lovegrove and Wife, Creighton, \$2.00.	14 60 7 50 12 00 10 00	Previously reported, 10829 Total for the year so far, .\$11254 BBOOKLYN MEETINGHOUSE. Pennsylvania—\$63.73. Western District, Sunday Schools. Roxbury Brethren, \$10.00; Elk Lick \$12.39, 122 Individual. Dallas B. Kirk. Pentz. 1 Middle District, Congregation. Holsinger House. 22 Sunday School. Maple Glen. 13 Individuals. A. S. and Barbara Replogle, New Enterprise, 5 Maryland—\$54.30. Eastern District, Congregation. Woodbury, 44 Individual. Chas. D. Bonsack. Westminster, 10 California—\$31.00. Individuals.	39 00 00 34 00
Virginia—\$22.10. Second District. Bridgewater College, Individuals. Byrd S. Manuel, Mt. Sidney, Marriage Notice, 50 cents; D. C. Hoover, Birdgewater, \$1.00; Mary Driver, Ottobine. \$1.00; S. I. Flory, Stuarts Draft \$5.00, Iowa—\$22.00. Middle District, Individuals. J. Culler, Pierson, \$5.00; Mrs. O. Doty, Mo. Valley, \$1.00; D. and Mary Mets, Sioux City, \$1.00; David Mets, Sioux City, \$1.00; David Mets, Sioux City, \$5.00, Northern District, Individual. Mrs. Hugh E. Walton, Sibley, Missouri—\$14.00. Middle District, Individuals. D. M. Mohler, Warrensburg, \$2.00; Lewis & Florence Eikenberry, St. Louis, \$10.00; J. W. Lovegrove and Wife, Creighton, \$2.00.	14 60 7 50 12 00 10 00	Previously reported, 10829 Total for the year so far, .\$11254 BBOOKLYN MEETINGHOUSE. Pennsylvania—\$63.73. Western District, Sunday Schools. Roxbury Brethren, \$10.00; Elk Lick \$12.39, 122 Individual. Dallas B. Kirk. Pentz. 1 Middle District, Congregation. Holsinger House. 22 Sunday School. Maple Glen. 13 Individuals. A. S. and Barbara Replogle, New Enterprise, 5 Maryland—\$54.30. Eastern District, Congregation. Woodbury, 44 Individual. Chas. D. Bonsack. Westminster, 10 California—\$31.00. Individuals.	39 00 00 34 00
Virginia—\$22.10. Second District. Bridgewater College, Individuals. Byrd S. Manuel, Mt. Sidney, Marriage Notice, 50 cents; D. C. Hoover, Birdgewater, \$1.00; Mary Driver, Ottobine. \$1.00; S. I. Flory, Stuarts Draft \$5.00, Iowa—\$22.00. Middle District, Individuals. J. Culler, Pierson, \$5.00; Mrs. O. Doty, Mo. Valley, \$1.00; D. and Mary Mets, Sioux City, \$1.00; David Mets, Sioux City, \$1.00; David Mets, Sioux City, \$5.00, Northern District, Individual. Mrs. Hugh E. Walton, Sibley, Missouri—\$14.00. Middle District, Individuals. D. M. Mohler, Warrensburg, \$2.00; Lewis & Florence Eikenberry, St. Louis, \$10.00; J. W. Lovegrove and Wife, Creighton, \$2.00.	14 60 7 50 12 00 10 00	Previously reported, 10829 Total for the year so far, .\$11254 BEOOKLYN MEETINGHOUSE. Pennsylvania—\$63.73. Western District, Sunday Schools. Roxbury Brethren, \$10.00; Elk Lick. \$12.39, 22 Individual. Dallas B. Kirk. Pentz. 1 Middle District, Congregation. Holsinger House. 22 Sunday School. Maple Glen. 13 Individuals. A. S. and Barbara Replogle, New Enterprise, 5 Maryland—\$54.30. Eastern District, Congregation. Woodbury, 1 Individual. Chas. D. Bonsack. Westminster, 10 California—\$31.00. Individuals. A. Sister, Riverside, \$20.00; Laura Eby, Tustin, \$6.00; Sarah	39 00 00 34 00
Virginia—\$22.10. Second District. Bridgewafer College, Individuals. Byrd S. Manuel, Mt. Sidney, Marriage Notice, 50 cents; D. C. Hoover, Birdgewater, \$1.00; Mary Driver, Ottobine. \$1.00; S. I. Flory, Stuarts Draft \$5.00, Iowa—\$22.00. Middle District, Individuals. J. Culler, Pierson, \$5.00; Mrs. O. Doty, Mo. Valley, \$1.00; D. and Mary Mets, Sioux City, \$1.00; David Mets, Sioux City, \$5.00, Northern District, Individual. Mrs. Hugh E. Walton, Sibley, Missouri—\$14.00. Middle District, Individuals. D. M. Mohler, Warrensburg, \$2.00; Lewis & Florence Eikenberry, St. Louis, \$10.00; J. W. Lovegrove and Wife, Creighton, \$2.00,	14 60 7 50 12 00 10 00	Previously reported, 10829 Total for the year so far, .\$11254 BEOOKLYN MEETINGHOUSE. Pennsylvania—\$63.73. Western District, Sunday Schools. Roxbury Brethren, \$10.00; Elk Lick, \$12.39, 22 Individual. Dallas B. Kirk. Pentz. 1 Middle District, Congregation. Holsinger House. 22 Sunday School. Maple Glen. 13 Individuals. A. S. and Barbara Replogle, New Enterprise, 5 Maryland—\$54.30. Eastern District, Congregation. Woodbury, Individual. Chas. D. Bonsack. Westminster, 10 California—\$31.00. Individuals. A. Sister, Riverside, \$20.00; Laura Eby, Tustin, \$6.00; Sarah Miller, Riverside, \$5.00, 31 Indiana—\$21.83.	39 00 00 34 00
Virginia—\$22.10. Second District. Bridgewater College, Individuals. Byrd S. Manuel, Mt. Sidney, Marriage Notice, 50 cents; D. C. Hoover, Birdgewater, \$1.00; Mary Driver, Ottobine. \$1.00; S. I. Flory, Stuarts Draft \$5.00, Middle District, Individuals. J. Culler, Pierson, \$5.00; Mrs. O.Doty, Mo. Valley, \$1.00; D. and Mary Mets, Sioux City, \$1.00; David Mets, Sioux City, \$1.00; David Mets, Sioux City, \$5.00, Northern District, Individual. Mrs. Hugh E. Walton, Sibley, Missouri—\$14.00. Middle District, Individuals. D. M. Mohler, Warrensburg, \$2.00; Lewis & Florence Eikenberry, St. Louis, \$10.00; J. W. Lovegrove and Wife, Creighton, \$2.00, West Virginia—\$10.92. Second District, Individuals. Z. Annon, Thornton, 20 cents; M. W. Reed, Morgantown, \$5.00; F. Nine, Gormania, 55 cents, First District, Sunday School. Furnace, Michigan—\$8.50.	14 60 7 50 12 00 10 00	Previously reported, 10829 Total for the year so far, .\$11254 BEOOKLYN MEETINGHOUSE. Pennsylvania—\$63.73. Western District, Sunday Schools. Roxbury Brethren, \$10.00; Elk Lick. \$12.39, 22 Individual. Dallas B. Kirk. Pentz. 1 Middle District, Congregation. Holsinger House. 22 Sunday School. Maple Glen. 13 Individuals. A. S. and Barbara Replogle, New Enterprise, 5 Maryland—\$54.30. Eastern District, Congregation. Woodbury, 1ndividual. Chas. D. Bonsack. Westminster, 10 California—\$31.00. Individuals. A. Sister, Riverside, \$20.00; Laura Eby, Tustin, \$6.00; Sarah Miller, Riverside, \$5.00, 31 Indiana—\$21.83. Northern District, Congregation. Camp Creek. 6	39 00 00 34 00
Virginia—\$22.10. Second District. Bridgewater College, Individuals. Byrd S. Manuel, Mt. Sidney, Marriage Notice, 50 cents; D. C. Hoover, Birdgewater, \$1.00; Mary Driver, Ottobine. \$1.00; S. I. Flory, Stuarts Draft \$5.00, Middle District, Individuals. J. Culler, Pierson, \$5.00; Mrs. O.Doty, Mo. Valley, \$1.00; D. and Mary Mets, Sioux City, \$1.00; David Mets, Sioux City, \$1.00; David Mets, Sioux City, \$5.00, Northern District, Individual. Mrs. Hugh E. Walton, Sibley, Missouri—\$14.00. Middle District, Individuals. D. M. Mohler, Warrensburg, \$2.00; Lewis & Florence Eikenberry, St. Louis, \$10.00; J. W. Lovegrove and Wife, Creighton, \$2.00, West Virginia—\$10.92. Second District, Individuals. Z. Annon, Thornton, 20 cents; M. W. Reed, Morgantown, \$5.00; F. Nine, Gormania, 55 cents, First District, Sunday School. Furnace, Michigan—\$8.50.	14 60 7 50 12 00 10 00 14 00 5 75 5 17	Previously reported, 10829 Total for the year so far, .\$11254 BBOOKLYN MEETINGHOUSE. Pennsylvania—\$63.73. Western District, Sunday Schools. Roxbury Brethren, \$10.00; Elk Lick. \$12.39. Individual. Dallas B. Kirk. Pentz. 1 Middle District, Congregation. Holsinger House. 22 Sunday School. Maple Glen. 13 Individuals. A. S. and Barbara Replogle, New Enterprise, 5 Maryland—\$54.30. Eastern District, Congregation. Woodbury, 44 Individual. Chas. D. Bonsack. Westminster, 10 California—\$31.00. Individuals. A Sister, Riverside, \$20.00; Laura Eby, Tustin, \$6.00; Sarah Miller, Riverside, \$5.00, 31 Indiana—\$21.83. Northern District, Congregation. Camp Creek, 16.00; 66	39 00 00 34 00 00
Virginia—\$22.10. Second District. Bridgewater College, Individuals. Byrd S. Manuel, Mt. Sidney, Marriage Notice, 50 cents; D. C. Hoover, Birdgewater, \$1.00; Mary Driver, Ottobine. \$1.00; S. I. Flory, Stuarts Draft \$5.00, Iowa—\$22.00. Middle District, Individuals. J. Culler, Pierson, \$5.00; Mrs. O. Doty, Mo. Valley, \$1.00; D. and Mary Mets, Sioux City, \$1.00; David Mets, Sioux City, \$5.00, Northern District, Individual. Mrs. Hugh E. Walton, Sibley, Missouri—\$14.00. Middle District, Individuals. D. M. Mohler, Warrensburg. \$2.00; Lewis & Florence Eikenberry, St. Louis, \$10.00; J. W. Lovegrove and Wife, Creighton, \$2.00. West Virginia—\$10.92. Second District, Individuals. Z. Annon, Thornton, 20 cents; M. W. Reed, Morgantown, \$5.00; F. Nine, Gormania, 55 cents. First District, Sunday School. Furnace, Michigan—\$8.50. Sunday School.	14 60 7 50 12 00 10 00 14 00 5 75 5 17 4 25	Previously reported, 10829 Total for the year so far, .\$11254 BEOOKLYN MEETINGHOUSE. Pennsylvania—\$63.73. Western District, Sunday Schools. Roxbury Brethren, \$10.00; Elk Lick, \$12.39, 22 Individual. Dallas B. Kirk, Pentz. 1 Middle District, Congregation. Holsinger House. 22 Sunday School. Maple Glen. 13 Individuals. A. S. and Barbara Replogle, New Enterprise, 5 Maryland—\$54.30. Eastern District, Congregation. Woodbury, 44 Individual. Chas. D. Bonsack, Westminster, 10 California—\$31.00. Individuals. A. Sister, Riverside, \$20.00; Laura Eby, Tustin, \$6.00; Sarah Miller, Riverside, \$5.00, 31 Indiana—\$21.83. Northern District, Congregation. Camp Creek, 100; Mr. and	39 00 00 34 00 00 75
Virginia—\$22.10. Second District. Bridgewater College, Individuals. Byrd S. Manuel, Mt. Sidney, Marriage Notice, 50 cents; D. C. Hoover, Birdgewater, \$1.00; Mary Driver, Ottobine. \$1.00; S. I. Flory, Stuarts Draft \$5.00, Middle District, Individuals. J. Culler, Pierson, \$5.00; Mrs. O.Doty, Mo. Valley, \$1.00; D. and Mary Mets, Sioux City, \$1.00; David Mets, Sioux City, \$1.00; David Mets, Sioux City, \$5.00, Northern District, Individual. Mrs. Hugh E. Walton, Sibley, Missouri—\$14.00. Middle District, Individuals. D. M. Mohler, Warrensburg, \$2.00; Lewis & Florence Eikenberry, St. Louis, \$10.00; J. W. Lovegrove and Wife, Creighton, \$2.00, West Virginia—\$10.92. Second District, Individuals. Z. Annon, Thornton, 20 cents; M. W. Reed, Morgantown, \$5.00; F. Nine, Gormania, 55 cents, First District, Sunday School. Furnace, Michigan—\$8.50.	14 60 7 50 12 00 10 00 14 00 5 75 5 17	Previously reported, 10829 Total for the year so far, .\$11254 BBOOKLYN MEETINGHOUSE. Pennsylvania—\$63.73. Western District, Sunday Schools. Roxbury Brethren, \$10.00; Elk Lick, \$12.39, 22 Individual. Dallas B. Kirk. Pentz. 1 Middle District, Congregation. Holsinger House. 22 Sunday School. Maple Glen. 13 Individuals. A. S. and Barbara Replogle, New Enterprise, 5 Maryland—\$54.30. Eastern District, Congregation. Woodbury, 101 Individual. Chas. D. Bonsack. Westminster, 10 California—\$31.00. Individuals. A. Sister, Riverside, \$20.00; Laura Eby, Tustin, \$6.00; Sarah Miller, Riverside, \$5.00, 31 Indiana—\$21.83. Northern District, Congregation. Camp Creek, 101 Individual. D. B. Hartman, \$1.00; Mr. and Mrs. Walter Swihart, Ozawkie,	39 00 00 34 00 00

Middle District, Individuals. A Brother, Wabash, \$2.50; Wm. Leatherman, Milford, \$1.00, 3		Idaho—\$5.00. Individuals.	
Leatherman, Milford, \$1.00, 3	50	H. A. Swab and Wife, Twin	
Southern District, Individual. Franklin Johnson, Linden, 5	00	Falls,	5 00
Illinois—\$8.75.		Kansas—\$4.58.	
Northern District, Individuals. Aug. and Mary Kuhleman, Pearl		Southeastern District. Christian Workers, of Parsons,	
City, 8	75	\$2.31; Christian Workers, of Kan-	4 58
Ohio—\$5.00.			4 90
Northeastern District, Individuals.		Oregon—\$1.00. Individual.	
Mrs. Mary A. Young, East Ak-			1 00
Northeastern District, Individuals. Mrs. Mary A. Young, East Akron, 50 cents; Amanda Young, East Akron, \$1.00; Lettie Young, East Akron, 50 cents; Benton Bix- ler, Hartville, \$2.00, 4		Washington-\$1.50.	
ler, Hartville, \$2.00, 4	0.0	Individual. Harvey Chapman, North Yaki-	
Southern District, Individual.	0.0	ma,	1 50
Idaho—\$5.00.	00	Total for November,\$ 13	8 83
Individual.		Previously reported, 69	5 73
	00	Total for the year so far,\$ 83	4 56
Virginia—\$3.94.		INDIA ORPHANAGE.	
Second District, Individuals. Joseph and Mary Win, 3	94	Pennsylvania—\$21.00.	
North Dakota—\$2.50.	V -		
Individual.		Eastern District, Individuals. A Brother and Sister, Rudy, 2 Middle District Individual	0 00
H. H. Johnson, Pleasant Lake, 2	50	Middle District, Individual. Roy Hepner, Altoona,	1.00
Kansas—80 cents.		Ohio-\$16.00.	
Southwestern District, Individual. A. S. Downing, Basil,	80	Northwestern District.	
Minnesota—50 cents.		Sisters' Aid Society, of Green Spring Congregation, 1	6 00
Individual.	F 0	California-\$16.00.	
Mrs. J. Miller, Hancock,	50	Individuals.	
Total for November,\$ 197 Previously reported, 1597	35	John and Lizzie Pugh, Santa Ana, 1	6 00
rieviously reported, 1557			
		Colorado-\$16.00.	
Total for the year so far, \$ 1795		Sunday School.	6 00
		Sunday School. St. Vrain,	6 00
Total for the year so far,\$ 1795		Sunday School. St. Vrain,	
Total for the year so far,\$ 1795 INDIA MISSION. Pennsylvania—\$41.98.	05	Sunday School. St. Vrain,	
Total for the year so far,\$ 1795 INDIA MISSION. Pennsylvania—\$41.98.		Sunday School. St. Vrain,	
Total for the year so far, 1795 INDIA MISSION. Pennsylvania—\$41.98. Eastern District, Individuals. A Brother and Sister, Rudy, 20 Western District, Sunday School. Roxbury Brethren	05	Sunday School. St. Vrain,	
Total for the year so far,\$ 1795 INDIA MISSION. Pennsylvania—\$41.98. Eastern District, Individuals. A Brother and Sister, Rudy, 20 Western District, Sunday School. Roxbury Brethren, 11 Middle District, Sunday School. Dry Valley, 4	05	Sunday School. St. Vrain, Kansas—\$15.25. Southwestern District, Sunday Schools. Walton Brethren, \$7.00; Slate Creek, \$1.40; Children's Mission Band, of Slate Creek Cong., \$6.85, Virginia—\$10.54. Second District.	5 25
Total for the year so far,\$ 1795 INDIA MISSION. Pennsylvania—\$41.98. Eastern District, Individuals. A Brother and Sister, Rudy, 20 Western District, Sunday School. Roxbury Brethren, 11 Middle District, Sunday School. Dry Valley, 4 Individual. C. X. Avis 1	05 00 00 98	Sunday School. St. Vrain, Kansas—\$15.25. Southwestern District, Sunday Schools. Walton Brethren, \$7.00; Slate Creek, \$1.40; Children's Mission Band, of Slate Creek Cong., \$6.85, Virginia—\$10.54. Second District. Bridgewater College,	
Total for the year so far,\$ 1795 INDIA MISSION. Pennsylvania—\$41.98. Eastern District, Individuals. A Brother and Sister, Rudy, 20 Western District, Sunday School. Roxbury Brethren, 11 Middle District, Sunday School. Dry Valley, 4 Individual. C. X., Avis, 1 Southern District, Congregation.	05 00 00 98 00	Sunday School. St. Vrain, 1 Kansas—\$15.25. Southwestern District, Sunday Schools. Walton Brethren, \$7.00; Slate Creek, \$1.40; Children's Mission Band, of Slate Creek Cong., \$6.85, 1 Virginia—\$10.54. Second District. Bridgewater College, 1 Minnesota—\$5.00.	5 25
Total for the year so far,\$ 1795 INDIA MISSION. Pennsylvania—\$41.98. Eastern District, Individuals. A Brother and Sister, Rudy, 20 Western District, Sunday School. Roxbury Brethren, 11 Middle District, Sunday School. Dry Valley, 4 Individual 4 C. X., Avis, 1 Southern District, Congregation. Pleasant Hill, 5	05 00 00 98	Sunday School. St. Vrain, 1 Kansas—\$15.25. Southwestern District, Sunday Schools. Walton Brethren, \$7.00; Slate Creek, \$1.40; Children's Mission Band, of Slate Creek Cong., \$6.85, 1 Virginia—\$10.54. Second District. Bridgewater College, 1 Minnesota—\$5.00. Sisters' Mission Band of	5 25
Total for the year so far,\$ 1795 INDIA MISSION. Pennsylvania—\$41.98. Eastern District, Individuals. A Brother and Sister, Rudy, 20 Western District, Sunday School. Roxbury Brethren, 11 Middle District, Sunday School. Dry Valley, 4 Individual 2 C. X., Avis, 1 Southern District, Congregation. Pleasant Hill, 5 Illinois—\$25.00. Individual.	05 00 00 98 00	Sunday School. St. Vrain, 1 Kansas—\$15.25. Southwestern District, Sunday Schools. Walton Brethren, \$7.00; Slate Creek, \$1.40; Children's Mission Band, of Slate Creek Cong., \$6.85, 1 Virginia—\$10.54. Second District. Bridgewater College, 1 Minnesota—\$5.00. Sisters' Mission Band of Worthington, 0 Oregon—\$1.00.	5 25 0 54
Total for the year so far,\$ 1795 INDIA MISSION. Pennsylvania—\$41.98. Eastern District, Individuals. A Brother and Sister, Rudy, 20 Western District, Sunday School. Roxbury Brethren,	05 00 00 98 00	Sunday School. St. Vrain, 1 Kansas—\$15.25. Southwestern District, Sunday Schools. Walton Brethren, \$7.00; Slate Creek, \$1.40; Children's Mission Band, of Slate Creek Cong., \$6.85, 1 Virginia—\$10.54. Second District. Bridgewater College, 1: Minnesota—\$5.00. Sisters' Mission Band of Worthington, Oregon—\$1.00. Individual.	5 25 0 54
Total for the year so far,\$ 1795 INDIA MISSION. Pennsylvania—\$41.98. Eastern District, Individuals. A Brother and Sister, Rudy, 20 Western District, Sunday School. Roxbury Brethren, 11 Middle District, Sunday School. Dry Valley, 4 Individual. C. X., Avis, 1 Southern District, Congregation. Pleasant Hill, 5 Illinois—\$25.00. Individual. Elizabeth Henricks, Cerrogordo, 25 California—\$20.00.	05 00 00 98 00	Sunday School. St. Vrain, 1 Kansas—\$15.25. Southwestern District, Sunday Schools. Walton Brethren, \$7.00; Slate Creek, \$1.40; Children's Mission Band, of Slate Creek Cong., \$6.85, 1 Virginia—\$10.54. Second District. Bridgewater College, 1: Minnesota—\$5.00. Sisters' Mission Band of Worthington, Oregon—\$1.00. Individual.	5 25 0 54 5 00
Total for the year so far,\$ 1795 INDIA MISSION. Pennsylvania—\$41.98. Eastern District, Individuals. A Brother and Sister, Rudy, 20 Western District, Sunday School. Roxbury Brethren, 11 Middle District, Sunday School. Dry Valley, 4 Individual. C. X., Avis, 1 Southern District, Congregation. Pleasant Hill, 5 Illinois—\$25.00. Individual. Elizabeth Henricks, Cerrogordo, 25 California—\$20.00. Individual.	05 00 00 98 00	Sunday School. St. Vrain, 1 Kansas—\$15.25. Southwestern District, Sunday Schools. Walton Brethren, \$7.00; Slate Creek, \$1.40; Children's Mission Band, of Slate Creek Cong., \$6.85, 1 Virginia—\$10.54. Second District. Bridgewater College, 1 Minnesota—\$5.00. Sisters' Mission Band of Worthington, 0 Oregon—\$1.00. Individual. E. R. Wimer, Salem, Illinois—\$1.00. Southern District, Individual.	5 25 0 54 5 00 1 00
Total for the year so far,\$ 1795 INDIA MISSION. Pennsylvania—\$41.98. Eastern District, Individuals. A Brother and Sister, Rudy, 20 Western District, Sunday School. Roxbury Brethren, 11 Middle District, Sunday School. Dry Valley, 4 Individual. C. X., Avis, 1 Southern District, Congregation. Pleasant Hill, 5 Illinois—\$25.00. Individual. Elizabeth Henricks, Cerrogordo, 25 California—\$20.00. Individual.	05 00 00 98 00 00	Sunday School. St. Vrain, 1 Kansas—\$15.25. Southwestern District, Sunday Schools. Walton Brethren, \$7.00; Slate Creek, \$1.40; Children's Mission Band, of Slate Creek Cong., \$6.85, 1 Virginia—\$10.54. Second District. Bridgewater College, 1 Minnesota—\$5.00. Sisters' Mission Band of Worthington, Oregon—\$1.00. Individual. E. R. Wimer, Salem, Illinois—\$1.00. Southern District, Individual. Mary Hester, Cerrogordo,	5 25 0 54 5 00 1 00
Total for the year so far,\$ 1795 INDIA MISSION. Pennsylvania—\$41.98. Eastern District, Individuals. A Brother and Sister, Rudy, 20 Western District, Sunday School. Roxbury Brethren, 11 Middle District, Sunday School. Dry Valley, 4 Individual. C. X., Avis, 1 Southern District, Congregation. Pleasant Hill, 5 Illinois—\$25.00. Individual. Elizabeth Henricks, Cerrogordo, 25 California—\$20.00. Individual. A Sister, Riverside, 20 Virginia—\$13.77. Second District.	05 00 00 98 00 00	Sunday School. St. Vrain, 1 Kansas—\$15.25. Southwestern District, Sunday Schools. Walton Brethren, \$7.00; Slate Creek, \$1.40; Children's Mission Band, of Slate Creek Cong., \$6.85, 1 Virginia—\$10.54. Second District. Bridgewater College, 1 Minnesota—\$5.00. Sisters' Mission Band of Worthington, Oregon—\$1.00. Individual. E. R. Wimer, Salem, Illinois—\$1.00. Southern District, Individual. Mary Hester, Cerrogordo,	5 25 0 54 5 00 1 00
Total for the year so far,\$ 1795 INDIA MISSION. Pennsylvania—\$41.98. Eastern District, Individuals. A Brother and Sister, Rudy, 20 Western District, Sunday School. Roxbury Brethren, 11 Middle District, Sunday School. Dry Valley, 4 Individual. C. X., Avis, 1 Southern District, Congregation. Pleasant Hill, 5 Illinois—\$25.00. Individual. Elizabeth Henricks, Cerrogordo, 25 California—\$20.00. Individual. A Sister, Riverside, 20 Virginia—\$13.77. Second District. Old Debt, Roanoke, 13	05 00 00 98 00 00	Sunday School. St. Vrain, 1 Kansas—\$15.25. Southwestern District, Sunday Schools. Walton Brethren, \$7.00; Slate Creek, \$1.40; Children's Mission Band, of Slate Creek Cong., \$6.85, 1 Virginia—\$10.54. Second District. Bridgewater College, 1 Minnesota—\$5.00. Sisters' Mission Band of Worthington, Oregon—\$1.00. Individual. E. R. Wimer, Salem, Illinois—\$1.00. Southern District, Individual. Mary Hester, Cerrogordo, Total for November, \$ 10 Previously reported, 302	5 25 0 54 5 00 1 00 1 00 1 79 4 17
Total for the year so far,\$ 1795 INDIA MISSION. Pennsylvania—\$41.98. Eastern District, Individuals. A Brother and Sister, Rudy, 20 Western District, Sunday School. Roxbury Brethren, 11 Middle District, Sunday School. Dry Valley, 4 Individual. C. X., Avis, 1 Southern District, Congregation. Pleasant Hill, 5 Illinois—\$25.00. Individual. Elizabeth Henricks, Cerrogordo, 25 California—\$20.00. Individual. A Sister, Riverside, 20 Virginia—\$13.77. Second District. Old Debt, Roanoke, 13 Indiana—\$11.00.	05 00 00 98 00 00	Sunday School. St. Vrain, 1 Kansas—\$15.25. Southwestern District, Sunday Schools. Walton Brethren, \$7.00; Slate Creek, \$1.40; Children's Mission Band, of Slate Creek Cong., \$6.85, 1 Virginia—\$10.54. Second District. Bridgewater College, 1 Minnesota—\$5.00. Sisters' Mission Band of Worthington, Oregon—\$1.00. Individual. E. R. Wimer, Salem, Illinois—\$1.00. Southern District, Individual. Mary Hester, Cerrogordo, 10 Total for November, \$10 Previously reported, 302 Total for the year so far, \$312	5 25 0 54 5 00 1 00 1 00 1 79 4 17
INDIA MISSION. Pennsylvania—\$41.98. Eastern District, Individuals. A Brother and Sister, Rudy, 20 Western District, Sunday School. Roxbury Brethren,	05 00 00 98 00 00 00	Sunday School. St. Vrain, 1 Kansas—\$15.25. Southwestern District, Sunday Schools. Walton Brethren, \$7.00; Slate Creek, \$1.40; Children's Mission Band, of Slate Creek Cong., \$6.85, 1 Virginia—\$10.54. Second District. Bridgewater College, 1 Minnesota—\$5.00. Sisters' Mission Band of Worthington, Oregon—\$1.00. Individual. E. R. Wimer, Salem, Illinois—\$1.00. Southern District, Individual. Mary Hester, Cerrogordo, Total for November, \$ 10 Previously reported, 302	5 25 0 54 5 00 1 00 1 00 1 79 4 17
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Pennsylvania—\$1.25.		
Eastern District, Individuals. S. A. Yoder and Phoebe Zook,	1	25
Total for November,\$ Previously reported,	45 104	
Total for the year so far,\$	150	39
COLORED MISSION.		
Pennsylvania—\$19.43.		

Pennsylvania—\$19.43.		
Eastern District, Individuals. A Brother and Sister, Rudy,	10	00
Sunday School. Panther Creek,	9	43
Total for November,\$ Previously reported,	19 95	
Total for the year so far,\$	114	60

CHURCH EXTENSION FUND.		
Pennsylvania—\$5.00.		
Eastern District, Individuals. A Brother and Sister, Rudy,	5	00
Total for November,\$ Previously reported, Total for the year so far,\$	5 27 32	

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BROOKLYN MEETINGHOUSE FUND FOR NOVEMBER, 1905.

California.-M. E. Rothrock, \$3.00. Canada.-Louisa Shaw, \$1.00. Idaho.-Marvel Brower, \$1.00.

Iowa.-F. M. Wheeler, for Sunday School, \$2.60; A Brother and Daughter, \$50.00; Henry and Barbara Kurtz, \$5.00; L. L. Hess and Wife, \$5.00; Panther Creek S. S., \$9.16; Ivester S. S., \$4.47; E. S. and F. S. Doughty, \$5.00; G. A. and E. S. Moore, \$10.00; Daniel Waters, \$10.00; S. B. Miller \$10.00; Daniel Vand Wife, \$5.00.

Indiana.—Oral V. Cue, \$4.00; Thomas Cripe, \$5.00; James A. Beyer, \$2.00; Mrs. David Miller, \$2.00; Snow Mahorney, \$1.00; Mrs. Harriet Swartz, \$5.00; David Clem, \$1.00.

Illinois.—A Sister, \$5.00; Sterling Sewing Society, \$5.00; S. H. Wolf, Wife and daughter Sarah, \$14.00; Astoria Church, \$12.00; Rock Creek Sisters' Aid, \$5.00; Lydia Bucher, \$4.00; Samuel and Lizzie Henricks, \$25.00; J. H. Rohrer and Wife, \$10.00; Perry M. Culley, \$1.00; Mary C. Gilbert, \$8.00; Cyrus Bucher, \$5.00.

Kansas.—Fanny Puderbaugh, \$1.00; Dannel Niswanger, \$1.00; Mary E. Towslu, \$4.00; Clara T. Brandt and Family, \$5.00; Ozawkie Sisters' Aid, \$5.00.

Maryland.—Middletown Valley Church, \$17.69; Annie Shank, \$1.00; Wm. H. Green, \$2.00; J. W. Garver, \$2.00; David T. Garver, \$2.00; Bertha and Lottie Fike, \$1.00; Pipe Creek Missionary Sewing Society, \$5.00; Jennie E. McKinstry, \$5.00; L. C. Davis, \$1.00; Amy L. Roop, \$3.00; H. G. Engler and Wife, \$10.00; Frederick Sisters' Sewing Circle, \$10.00.

Michigan.—East Thornapple S. S., \$3.20. Ohio.—Sisters' Aid Society, Palestine Church, \$5.00; Eagle Creek S. S., \$5.00; Frank and Margaret Puterbaugh, \$5.00; I. H. Rosenberger and Family, \$25.00; Fiora Roberts, \$2.00; Geo. Good, \$5.00; A Sister, \$2.00; Sugar Ridge Church, \$13.09; Mary Shafer, \$4.00; Joseph and Mary Greffy.

\$2.00.

Pennsylvania.—Alex. C. and Fannie L. Moore, \$3.00; Mrs. J. S. Mohler, \$1.00; Phares Nolt, \$4.00; Lewistown S. S., \$2.37; James Creek Church, \$4.03; J. R. Davis, \$17.00; Ella B. Sipes, 75 cents; Ethel E. Sipes, 50 cents; Ella Stevens, 10 cents; Stella Stevens, 10 cents; Jos. J. Ellis, \$1.00; Woodbury Missionary and Temperance Society, \$8.80; Mary P. Bach, \$1.00; Elizabeth A. Balsbaugh, \$7.00; G. W. Beelman and Class, \$1.50; Lizzie D. Hoar, \$1.00; Mary S. Waltz, \$4.00; Marie, Jessie and Bertha Kimmel, \$3.00; Mabel E. Dooley, \$1.00; Solomon Strayer, \$4.00; Mrs. A. E. and Bertha Hoover, \$5.00; J. R. McNeel, 50 cents; Mrs. North Brotton, \$5.00; Sarah G. Sell, \$5.00; Lydia Stayer, \$4.00; Etta Brown, \$4.00; H. B. Miller and Wife, \$5.00; "Free Will Offering," \$25.00; Wm. Thomas, \$5.00; Michael Claar, \$1.00; Mr. and Mrs. L. R. Kagarise, \$5.00.

Oklahoma.-Julia A. Fisher, \$3.00; Bertha R. Shirk, \$1.00.

Nebraska.—Allie Eisenbise, 50 cents; Florence Eisenbise, 50 cents; Bethel Church, Sisters' Society, \$10.00.

Virginia.—C. E. Nair, \$1.00; Timberville Sisters' Aid, \$5.00; A Brother, \$1.00; Susie E. Collier, \$1.00.

Texas.-Manvel Church, \$12.00.

New York,-J. H. and Maud V. Hollinger, \$10.00. Total for November,\$ 526 06 Previously reported, 2023 66

Total for the year so far, ...\$ 2549 72 J. Kurtz Miller, Sec. 5901 Third Ave., Erooklyn, N. Y.

CORRECTIONS.

In October Visitor under World-Wide Fund the Pleasant Valley church should have had credit for \$25.00 instead of Daniel B. Bollinger. In November Visitor Benton Bixler should have been credited with \$5.00. In December Visitor under World-Wide Fund the Poplar Grove Sunday school should have had credit for \$5.40 instead should have had credit for \$5.40 instead of H. M. Blocher.

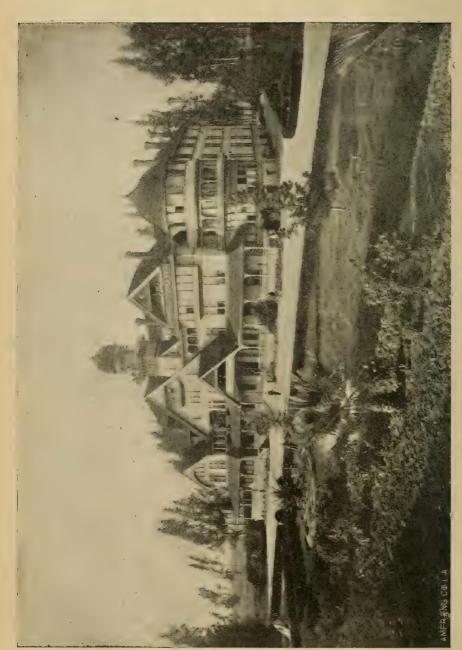
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It is gratifying to learn what even a bishop should have known without experimenting, that rum and religion will not mix. The New York subway tavern, started by Bishop Potter, conducted like a saloon, was closed some time since. The great lament now is that so many individuals in the churches try to mix religion and liquor, drinking, as many say, "for their stomach's sake," when it would be a favor to themselves, their stomachs and the cause of Christ in the world if they would let it alone. When so-called Christians let liquor alone many saloons will have to go out of business.

The Great Call.



Written especially for the Pacific Slope Visitor, and will be found in Sunday School Song Book No. 2, to be issued by the Brethren Publishing House, Elgin, Illinois, in a few weeks.



Lordsburg College, Lordsburg, California.



THE GOLDEN OPPORTUNITY

Largely mankind knows only in the language of what it has experienced. Because of this it is so exceedingly difficult to convey the idea of the size of a State to the person who has never been out of his county. It is big; but that is indefinite. Harder still is the task to convey anything like an idea of what the problem is with which the Brethren are wrestling on the Pacific slope.

In the two diagrams* the left side represents two districts, each of which are permitted to send one delegate to Standing Committee. Yet these two districts, excluding Arizona and Montana, each of which has but one congregation, includes as much territory as do twenty-seven districts with an aggregate of at least thirty times the membership. twenty-seven districts place at least fifteen times as many brethren in representation on Standing Committee. From a territorial standpoint a speech from either of the Pacific slope districts should have at least fifteen times the weight of any speaker from any of the eastern districts named.

But someone says they have not occupied near all the field. That is true. But a careful study from that angle reveals the fact that the less than two thousand members on the Pacific slope are by far more generally distributed over the territory than are the eastern churches.

The south half of Illinois, of Indiana, the north half of Pennsylvania, valley after valley in the Virginias, the east half of Ohio, the southeast half of Iowa and so on, remain to-day practically untouched by the Brethren. Yet the reserve force in these States, numerically and financially, so far exceeds the same on the slope that they hardly admit of comparison.

Studying these relations, as set forth in the charts, the oft-asked question, "Why does it take so much money to do mission work in the West?" is quickly answered. People who have started in one State district, say Eastern Pennsylvania, toured among the churches in Middle, Southern, Western Pennsylvania and returned through the Virginias and Maryland, are looked upon as mak ing a big trip. But they have not yet traveled much farther than do some of the brethren in these two State districts in their going trip alone when they attend a district meeting or visit a church in the other extreme of their own State district. It takes not only time but it takes money to carry on such a work.

But where the problem is so large, the hearts of the people must be correspondingly as large. Nothing truer can be said of our western brethren. In comparison to their wealth and numbers, there is not a district doing as much for district missions as California or Oregon,

Washington and Idaho. Yet they themselves might do more and many of them know it and are striving for better things. On the other hand, any help which can be rendered these districts from the outside will be most gratefully received.

It is hoped that the perusal of these pages will not only be interesting, but

that hereafter there will be tenderness and loving remembrance in all the petitions to the Father in behalf of all the faithful on the coast; and that now and then a word of sympathy will be dropped in their behalf. When this is accomplished in a small way, then shall it be known that this issue of the Visitor has not been in vain.

* * *

CALIFORNIA

	PENNSYLVANIA 45,215 square miles.
CALIFORNIA 155,360	VIRGINIA 42,450 square miles.
square miles.	WEST VIRGINIA 24,780 square miles.
	OHIO 41,060 square miles.

To a man or woman east of the Rockies, who has never traveled the length and breadth of California, it is difficult to comprehend what is included in that one State even from a religious standpoint. Her coast line is equivalent to the distance from New York City to the northern line of Florida. Now stop and think

how many of the members have traveled that far to attend their district meetings. Her area is equivalent to the States of Pennsylvania, Virginia, West Virginia and Ohio. The District of California and Arizona, as it is called, leaving the Arizona part out, which has less, perhaps, than fifty members, is equivalent to the eleven State districts in the States named. This comparison is greatly intensified, too, when one comes to know that any one of these State districts has more congregations, larger membership and a greater aggregate of wealth in the hands of the members than the members of the State of California. One of the districts of West Virginia may be an exception, but it is hardly probable. The membership in the four States named is about 35,000, or fifty times as many as in California, which is about 700. The estimated aggregate of district mission work in the eleven districts named is less than \$10,000; yet California last year raised and expended over \$2,000, which was one-fifth as much. The facts, if they were at hand, would likely show that California did one-fourth or onethird as much as these eleven districts. Besides, California Sunday schools are supporting Sister Gertrude Emmert in India. Over against this stands Middle Pennsylvania Sunday schools supporting Jesse Emmert, the Missionary Society at Huntingdon, Pa., supporting J. M. Blough, the Shade Creek congregation, in Western Pennsylvania, supporting Sister Anna Blough, Second Virginia supporting A. W. Ross and wife, Northwestern Ohio supporting Brother Berkebile and wife, and the schools of Southern Ohio supporting Brother Pittenger, while a brother in Pennsylvania is supporting Sister Pittenger. In other words, four of the eleven districts are supporting foreign workers, while the other six are doing nothing in this line as districts. Of course they are giving a commendable general support, and that is good. But the general support from California is also good.

The first district meeting of California was held in 1889, just seventeen years ago. What God has wrought for this youth of a territory, perhaps cannot be equaled in the history of another State district.

With this general survey of the field, it will be of more than general interest to read the following story. It is to be regretted that no data are at hand for Egan, Colton, Inglewood, Tropico and Fruitdale. Every reasonable effort was made to secure them, but for some reason there was no response. Due credit is given to the following for furnishing information from which these sketches were compiled. In some instances parts or all of the report was used with a very few changes: Covina, Geo. W. Chemberlen; Lordsburg, S. E. Yundt; Los Angeles, P. S. Myers; Santa Ana and Reedlev. D. L. Forney; Oak Grove, C. S. Holsinger; Glendora, J. S. Brubaker; Channing St. Mission, Susie Forney.

* *

COVINA, THE MOTHER CONGRE-GATION OF SOUTHERN CAL-IFORNIA.

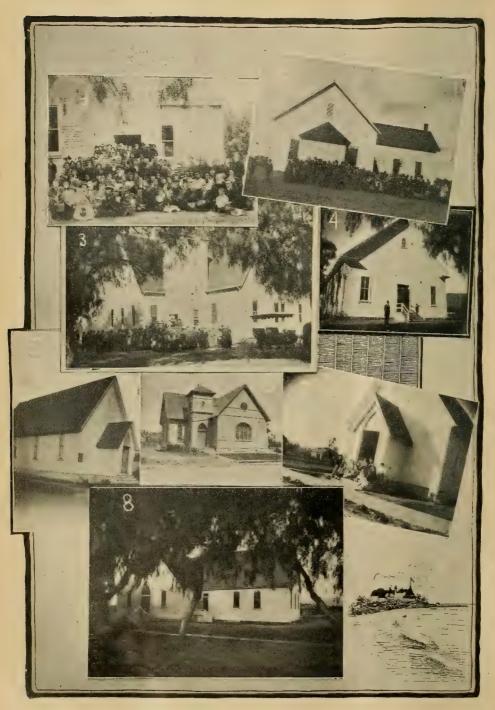
Covina congregation, organized in 1885, is the oldest organization of the Brethren in Southern California. Previous to that date there were scattered over these parts, particularly in Los Angeles county and adjacent territory, a number of members, some of whom were ministers and deacons. According-

ly Eld. A. F. Deeter published notice in Gospel Messenger that all should meet at Covina on June 20, 1885, at the residence of Bro. Martin Bashor to be organized into a congregation. Elders A. F. Deeter and J. S. Flory were placed in charge, Bro. Deeter living at Covina and Bro. Flory at Tehunga, thirty-five or forty miles distant. Bro. C. Wine, a minister and resident of Covina, was chosen clerk. The following joined in the organization: Eld. A. F. Deeter and wife Elizabeth, Eld. J. S. Flory and wife Elizabeth, America Finch, Joseph Finch, N. D. Hadsell, Levi W. Riley and wife Balinda, Felix Hess and wife Elizabeth, L. E. Miller and wife Lena, Susan Bashor, Esther Middaugh, Ella Middaugh, C. Wine and Henry D. Finch.

These eighteen members were enrolled and the new sister in God's great family was named the "Church of Southern California." As there was an immense field to be worked, so far as territory was considered, no boundary lines were determined. Naturally speaking, Southern California included some seven or eight There certainly was plenty counties. of room to grow and the little band began growing then and there starting a subscription paper to raise funds for the purpose of erecting a Brethren meetinghouse in or near Covina. The following named persons were appointed as a building committee, to select a site for and to attend to obtaining funds for said meetinghouse: Levi W. Riley, C. Wine, Martin Bashor, N. D. Hadsell and Ella Middaugh.

Among the earliest members in southern California the name of Bro. Levi W. Riley may be mentioned. His home at Los Angeles was twenty miles from the Covina church. He came from Rock Run church, Elkhart county, Indiana. His certificate of membership bears date of Sept. 19, 1874. In his life he was devoted to the cause here and very liberally provided for it by bequest, at time of his departure.

The congregation soon increased by a number of members locating. Among



1 and 3 Lordsburg. 2 Oak Grove. 4 Glendora. 5 and 7 Santa Ana. 6 Los Angeles. 8 Covina. All in California.

the number was Eld. Peter Overholtzer, from Coos county, Oregon. He presented his letter Oct. 17, 1885. He first located in Spadra Valley, about ten miles away. Until the meetinghouse was built, services were held at homes of members, in town hall and also in tent. The first love feast was held in a large tent in Covina Oct. 17, 1885. Thirty-seven members communed. The meeting is described thus: "The spectators were very attentive and there was excellent order, and the faithful felt it was good to be together and do as the Master had commanded." The struggle for a meetinghouse was rather long, as the first house was dedicated Jan. 2, 1887, Eld. P. S. Myers preaching the dedicatory sermon. The general church erection and missionary committee had assisted in building. Bro. D. L. Miller's first Bible talk was given in this house, in the winter of 1887.

The first Sunday school was organized April 8, 1888, with Geo. F. Chemberlen superintendent. It has been kept going the year around ever since.

The first baptism in southern California took place Oct. 30, 1887, when three, namely, W. H. Overholtzer and wife and his wife's sister, Lucy Kelly, were baptized.

The first election of church officials was held at Covina Jan. 5, 1889, when Brethren Frank Calvert, of Tehunga, and Darius Overholtzer, of Covina, were called to the deacon's office.

The General Mission Board sent Jacob Witmore, of Missouri, to southern California in the winter of 1888 and 1889. He preached at Covina, Los Angeles, Tehunga and, perhaps, other points. Fifteen were added by baptism.

Among the ministers whose labors have been associated with the interests of this congregation from her early history until quite recently, we may also mention Eld. D. A. Norcross, of Newberg, Oregon. He presented his letter of membership July, 1888, coming from Shoals, Ind. At that time he was minister in first degree. He served faith-

fully until called to other fields, first by organizing the Glendora congregation, and since, by removing to Oregon. From the mother church at Covina, five other organizations have been made, viz., Conejo, in Ventura county, organized 1889; Lordsburg, 1890; Tropico, 1891; Glendora, 1902; all of Los Angeles county and Santa Ana, of Orange county, in 1903.

As immigration was directed toward these points they grew. Perhaps, at least in most of the above, the organization was more the result of outside rather than inside effort.

Bro. A. F. Deeter did not remain leader very long, for he removed to Moscow, Idaho. Elders Peter Overholtzer and J. S. Flory continued in charge. Later Bro. Flory transferred his membership to other of the organizations and the charge fell upon Bro. Overholtzer. This he retained until March, 1895. For a time the church was without a resident elder. Then J. W. Trostle was chosen. He had Bro. Norcross as assistant during the time prior to his asking to be relieved. After him Bro. C. Wine served, but on account of going away, requested to be relieved. He was succeeded in 1901 by Bro. Geo. F. Chemberlen, who has since continued in charge.

Daniel Houser and S. A. Overholtzer, deacons, came to California in the early sixties by wagon and settled in San Joaquin county. They were also numbered among the substantial working body of the church. Bro. Houser will be remembered as the donor of the "Mission Farm" to the General Mission Board our Brotherhood.

Now for a word about the history of the meetinghouses. The first house, already referred to, was added to in 1893 by building a like room crosswise in front, thus forming a T. The cost was about \$900. The following year another building was erected in Glendora, the north arm of this congregation, the home of Bro. Norcross and other consecrated workers. To this enterprise the Glendora members responded

most liberally. A neat, large, well-built house was put up at a cost of about \$1,200, besides generous donations of labor. In 1901 the house at Covina was destroyed by fire, incurring a total loss, as the insurance had expired. The membership immediately set about to build again. Brethren Jos. H. Brubaker, Jerry Shank and T. E. Finch were chosen as a building committee. A modern design, so far as arrangements and equipment goes, was decided upon. Plenty of conveniently accessible Sunday-school room was one of the leading things sought for. Willing hands pushed the work to a completion. The building was dedicated in November of that year. Four thousand dollars was the cost of this structure and every dollar was raised within the bounds of the congregation. number of the good people of Covina showed their sympathy in a substantial way. The present membership is about 160, including five ministers and ten dea-They have a college of young people whose hearts are alive with love for the Master's cause. Their large Sunday school, composed of aged and infants, as well as youth and maidens, under the efficient supervision of Bro. Peter Fesler and Sister Sadie Brandt, is a spiritual, energizing force for the great cause we love so dearly. The teachers give themselves to the work unsparingly. The Christian Workers' meeting is presided over by Sister Mary Nill. They meet every Sunday evening and in business session once each month. A prayer meeting service is held each Wednesday evening and well attended by the young. It forms a spiritual substation to the weekly services. Sisters' Sewing Circle meets every two weeks, or oftener, as is required. These regular contributions of time, labor and money are the offerings of Spirit-endowed women, and are helpful to the Master's work, "for the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God: whiles by the experiment of this ministration they glorify God for

your professed subjection unto the gospel of Christ, and for the liberal distribution unto them and unto all."

They have preaching twice each Sunday. The concentration of effort at a point seems to be an absolute necessity in southern California, as almost every town of any size or importance is being diligently sought for, for a foothold, by the several denominations who are aggressive in spreading their teaching by evangelization. The city of Covina now has, besides the Brethren, Episcopalian, Methodist, Presbyterian, Christian, Baptist and Holiness congregations.

As a productive and working factor in the district, this congregation has always contributed her quota, whether by calling men out to labor, raising means, or whatever the service may be. Among those whom she has called and who have held places as mission workers in the district, under the district board are S. W. Funk and W. M. Platt, both of whom were called and grew in the service among the "trees of the Lord" at Covina. May many yet be added. "The trees of the Lord are full of sap, the cedars of Lebanon, which He hath planted."

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LORDSBURG CONGREGATION.

Nov. 1, 1890, twenty-seven members gathered at the schoolhouse in Lordsburg and organized themselves into the Lordsburg congregation. The territory assigned to this infant congregation was the east half of Los Angeles, San Bernardino and Riverside counties. "Uncle John Metzger," of sainted memory, was chosen for bishop. At first the membership worshiped in the schoolhouse, but when the Brethren bought the large hotel and converted it into a college, the chapel was used until 1901, when the church erected a commodious meeting-house at a cost of \$3,500.

The first Sunday school was started Oct. 19, 1891, with Bro. Frank Nofziger as superintendent. The present mem-

bership is 168, and the church is equipped with the following as officers: Elders, Simon E. Yundt, foreman; Edmund Forney, assistant; Geo. Hanawalt, Thomas Keiser, H. R. Taylor, Jacob Witmore; in second degree, A. A. Neher, E. T. Keiser, W. C. Hanawalt, J. M. Cox; in the first degree, W. R. Franklin, E. S. Strickler, Harvey Hanawalt; deacons, D. Kuns, J. M. Miller, D. B. Horning, J. C. Whitmer, D. W. Badger, I. C. Stine, J. L. Miller, Peter DeBaus.

E. T. Keiser is superintendent of Sunday school, which has an attendance of about 125. The collections of the school are used to assist in supporting a missionary in India.

Pomona, about five miles away, is under the care of the Lordsburg congregation. H. J. Vaniman superintends the Sunday school, which has an average attendance of 35. Preaching is supplied by brethren from Lordsburg.

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SANTA ANA CONGREGATION.

Sister Nancy Harshman with her husband, who just recently united with the church, was the first member to locate in the territory now comprised in this congregation. They located at El Modena in 1895. A few other members from time to time moved into these parts, but not until 1902 was any special interest shown in establishing a church. In that year S. W. Funk, whose untiring efforts have conquered, where others, perhaps, would have failed, began to preach and to teach the Gospel, as believed by the Brethren. Sunday school and Bible meetings were held, house-tohouse visitation was instituted and a goodly number of families were interested. More families moved into or near Santa Ana and in March 13, 1904, an organization was effected with twenty-four members present. They were as follows: Mary Gockley, Nancy Marshburn, Abel Yost, Benj. Valentine, Geo. W. Rexroad (deacon), Hattie, Earl and Mary Rexroad, S. S. Strayer (deacon), Catharine Strayer, Ida Pierson, Joseph McKee (deacon), Martha McKee, Winnie McKee, Mary Richtemyer, Della Branbury. Those not present but whose letters were accepted: S. M. Eby, minister in second degree, Minnie G., Hazel, Vernice and Geo. Eby, Philip H. and Laura Smith and John Kraal.

They selected Bro. Henry Lilligh as their bishop. From the start they had a good meetinghouse and on Dec. 17, 1904, held their first love feast. The meetinghouse dates back to the beginning of the Sunday school, in 1902, when Bro. Funk, as superintendent, pushed the work.

Their present membership is 21, with Bro. Wm. J. Thomas, of Inglewood, as elder. The outlook for work along Sunday-school lines is excellent and with persistent, united effort much good should be accomplished.

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LOS ANGELES CONGREGATIONS.

The history of these congregations is closely interwoven with the Tropico congregation, which was organized in 1884. It is to be regretted, too, that data for Tropico never were sent in and so the real history will not be published in this issue.

Nov. 14, 1891, the first Los Angeles congregation was organized, there being. about forty members present. Bro. J. S. Flory was chosen elder, but was soon followed by P. S. Myers, who still acts in that capacity. The first meetings were held in private houses, then in Caledonia Hall, on Spring street, and later they were removed to a hall in East Los Angeles. Before the Brethren had a meetinghouse in Los Angeles, the congregation entertained the district meeting. The first Sunday school was organized in 1895 with G. W. Miller, formerly of Little York, Pa., as superintendent. For some time the members agitated the meetinghouse question for Los Angeles, and heroic efforts were made by every one. First Sister S. G. Lehmer raised several hundred dollars by personal solicitation and before her death willed \$500 for that purpose. Bro. P. S. Myers, by selling a chart showing the religious denominations, made enough money, along with other donations, to purchase the lots. In 1898 the house was built at a cost of \$4,000.

The present membership is 139 and the territory narrowed down to the city alone. Englewood, Tropico and Pasadena, in turn, were cut off to themselves. The present official body consists of the following: Elders, P. S. Myers, S. G. Lehmer, J. P. Krabill; ministers in second degree, George Lehmer, J. C. Gilbert, J. W. Cline, Geo. Bashore, T. J. Watkins, A. Overholtzer; deacons, J. D. Buckwalter, J. S. Kuhns, W. Guthrie, and S. Miller.

The fact that the church has three centers at which active operations are conducted continually, gives promise of establishing three bodies in the city, from which in time others will spring. The inhabitants are cosmopolitan, the problem large; the opportunities many and varied, yet in faith, and supported by the district, there is no reason why they should not go on to victory.

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REEDLEY CONGREGATION.

Reedley church was organized May 6, 1905, by Elders David Snyder, C. S. Holsinger and George Wine. It was originally a part of the Laton church but a number of brethren later settled in what is known as Hills Valley, fourteen miles from Reedley. Among these were Eld. I. F. Betts, from Idaho, and Bro. Davison, a deacon from Oregon. Later Bro. Moses Y. Snavely, of Kearney, Nebr., and his son-in-law, Bro. Bebb, located at Reedley, Afterwards other brethren bought homes at Reedley, intending to locate there also. Among others Eld. D. L. Forney and family have located here for the purpose of building up the church in this community. love feast was held Dec. 23, 1905, at the home of Bro. Snavely in the town of

Reedley. This village has about five hundred population, is located twenty-three miles southeast of Fresno in Fresno county, and brethren having a missionary spirit, and desiring to do frontier work, yet in an organized church, can find here excellent opportunities. The territory comprised by this congregation is the southeastern part of Fresno and the northern part of Tulare counties. Two railways, the Santa Fe and the Southern Pacific, pass through the place.

The United Brethren, Baptist and the Methodist Episcopal have churches at Reedley.

The officials are Elders I. F. Betts and D. L. Forney; deacons, Bro. —— Davison and M. Y. Snavely.

The Brethren have as yet no churchhouse, but look forward to that time. About twelve or fourteen members are now in the Reedley church and a large community in which to do active work for the Lord.

Present elder is I. F. Betts, and he has been elder from the beginning of the organization.

Dec. 28, 1905.

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THE COAST OPPORTUNITY.

J. M. Shively, a thorough-going Christian Business Man of Cerrogordo, Ill., Sees a Great Opportunity in the Coast.

While the most of us are living in luxury and wealth, do we realize fully our responsibility and duty towards God and our fellow-men, when we are withholding from them the Bread and Water of Life? This thought came forcibly to my mind as I traveled along the Pacific coast from San Francisco to Los Angeles, passing through beautiful rich valleys and fertile plains, showing on every hand prosperity for the toiler. Why are there so few members of the Brethren occupying these lands? Certainly the Lord has done His part. Here is a mild climate, abundance of sunshine, good soil. No one need starve physically. But spiritually! Why are there so few

of the Brethren here? It seems to me that this would have been a most promising field to occupy for the Lord.

Look at California as a mission field. Here can work be done among most any nationality. The census of 1900 shows the State with a population of 1,485,053. Of this number 45,753 are Chinese, 10,151 Japanese, 15,431 Russians. Other nationalities are represented, but this is enough for my point. These people from a foreign land are within easy access to the church. True, some Protestant denominations are working among them, but, as far as my knowledge goes, the Brethren are not doing anything. To illustrate the extent of our work, here is Los Angeles with a population of over 200,000. In it the Brethren have one church and two missions. Around the city are a number of congregations with active members; but they have had all, and more, than they could handle to keep up with the growth that has steadilv been made.

It would seem that the blessed missionary spirit which so dominates our Brotherhood would not neglect this field. If we cannot convert the foreigner in our own homeland, how can we expect to reach him in his own land? Or is there some honor, some notoriety about going abroad that is not felt in this home work, and for that reason we stand back? It occurs to me that no better move could be made than to establish missions among these people and let the converted then go to their own home with the Gospel.

The country people are clever, industrious and open to a new and better life. But how often do the Brethren wait till someone else has occupied and then spend more energy in wedging in than would be needed to begin the work? The field is ripe unto the harvest in this coast country! The opportunity is today, not next year.

It would be a great help in general to establish a Brethren's hospital in this goodly land. The genial climate attracts people from all over the States and the hospital would have many opportunities of reaching mankind through healing the body first, as was done by our Savior.

Of course such a project requires means; but will we let money get between us and our duty towards God and man? We should ever remember that the Lord has given us the money for noble purposes. If we do not use it thus, it will be a curse rather than a blessing in our hands. Why not consecrate ourselves more and put more of our earnings to work for Him? Let us cooperate with each other. It is not enough for us to pray, but we must work as we pray. Do not neglect the foreign work established; neither should we be neglectful of the opportunities at home, even at our own doors.

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THE CHURCH IN CALIFORNIA AS I HAVE SEEN IT GROW.

By Geo. L. McDonaugh.

In June, 1889, after the Annual Meeting in Harrisonburg, Va., I accompanied a car load of members to California. Some were from Maryland, some from Ohio, some from Illinois and some from Kansas. On our arrival I found there was but one congregation (located at Covina) in California. There were a few scattered, isolated members at other points.

The following November, in company with the late Bro. Henry Frantz, from Ohio, Brethren M. M. Eshelman, Harvey Myers and others from Kansas, we made the trip to California, arriving there on Wednesday, Nov. 30. A letter, just received from a friend there, recalls the date and an incident illustrating why the California climate is so well liked by our Brethren in the East. I will quote from the letter:

"Sixteen years last Wednesday, you and I were just in from the East, and the next day we took a swim in the



ocean at Redondo, and then we got Bro. Henry Frantz to go into the ocean also." This hint of the delightful climate is why so many Brethren insist on making California their home.

Bro. Henry Frantz, Bro. M. M. Eshelman and one or two others of the party, became interested in securing what was then known as the new Lordsburg hotel (which had never been occupied) in which to establish a Brethren school. That was the nucleus of what is now known as the Lordsburg College and the Lordsburg congregation. The late Uncle John Metzger, with his wife, was among the next members of note to move to the State.

There had been some Brethren located temporarily, previous to this, at Stockton, who afterwards moved to Covina, among whom were the late Samuel Overholtzer, with his family, and the late Daniel Houser, both of whom, in connection with the two brothers, David and Henry Kuns, were really the ones who purchased the Lordsburg hotel and turned it into a school.

For four or five years the church in California grew very slowly. The Covina church is the oldest; then Lordsburg, Glendora, Los Angeles, Tropico, Inglewood, Egan and the Hancock St., Mission in Los Angeles.

The growth was rather dormant for awhile until in 1901, when it seemed to take a new hold on life. Since then there have been organized the Colton, Pomona, Santa Ana and Pasadena churches, another mission in Los Angles, the Oak Grove, on the Laguna de Tache Grant, the congregations at Waukena, at Reedley, at Bangor, at Princeton, the church in Stanislaus county, which I think is at Ceres. There are some members at Chico, headed by Bro. A. J. Peebler, who are expecting to organize before long, and a number of members have gone into Morgan Hill; Santa Clara county, since last July.

When you take into consideration that all this growth has been since June, 1889, from the one church at Covina to the above number, it shows what mission work by colonization will do; and when we think of the fact that, at the Annual Meeting at Bismarck Grove, Kans., in 1883, there were but sixteen churches in Kansas and in six years after there were eighty-four churches, can it be wondered at, that the sixteen or eighteen churches in California, with the twenty odd churches in Washington, Oregon and Idaho, are anxious to have the Annual Meeting in California for 1907? They hope that history will repeat itself and that the results of that Annual Meeting will show in a few years an increase of from three to four times as many churches as there are now.

Omaha, Nebr.

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CHANNING STREET MISSION.

At the present time we have no minister in the neighborhood. Bro. J. W. Cline, who lives in another part of the city, has charge of the preaching service.

During July and August we have had illustrated sermons on the Life of Christ and the Apostle Paul. We had splendid interest and attention. These two

months are the most difficult of the year, and require special effort to keep the attendance, because quite a number are away on vacation.

Our special work among the children is always interesting and a most im-

portant part of the work.

We have sewing classes, an hour for reading, and a Bible lesson each week; for several months there has been special work among the boys, which has aroused quite an interest among them. If a suitable person can be found, there should be special attention given to the boys at all of our mission points, for the special effort is usually given to the girls.

Visiting in the homes is an important part of the work in becoming acquainted with and holding the confidence of the people.

Our field here is not without its difficulties and discouragements, as all other points have, but we try to meet them and surmount them in His strength with whom we are colaborers.

Susie Forney.

1739 E. 9th St., Los Angeles, Cal.

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GLENDORA CONGREGATION.

In the latter part of the eighties and early in the nineties the Brethren began to settle in Glendora and vicinity, the first being Bro. John Wolfry and wife. Bro. S. Snyder and wife, Bro. D. A. Norcross and wife, Henry Netzley and wife and John Bosserman and wife soon followed. Bro. Norcross was the first minister and Bro. Bosserman first deacon. Regular preaching services were soon held in a rented hall and a union Sunday school was organized, mostly under the control of the Brethren. A series of meetings was held, Bro. S. G. Lehmer, now of Los Angeles, doing the preaching. Several were gathered into the fold and by the earnest efforts of Bro. Norcross and others the work soon was placed on a firm basis.

These earnest workers soon saw the need of a place of worship that they could call their own and where they could more successfully carry on their Sunday-school work. By the liberal donations of the members and friends (some of whom had to sacrifice home comforts) and by what aid they received from the Covina members, the needed money was raised and in the fall of 1895 the churchhouse was completed, at a cost of about \$1,800. Bro. Enoch Eby, of Illinois, preached the first sermon and the following spring the first love feast was held. The first Sunday school under full control of the Brethren was organized soon after the completion of the house, with Bro. Norcross as superintendent.

During all this time those members at Glendora were a part of the Covina congregation, sometimes called the mother church of Southern California. Covina is about five miles southwest of Glendora.

In the autumn of 1902 the number of members at Glendora and vicinity had increased so that it was thought best to organize them into a separate body. Oct. 4, 1902, at a council at Covina, a dividing line was agreed on by the church at once.

Nov. 22, 1902, a council was called at the Glendora house, with adjoining elders from Lordsburg and Los Angeles, and the organization was completed with a membership of about eighty, four ministers and three deacons. The writer was then chosen as elder and is still in charge. Since the organization, by mutual consent of the two congregations, the dividing line has been changed, giving back to Covina twelve members and leaving at present about seventy-seven members, with seven deacons and four ministers as follows: J. S. Brubaker and J. W. Trostle, elders; S. W. Funk and O. Matthias, second degree. Bro. Matthias has not done much preaching this summer, being away from home most of the time. Deacons, E. G. Zug, John Bosserman, I. B. Netzley, David Gnagy, O. P. Yost, John Smeltzer, and Bro. Aschenbrenner, lately moved in from Covina.

Other denominations in our town with organizations are Methodists and Christians. The Glendora congregation is in good working order, nothing to speak of having marred our peace, and the outlook is very good. We have two preaching services, Sunday school and Bible meeting each Lord's Day.

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OAK GROVE CONGREGATION.

Is thirteen an unlucky number? The Laton congregation does not think so, for on November 19, 1902, just that many members took part in the organization of this congregation and its subsequent history proves it one of the most prosperous in the State. Nov. 2 preceding, the board of trustees of the Grant school district (judging by the average director, they must have been a godly lot of men), having invited the Brethren to organize a Sunday school in the schoolhouse, said organization was effected by making David Snyder superintendent, Mrs. J. A. Bickett assistant, Miss Nellie Haskell secretary, Miss Josephine Kuckenbaker treasurer, Miss Whistler librarian, and H. A. Whistler, chorister, H. A. Whistler took charge of the advanced class, Mrs. J. A. Bickett, of the intermediate, F. Kuckenbaker, of the juvenile, and Mrs. H. A. Whistler, of the primary.

Even before this organization Eld. David Snyder, whose energies never weary, had been agitating the organization of the members around Laton into a congregation and the Sunday-schol step made this possible and easy.

The thirteen members were not to be left alone long, for on Dec. 10, 1902, amidst thunderings which echoed through the valley during a great rain storm, a train load of emigrants from the vicinity of Belleville, Kans., arrived. There were some seventy-five in the party, thirty-one of whom were members of the Brethren, thus increasing the membership at once to forty-four.

Though just getting partly settled in their new home, the members considered that among the first things was to build a house unto the Lord. Feb. 14, 1903, in council, Eld. S. G. Lehmer, of Los Angeles, presiding, locating and soliciting committees were appointed. former consisted of Brethren C. S. Holsinger, F. Kuckenbaker and P. R. Wagner, the last two named also serving as solicitors. Brethren David Snyder, Samuel Henry and A. Fike, as building committee, completed a house 62x40x16 and had it ready for occupancy by July 8. 1903. Bro. J. Haskel and wife had donated two acres of ground for church purposes. The first service was a council meeting, at which much business was disposed of. The most significant part, however, was the ordaining of Bro. David Snyder. Bro. S. G. Lehmer, who was presiding, and Bro. C. S. Holsinger, laid on the hands of the presbytery. Bro. Lehmer resigned his charge and Bro, Snyder was chosen leader. Lehmer remained and preached on the evenings of the 10th and 11th and also delivered the dedicatory address on Sunday morning, July 12, to a large concourse of people.

In all this history to the dedication of the meetinghouse the greatest harmony prevailed. The Laton Argus, under date of Aug. 20, 1903, says: "It is indeed a pleasure to add a paragraph for the purpose of saying there was no bossing, no jarring, no wrangling, no big 'I' and little 'you' in the erection and completion of the church. From start to finish committees, foreman, individual workmen and laborers all worked in utmost harmony. . . . No accident occurred. . . . In forty-eight days the house was completed."

After one year Bro. Snyder resigned the charge of the congregation and Bro. C. S. Holsinger was chosen instead. This continued until Dec. 9, 1905, when it was agreed between the four elders residing there that they would jointly have oversight of the congregation, all assuming equal share in the responsibility.

(This certainly is unusual and the outcome will be watched with great interest.—Ed.)

In all twenty-two have been baptized in this congregation; two have been lost by death. Some of the members having moved eastward to Reedley and Hill Valley, in June, 1905, were organized into a church.

The outlook in very encouraging for the Brethren in this congregation and the history of their short existence shows a vitality that certainly bids fair for good work for the Lord.

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LORDSBURG COLLEGE.

The coast country is a long ways from the closest school of the Brethren in the East. Yet the Brethren on the coast long to see their children educated in the proper religious atmosphere, just the same as others desire. With this purpose in view,-to meet the needs of the Brethren and friends on the coast, a number of well-to-do and wide-awake brethren put their hearts, heads and pocketbooks together and purchased a practically new hotel and converted it into conveniences suitable for school purposes. The building is commodious for a much larger school than the Brethren can hope to have vet, for some time to come,—a good feature. It is paid for, -another good one.

The school started out bidding promise of smooth sailing, but like all such institutions in the history of the Brethren, this one had to see its dark days. Bravely did the brethren behind the school weather the storm and when it was over looked about to establish their educational work stronger than ever.

The State provides excellent educational advantages. There is little use, perhaps, for such a school from that standpoint alone. But from the point of Christian atmosphere, in which our Brethren's children may move while in school, there is a positive and imperative demand for such an institution. a Christian school, however, has many disadvantages, and can only do its best work under the most favorable surroundings which its patrons can give it.

The teachers and managers of Lordsburg College have a high ideal of their work, are conscious of the importance of their place in moulding this sentiment and directing the spirit of the territory in which the school is located, and are bending every energy to make the Lordsburg college all that can be hoped for it, by its most sincere and enthusiastic patrons.

× × NELLIE McVEY.

Within the current year Lordsburg College has been called upon to endure a sorrow that comes only now and then to our schools. Their grief was great as was their love for her who was so sud-



denly called away. In speaking of her last moments as well as her short but useful life, the President, W. C. Hanawalt, says this in the California Student:

When called to her bedside on Monday noon, I found her critically ill, in fact semi-delirious at intervals, but until exhausted she was singing the sacred hymns that were her joy and comfort Indeed it seemed that her in health.

spirit had caught the strains of the songs celestial, and upon waves bore her soul to realms of the infinite. Her last request was to be anointed, but before her brow could be bathed with the holy unction, her hands made an impressive clasp and while that angelic face spoke a language so imploring, so sweetly beautiful, dissolution came, highly befitting that serene and lovely life.

Nellie was universally beloved. The children adored and idolized her. The young were touched by her kindness and sympathy, but it seems to me that no higher evidence of her worth could be bestowed than that esteem shown by sainted age to whom no words could express their feelings. Our hearts are full but words are impediments.

Nellie McVey was born in Missouri on May 13, 1873, and died October 23, 1905. After leaving the public schools she entered McPherson College, Kansas, and took up the study of music under Prof. Muir. After graduating she taught one year in the school at Daleville, Va.,

and then took the position of teacher of Instrumental Music at Juniata College, Huntingdon, Pa., ten years ago. success and growth of her work were bevond the possibilities of her physical energy, and after five years, she was compelled to relinquish. Three years ago she arranged with me to assist in the reopening of the work of Lordsburg College, and has never faltered in her faith and zeal for the success of this work of sacrifice. Last year, fearing the strain of the regular instrumental and vocal work, she was given leave of absence, and took up the kindergarten music. We were only realizing the grasp of her new work, when she was called home.

She had a beautiful and charming personality, that won for her friends everywhere. True and noble, patient and persevering, to you she remains a cherished help, and a sacred memory.

"Green be the turf above thee, Friend of our better days, None knew thee but to love thee. Nor named thee but to praise."

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OREGON, WASHINGTON AND IDAHO

In order to get this one district, as near as possible, within the grasp of the readers in the eastern part of our beloved Brotherhood, a diagram is again resorted to, and in the superlative language of States with which we are all more or less familiar, have we sought to express the largeness of this one district of the Northwest. And when one comes to use such big words as Kansas, Iowa, Illinois, Indiana, Maryland and New Jersey, all of which, save New Jersey, which is no district, and Kansas, which has four districts, are divided into three districts each, a total of sixteen districts, every one of which has more members than are found in this one great district, the thought of the vastness of the territory almost passes beyond the reach of thinking. A district of magnificent distances! No wonder it costs the district board so much to keep evangelists in the field! No wonder a congregation would include within her bounds members living a hundred miles away! It would take nearly ten times that distance in some directions to get out of the district. No wonder that members can be isolated and not get to meeting for years and years. In some of these eastern States, under comparison, there are hundreds of members, though living but ten miles from the church, that don't get to meeting much oftener than do some of these western ones living a hundred miles away.

In the following write-up due credit here is given to the following members who have supplied the editor with the

DISTRICT	NEW JERSEY
OF OREGON WASHINGTON AND IDAHO	MARYLAND
	INDIANA
	ILLINOIS
	IOWA
	KANSAS

information. In some instances parts have been taken as written by them:

Ashland, Cora B. Decker; Coquille, J. S. Secrist; Lebanon and Salem, A. H. Baltimore; Mohawk Valley, Philip Workman; Newberg, D. A. Norcross; Powells Valley, J. A. Royer; Rogue River, Z. P. Webster; Weston, E. L. Withers; Cen-

tralia, B. C. Bohn; North Yakima, Sadie Wise; Sunnyside, John H. Smith; Tekoa, D. M. Click; Wenatchee, A. D. Bowman; Nampa, C. A. Williams; Nezperce, B. J. Fike; Payette, J. U. G. Stiverson; Weiser, J. U. G. Stiverson; Flathead Valley, John Early.

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ASHLAND CONGREGATION.

Jan. 5, 1903, the Ashland congregation dates the beginning of its organization. Eld. G. W. Hoxie, of the Rogue River congregation, presided, and was chosen as elder. In all twenty members handed in letters at this meeting and are considered charter members. Among this number were Brethren C. E. Nininger and S. E. Decker, ministers in the second degree, and D. M. Bowser in the first. At the present time the membership has reached thirty-three, and S. E. Decker, who has since been ordained, is bishop. A flourishing Sunday school, with fifty scholars enrolled, prayer meeting, sisters' sewing circle, Christian Workers' meetings, and preaching twice each Lord's Day, are all indications that this band though very young, is one of the most active, vigorous and healthy congregations on the coast. In forming the settlement, the members seem to have sought unity of effort rather than individual interests and as a result they have but two members living away from the body.

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COQUILLE CONGREGATION.

The Coquille valley is located in Coos county, Oregon, on the west slope of the Coast Range Mountains, in a natural, dense forest of the far-famed fir, cedar and myrtle, a beautiful, almost tropical, climate, constantly fanned by the breezes of the Pacific Ocean, on whose shores it lies. Well watered, rich and productive, it early attracted the attention of settlers. In the fall of 1872 there arrived in the valley the nucleus of what is now a strong Brethren church. There

were eight members: Eld. David Barklow and wife, Samuel Barklow, minister in the second degree, and his wife; John Barklow and wife; Mother Barklow and Elizabeth Snider, afterward Steel.

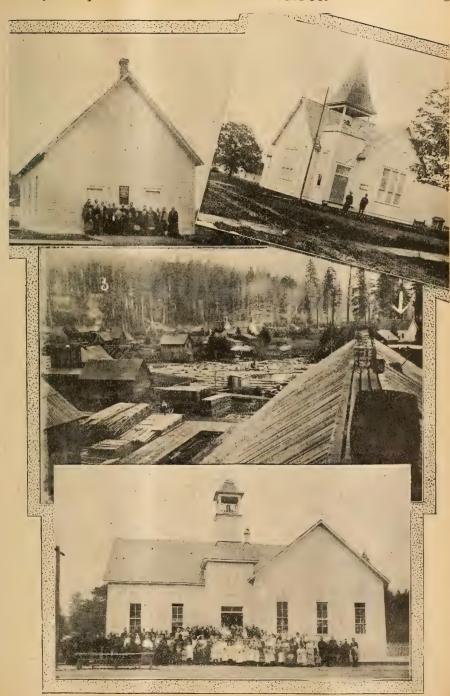
In April of 1872 John Barklow, wife and family left their home and home church at South English, Iowa, and Eld. David Barklow, S. S. Barklow, their mother, wives and families, of Boone county, Iowa. These came together over the Union Pacific railroad to Redbluff, Cal. From here they traveled by their own conveyance. Securing two teams and wagons, they loaded their families and all their effects, and drove north over the mountains and canyons into Jackson county, Oregon. Here they remained until August of the same year.

Here they met Messrs, T. M. Herman and W. P. Herman, of Coos county, Oregon. These gentlemen gave them their first reliable and trustworthy information concerning the beautiful valley in which their own homes were located. were soon on the way thither on horseback, with skillets and blankets, strapped to their horses. They came in over an elk trail, through the great Coast Range Mountains. Leaving their families at Jacksonville, they arrived in Coos county. Here they stopped and camped on Halls Creek, on the borders of the valley. They put all three of their horses in a large, hollow cedar tree, for a stall to feed in. Camping on the outside, and taking a good look at the rich soil and wonderful timber about them, they were not long in making up their minds that it was good enough for the Brethren to live in. Returning again to Tacksonville, they came with their teams and families, by the way of Roseburg, over the Coos Bay stage road to where Fairview post office now is. This was twenty miles from their destination and there was not even an elk trail, nothing but what seemed an almost impenetrable forest of mountains. Here they sold their wagons, having no further use for them. They built one-horse sleds, loaded their goods on them, and began to hew out a trail. They were six days in going six miles, camping on the way, with the deer, elk, panthers and bears as their nightly companions. At last they succeeded in cutting their way through to what is now Coquille City, the county-seat of Coos county Here they secured a flatboat on the Coquille river. As the ocean tide comes forty miles up the river to Myrtlepoint, they took advantage of this, and floated up as the tide came in, tied up as it went out, until they arrived at their destination, at what now is Norway, about four miles below Myrtlepoint.

With ax and saw, brawn and brain, with many a homesick tear and sigh, they built their homes and preached the Word, and laid a good foundation for time and eternity.

The former home of the Barklows was near South English, Iowa. Others continued to arrive and some were added to the infant church by baptism. Their meetings were held mostly in the homes of the members, especially in Bro. Samuel's home. The first love feast was held in June, 1874, at the residence of Bro. John Barklow, and Nov. 22, 1873, the church was organized at the same place. The names of those present at the organization were: Eld. David Barklow (also chosen to be its first elder) and wife: S. S. Barklow and wife: John Barklow and wife; Elizabeth Snider, Thomas Barklow and wife; J. H. Roberts and wife; Eld. Peter Overholtzer and wife; Philip Decker and wife; Joseph Wright and wife; Mary Duncan, Marguerite Wright, Sarah Gant and Mother Barklow,-twenty-one in all.

The first Sunday school was organized in the spring of 1881, with Bro. J. H. Roberts as its superintendent, and the first house of worship was built about one-half mile from its present site, on Main Street of Myrtlepoint, in 1878. This house was subsequently torn down and moved to its present site. The probable cost of the first house was \$500, that of the second one, or the old one torn down and remodeled and enlarged,



1° Ashland house. 2 Powells Valley. 3 Mabel,—house to right with white arrow over picture. 4 Myrtlepoint.

with lot, about \$900. This was again found to be too small and in 1904 an addition was built to it. The main building, shown in the right of the photograph, is the old one, 32x50; the annex to the left, 33x34. The present value of the house and lots is \$2,500. Its present membership is about 135 members.

Eld. David Barklow, its first elder, an earnest, devoted shepherd, presided over its welfare for sixteen years, until his death in 1889, after which the oversight of the church was given to Bro. Samuel S. Barklow, his brother, who presided over it until his death, Dec. 17, 1897, when Bro. John Bonewitz was called to that charge and served the church ably until Feb. 28, 1900, when he left Coos county for the north and resigned his charge. His successor as elder in charge at present is Eld. Thomas Barklow. Other elders living in the congregation at present are C. H. Barklow and J. S. Root. Ministers in second degree are J. W. Barnette, William Chandler, S. Reed, J. F. Stèvens and J. S. Secrist. Deacons: Elford Michaels, Darius Neal, John Royer, Joel Root, Peter Michaels, Reuben Hartley, George Miller, Daniel Root, J. N. Roberts and Hesekiah Root. The Sunday-school superintendent at present is J. N. Roberts; average enrollment of scholars over one hundred at Myrtlepoint; also a Sunday school at Hall's Creek, five miles from Myrtlepoint. Other places where meetings are held more or less regular are, Remote, twenty miles on middle fork of Coquille river; Bridge, eleven miles on same stream; Rural, twenty-three miles on south fork; Roland Prairie, fourteen miles on same stream; Hartley district, six miles; Norway, four miles; Fox M. E. churchhouse, nine miles, on north fork, with many other points scattered over an area of sixty miles.

This church has had its dark days during the division, but by the blessing of Him who stands at the head and safely pilots His own, she has overcome and stood the test. A noble work has been done in the saving of souls, but a greater

work is ahead of her. She has sent out some noble Christian workers from her midst. Eld. John Bonewitz was elected to the ministry here. Bro. Frank Barklow, minister in the second degree, was born into the kingdom in this church! Both are located now at Weston, Oregon, and have organized a church at that place, with good prospects. Eld. G. C. Carl, now located in Portland, Oregon, and Eld. S. E. Decker, now/located at Ashland, were born into the kingdom here. Dec. 19, 1901, the writer, then on an extended tour of the West, first arrived at Myrtlepoint, and spent about three months in the valley. A number of meetings were held, in which the home ministry and lay members joined earnestly and devotedly. A great awakening followed, in which forty-eight were baptized or reclaimed. Since then the numerical strength of the church has somewhat declined, through death, desertion and emigration. By the aid and influence of the Brethren, the county decided for prohibition at last fall's election, and Myrtlepoint is free from saloons for the first time in its history. Two sermons each Lord's Day are preached in the churchhouse. have Suday school 10 A. M., Wednesday evening, prayer meeting, and Bible society every Saturday evening.' All her services are well attended and her influence has been for good. May peace crown her sylvan shades!

A 38

THE PIONEER CONGREGATIONS, —NEW SALEM AND LEBANON;—OF OREGON.

In the year 1850 five members crossed the plains with ox teams from the State of Indiana, and located near each other in the eastern part of the Willamette Valley, Oregon, then a territory. Their names were, Benjamin Hardman, Sr., a deacon, Samuel Hardman and his wife, Mary; Joseph Hardman and his wife, Barbara.

In the years of 1853-4 eighteen more

members crossed the plains with ox teams. They came from different States, and also settled in the Willamette valley. Their names were Joshua Hardman and his wife, Anna; David Peebler (deacon) and his wife, Susan; Philip Baltimore, Sr., and his wife, Mary; Jacob Wigal (deacon) and his wife, Nancy; Aaron Hardman and his wife, Unic; John Wigal and his wife, Catherine; John H. Ritter and his wife, Minerva; Solomon Ritter and his wife, Elizabeth; Daniel Leedy (minister) and his wife, Mary.

Daniel Leedy was in the first degree of the ministry when he came to Oregon. The members petitioned Annual Meeting for help, but the Conference, realizing the great distance, and expense to send an elder, delegated to Bro. Leedy the power to act in the capacity of the second degree.

In the summer of 1856 those twenty-three members, whose names are given above, met at the home of Philip Baltimore, Sr., six miles northwest of Lebanon, and organized themselves into the South Santaam congregation. Then, in the autumn of the same year (1856) they held their first love feast in the barn of Daniel Leedy. In those days the Brethren held their meetings in private houses, schoolhouses and barns.

In 1871 David Brower emigrated to Oregon, and became their first elder. In a few years the work became so expanded that the members decided to change the name of their church to that of the Willamette Valley congregation. In September, 1877, they elected their first officers; Philip Baltimore, Sr., Christopher Hardman and Frank Davidson as deacons. A. H. Baltimore was elected to the ministry, and at the same meeting was advanced to the second degree.

In June, 1880, they held their first district meeting, and in August of the same year, M. M. Bashor was advanced to the full ministry. June 12, 1881, the Willamette Valley church was divided. The North Santaam River and its parallel west was the dividing line. North of this line was designated as the Salem

congregation; south, as the Lebanon congregation.

In the summer of 1883 they built their first house of worship, at a cost of \$1,200. They organized their first Sunday school May 7, 1885, and chose A. H. Baltimore as superintendent.

The names of the resident ministers who labored here in the church at different times were David Brower, M. M. Bashor and Joel Sherfy, elders; Daniel Leedy, Peter Garman, Davis, Spurloe, Evans, Jacob Bahr and A. H. Baltimore were ministers in the second degree.

Philip Workman, of the Mohawk church, is the elder now.

The present membership now is only about twenty.

The different denominations near us are Methodist, Christian and Amish. The latter occupy our churchhouse at present. I think there is plenty of room here for active church workers.

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MOHAWK VALLEY CONGRE-GATION.

As far back as 1876 A. J., Philip and Maria Workman pioneered their way into the far west, finally resting in the beautiful and fertile valley of the Mohawk river. Eleven long years slowly ebbed away before as many as three other members located in the same vicinity and then the congregation was organized. M. M. Bashor was their first elder. Their services were held in the schoolhouse. Their souls had been yearning for the Bread of Life and no sooner did they organize than they at once celebrated a love feast on Oct. 1. 1877. If the first members had to wait a long time for a church organization, they did not do so for a Sunday school, for in 1878 a school was organized, placing Bro. Philip Workman as superintendent, They have been pulling along faithfully against many odds. In 1895 they secured a new meetinghouse at an expense of \$600. Their present membership is twenty-three. Philip Workman is now

elder, and Jacob Miller and James Bricker are deacons. One great difficulty is that about half of the congregation live so far from the churchhouse that they are not able to attend the meetings regularly. There are plenty of people who are open to receive the Word, and other denominations are not strong. This gives a very fair outlook for the future and it is hoped and believed that aggressive work will result in great good.

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Often a western town is but of a few years of existence and in that time the marvels of development may be seen like the growing of a mushroom in a night. It was but Oct. 9, 1899, when Brother and Sister Geo. C. Carl pitched their tent under an apple tree near the Newberg

NEWBERG CONGREGATION.

It was but Oct. 9, 1899, when Brother and Sister Geo. C. Carl pitched their tent under an apple tree near the Newberg bank, that the first Brethren settled in this congregation. A year from that date, or Oct. 20, 1900, the congregation organized with thirteen members. Bro.



District Meeting at Newberg church.

Carl was the first elder. The members secured a small Presbyterian church in which to worship, until in 1902-3 when they built their own house at a cost of about \$1,750. Nov. 23, 1900, the first love feast was held in the Presbyterian house. April 18, following, a Sunday school was organized with M. F. Wood as superintendent. Their present membership is fifty-five, with D. A. Norcross as elder, Jacob Holderman as minister

assisting, and A. R. Moomaw, J. Dunlap and ——— Dadisman, deacons. The outlook for the growth of the church is all that a body of earnest believers can ask for. Obstacles there are, as in every field, but a persistent living and teaching of the pure truth of the Lord will surely bring rich results in this congregation.

JE 38

POWELLS VALLEY CONGRE-GATION.

In 1881 J. A. Royer and family moved from Kansas and settled for the winter at Gresham, Oregon, eleven miles east of Portland. Here already were five members living. Eld. David Brower, of the Salem church, soon came and held some meetings. In the two successive summers that he labored among us, five in Multnomah and three in Clackamas counties were baptized. Some of these did not prove faithful, but Bro, Brower came back every month and preached and baptized others. On Sept. 27, 1884, the congregation was organized and J. A. Royer was called to the deacon's office. A year later, Sept. 26, 1885, they held their first love feast. The membership then had increased to twenty-two. At this feast J. A. Royer was chosen minis-Nov. 21, following, at a council meeting, F. M. Day, David Black and John Metzger were called to serve as deacons. December, 1895, Geo. C. Carl placed his membership in this congregation and he became the first resident elder. Fourteen members have been gained within the last year, making the total membership thirty-six at present. Geo. C. Carl is elder; A. H. Partch, who located in the congregation in 1899, and J. A. Royer, are the ministers assisting. P. J. Quesenburg and George Partch are deacons. Only six of the charter members reside in the congregation at this time. There is great need of a minister settling at Gresham. The Brethren have a half interest in a good churchhouse, and an unusually good opening awaits someone.

ROGUE RIVER CONGREGATION.

This pioneer congregation knows little of its beginning. They met hardships and struggled faithfully; but only those who have endured hardness as a frontiersman, know of the conflict. It was so personal, so real, so lasting that it became commonplace to the strugglers and their acts and movements were not recorded on earth, but they are not lost.

As near as can be determined, this congregation was organized in the spring of 1877. Alfred Rummel was the first settler of the Brethren, G. W. Hoxie their first elder. But eight took part in the organization. Their first love feast was at D. Whetstone's home in 1879. In 1883 they gathered enough financial strength to erect a meetinghouse costing \$800. Though serving this congregation for nearly thirty years as elder, Bro. Hoxie is still retained and is fervent in spirit, and earnest in defending the faith of the church. There are now seven in the official body. Their present membership is thirty-seven.

Perhaps Rogue River has lived a life much like some congregations in the East. They have not increased their own number, as far as present membership is concerned, simply because they have, through emigration of members, founded a number of new congregations farther out on the frontier. The congregation reports the outlook for the future good and press on in the struggle against sin in this great, good land.

WESTON CONGREGATION.

The true missionary spirit is beating in the heart of everyone who, like Eld. John Bonewitz, left his carpenter's bench where he was assured \$3 per day, and went forth into a new place to preach the Gospel and gather together the scattered sheep. With Bro. Bonewitz was his wife and daughter, E. L. Withers and wife, deacons, and Mack Hayes. They settled within the bounds of the

Weston congregation Nov. 18, 1904. After a careful canvass of the surrounding country the following members were found: Henry Ransier and wife, Isaac Barklow and wife and Sister Martha Gross,-all originally from the Coquille congregation, Oregon. Brother and Sister Alberts, from Iowa: Brother and Sister Clifford Metz and Ella Bonewitz, formerly of Elgin, Illinois. Twenty letters were presented and seventeen of the members were present at the organization March 18, 1905. Bro. Bonewitz was chosen elder. This little body of brethren and sisters are the only organization in the eastern part of the State. At first their place of worship was a hall which could be secured when Satan himself had no special use for it, for any entertainments whatever. This greatly handicapped the work in the estimation of the good people of the vicinity and Dec. 1, 1905, in grateful acceptance of the offer of the Missionary Baptists, the Brethren began conducting worship in their house. The Baptists did not have a minister at The congregation having the time. grown to thirty-seven members, are now putting up a churchhouse of their own. April 23, 1905, a Sunday school was organized, with E. L. Withers superintendent.

What a field! The whole half of a State! Surely, if there is a handful of believers, who need to be upheld by the prayers and support of the church, it is at Weston and like places in this great northwest.

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CENTRALIA CONGREGATIONS.

As far back as 1887 Sister Alice S. Christlieb made her home in Seattle, Washington. She was away from her own church and yearned that she might worship with those of her own belief. She worked,—distributed tracts and Messengers, wrote the General Mission Board to send a minister and prayed. It was eight years, however, before Bro. Geo. C. Carl was sent to Centralia, a point established for mis-

sionary endeavor nearly seventy-five miles from Seattle. In the meantime Sister Christlieb had moved to Centralia and so enjoyed the worship she so long had sought after. Jan. 3, 1897, the following met in council and as charter members organized the Centralia church: Allen Ives (elder) and wife, Alice S. Christlieb, Sister Denbow, H. Weaver and wife. Bro. Armstrong and wife, G. C. Carl and wife. The metes and bounds of the congregation were the Canadian line on the north, the Cascade mountains on the east, the State of Oregon on the south and the Pacific ocean on the west. Bro. Ives was the only elder in the State at the time, and was chosen their leader. For a place of worship a Baptist church was leased. February, 1897, they enjoved a love feast and indeed it was one. for there gathered around the table of the Lord in Centralia, on this occasion, some who had long watched and prayed for that hour. In October, 1901, with Bro. B. C. Bohn as superintendent, the Sunday school was started and in 1903. at an expense of \$2,000 a good meetinghouse was completed which, two years before, had been purchased and was remodeled. Centralia is a center where sixty members are located. Belonging to this congregation, however, are forty-six members scattered over territory north, east, south and west, some as far away as a hundred miles by rail. There are Geo. Lehman and wife and John Calins. at Oysterville, sixty miles away. Levi Mohler, Clara Fouts, Sarah Hartin, John Stem and wife, C. H. Maust and wife, and Brother and Sister Bixler at Seattle, ninety miles away. C. H. Maust is a minister in the second degree, and has a Sunday school in his own home. At the expense of himself and wife they are supplying the school with literature, and hoping and praying for the time when a church will be organized at this point. Then there are Noble Stutsman and wife, Sisters Whitiker and Meeker at Bremerton, 104 miles away. Joseph Schrock and wife, Wm. Schrock and Allen Broush and wife at Orting, fifty miles

away; J. R. Leslies and wife at Tacoma, forty miles away; A. J. Oellers and wife at Sumner, fifty miles away; Solomon Falck at Steilman, forty miles away. Nineteen members are at Olympia, twenty-five miles away. These failed to send in their names. They contemplate forming an organization at an early date. W. B. Hays and wife, and L. Stevens are at Moclyps, one hundred miles away. E. P. Garman is at Elma, thirty miles away and Martha Snider at Cora, sixty miles away.

The present organization of the Centralia congregation is thus: L. Whisler is bishop in charge and associated with him is Allen Ives. I. L. Myers is a minister in the second degree, in addition to C. H. Maust, mentioned above. Deacons B. C. Bohn, S. F. Hylton, J. A. Myers, C. A. Ives, C. H. Eagoner, C. A. Whisler, James Monk.

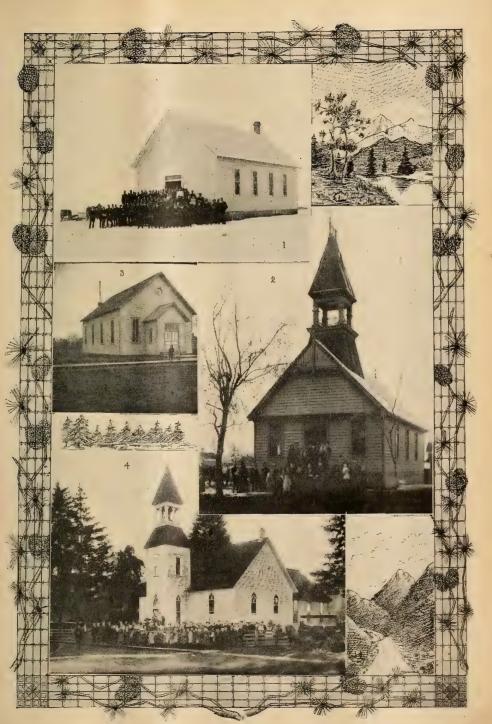
The district meeting for Oregon, Washington and Idaho will convene at Centralia in July next.

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NORTH YAKIMA CONGRE-GATION.

In October, 1899, Eld. J. U. G. Stiverson and family were located here by the district mission board and began meetings in the rural districts. In March, 1900, Eld. Geo. E. Wise and family came here and took up the work with Bro. Stiverson. In January, 1901, they rented the Adventist church for eight months. At the expiration of said lease, thinking they were not able to pay rent any longer, Eld. Wise took the meeting and Sunday school into his house until a more suitable place was secured.

With the renting of the Adventist house a Sunday school was organized, Bro. Geo. E. Wise being appointed superintendent. Jan. 1, 1902, the congregation was organized, ten members being present and seven more represented by letter. The following month they bought the Congregational churchhouse for \$600 and the next month a love feast



1 Wenatchee. 2 North Yakima. 3 Sunnyside, 4 Centralia, All in Washington.

was held, in which thirty-eight members communed. The present membership is thirty-eight. The official body is as follows: Geo. E. Wise, elder; P. H. Hertzog and J. M. Plank, ministers in the second degree; B. F. Lyon, F. M. Ray and F. Whitehair, deacons.

In 1903 the mission board moved Bro. Stiverson to Weiser, Idaho. The congregation is in excellent working order, with an evergreen Sunday school, Christian Workers' meetings and two preaching services every Lord's Day.

. A. A.

SUNNYSIDE CONGREGATION.

When elder D. B. Eby and family, in 1898, left Northern Illinois, his large circle of friends and brethren realized that one of her most earnest and faithful workers had gone from their midst. They, however, had set their faces westward and were the first Brethren to settle at Sunnyside. The following Aug. 27, thirteen members in all had located in the community and the congregation was organized with Bro. Eby as elder. On April 28, 1900, a love feast was held for the first time in Yakima county. The service was conducted in the Sunnyside schoolhouse. Dec. 17, 1901, a Sunday school was organized, having C. F. Smith as superintendent. The same season a \$2,000 meetinghouse was completed and dedicated. At present they have about eighty members. Bro. D. B. Eby continues in charge and associated with him in the eldership is S. H. Miller, formerly bishop of the South Waterloo church, Iowa. B. F. Brooks, John H. Smith, Jacob A. Eby, Ira Wakefield and Bro. Oswalt are deacons. The congregation has a splendid opening and is doing good work.

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TEKOA CONGREGATION.

It was about the year 1878 that A. N. Huffman, after a considerable journey, decided to stop at Tekoa and make this place his home. For some reason, for a

long time but few joined him, for it was not until Oct. 21, 1899, that a congregation of thirty-three members was organized. Their territory included all of Spokane and the northeastern part of Whiteman counties. In the body was no elder, so H. N. Gwin, of Lewistown, was chosen their first bishop. At the time of the organization, a love feast was held and the following March a Sunday school was organized, having B. F. Click as superintendent. Since the organization the congregation has grown very encouragingly, there now being seventyfive members. In 1903 a meetinghouse costing \$2,250 was erected. D. M. Click is overseer, and associated with him in the eldership is J. Harman Stover and I. Jordan. I. G. Miller is a minister in the first degree. G. D. and C. D. Ausherman, A. N. Huffman and B. Zimmerman are deacons. Two members live away from the main body; the one, W. H. Larimer, of Irby, about 116 miles away.

WENATCHEE CONGREGATION.

Though other members had purchased land earlier it fell to the lot of A. D. Bowman and wife to be the first settlers, when on Nov. 2, 1902, they located in Wenatchee. In less than a year afterwards, Sept. 15, 1903, a congregation of thirty-five members was organized, having A. B. Peters as their elder. They used the schoolhouse in which to worship and there held their first love feast Oct. 31, 1903. During the summer a Sunday school, which had been organized May 10, 1903, with Samuel Neher as superintendent, had been conducted. In 1905 a meetinghouse, costing \$1,000, was completed. The present membership is seventy-six and A. B. Peters is still in charge. With him is associated Jesse Peters and J. H. Miller in the eldership; Levi Miller and John W. Teeter in the second degree; L. E. Ulrich, who was called to the ministry last Oct. 15, in the first degree; John K. Sharp, J. J. Sharp, Jacob McMillan, B. C. Holland, Wm.

Baughman, E. Teeter, J. Miles, J. H. Densmore (clerk) as deacons. This large official body is due in the main to migration from North Dakota, where all these officials, save Bro. Ulrich, formerly lived. In November, 1904, Edward Smith, of Minot, N. Dak., held a series of meetings, resulting in accessions of five by baptism, and one reclaimed. The church has an evergreen Sunday school with John R. Peters as superintendent.

In the spring of 1896 G. W. Thomas, formerly of Iowa, located near Nezperce, Idaho, and thus became the first settler of the Brethren within the bounds of that congregation. The following fall, Nov. 27, 1897, with fifteen charter mem-



Nezperce, Idaho.

bers, the congregation was organized. Stephen Johnson, so well known through Iowa and other parts, was chosen elder and still retains the charge. On Sept. 9, 1899, in Bro. Silas Johnson's barn the first love feast was held. The following year their churchhouse was built, costing them about \$600. Sister Lizzie Johnson was elected superintendent when the school was organized April 2, 1898.

Their present membership is eighty, with John Culp in second and B. J. Fike in first degree, assisting in the ministry. C. J. Fike, Daniel Hoover, J. B. Lehman, Samuel Lehman and Jacob Lehman are

deacons. The field before this congregation is large, but the members are willing, earnest workers and the outlook is very encouraging.

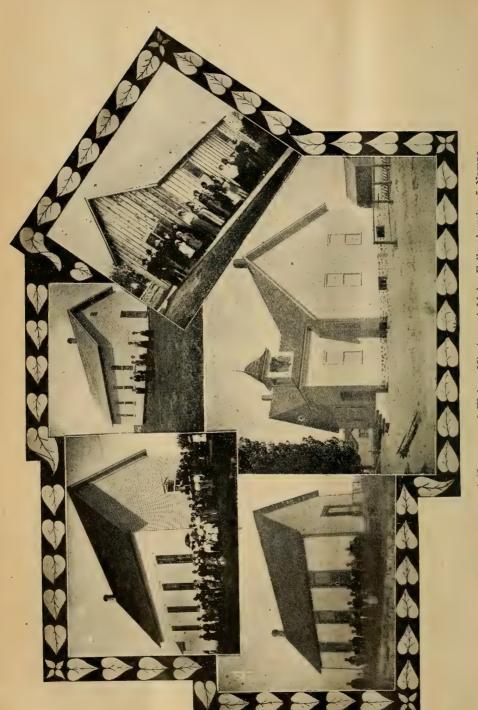
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NAMPA CONGREGATION.

Three miles southeast of Nampa, in November, 1896, Sister Christena Fike located and became the first member of what is now a large and flourishing congregation. She had to wait three years, however, before she could see seventeen other members join her and they be organized into what was called the Nampa congregation. The organization knew no boundary lines, but, like an oasis in a great desert, did this little body begin to work and pray for the Master. Caleb Fogle was their first elder. The year preceding the organization, or 1898, in the city hall, a Sunday school was organized, having Clarence Graybill as its superintendent. On Sept. 15, 1900, the first love feast was held. The following year the congregation put up a \$2,500 meetinghouse, to which they have since made some additions. Their present membership is 188 members. C. M. Williams, of Payette, is their elder. The congregation has eleven ministers and eleven deacons, and we regret we do not have the list to publish their names. Just recently arrangements have been made to build another churchhouse, eight miles north of Nampa, for which \$1,200 has already been subscribed. Calls come in from other parts for preaching and to what extent this congregation is meeting them with their corps of workers is not now known.

% % PAYETTE CONGREGATION.

Emigration can easily swell a body of members into a large and flourishing church. This is well, too, when such bodies reach out to help those needing assistance and are within reach. The Payette congregation is among the number who started small in number, nine



1 Payette church, 2 Nezperce, 3 Weiser Mission, 4 Idaho Falls church, 5 Nampa.

only being present at the organization, March 17, 1900, but now have 135 members, of whom nine are ministers and fifteen deacons. Of the nine, Eld. Harader and family were the first to settle within the territorial bounds of the congregation. Their first meetings were held in the groves, "God's temple," but in 1902 they erected their present house of worship at a cost for house and lot of \$1.037.98, The General Missionary and Tract Committee donated \$137 to this expense. The church is located in a thriving town on the Oregon Short Line , railway, only two blocks from the depot. Like all these western congregations this, too, has a large field before her. It is a pleasure to know that unity of sentiment and effort prevails in the body. which makes it a power.

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WEISER CONGREGATION.

In 1898 A. Nodle and wife settled about five miles northwest of Weiser and thus became the pioneer members of this congregation. Now and then several members joined them, among the number A. I. Mow and family, formerly of Indiana, and once engaged in mission work in Arkansas, till on April 18, 1904, the seventeen members living near this point were organized into a congrega-They looked upon Washington county as their congregational bounds, a field certainly large and full of opportunities. J. U. G. Stiverson, one of the most active workers in this northwest country, was chosen their elder and still continues in that position.

Their place of meeting, from the beginning, is a box house 18x28x10, lined inside with building paper. The congregation owns the ground on which this building stands and hopes to see the day when they can have a house with some needed comforts and conveniences. April 3, 1904, the first Sunday school was organized, with H. M. Rothrock as su-

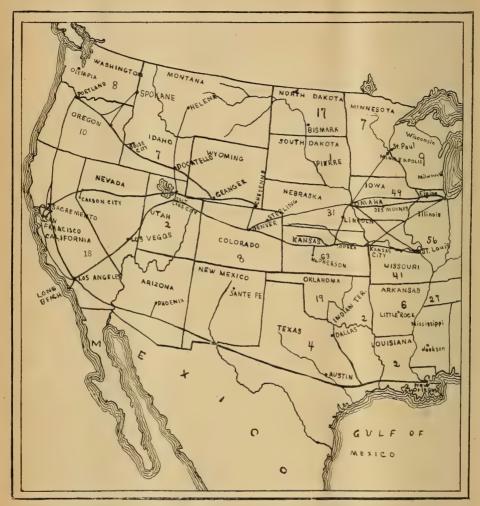
perintendent. May 12 following the first love feast was held, a precious season of worship to the members who for years had not gathered around the table of the Lord.

The present membership has reached thirty-four, two of whom are elders, one a minister and three deacons. This body of members is located in one of the most promising fields in the Northwest and in every direction are there openings where the Word might be preached to great profit.

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FLATHEAD VALLEY CONGRE-GATION, MONTANA.

March 11, 1902, found Eld. John Early and family pulling their earthly belongings together at a point about eight miles east of Kalispeel, in Flathead county, Montana. Others soon followed and on July 26, 1902, the congregation was organized by fifteen members handing in letters. The little body defined their boundary lines as from the "main divide of the Rocky Mountains on the east, to the Idaho line on the west; from the Canadian line on the north to the Idaho line on the south." There is nothing small about this territory surely. Brother Early was chosen bishop and still holds the position. Their services were all held in private houses and schoolhouses. Their first love feast was held in the home of Brother Early Aug. 26, 1902. They have not seen their way clear yet to start a Sunday school. Since the organization the membership has increased to eighteen. Bro. Early thinks the openings for the Brethren in those parts are not very encouraging. Perhaps the mountains look big to the outer man, as the mountains of sin look big to the inner man. Why should they not? Yet the strength is in the Lord and surely Jesus has many in this valley for whom He died and longs to see accept His salvation.



The figure in each State represents the number of congregations found there.

ONE GREAT STATE DISTRICT

By J. HARMAN STOVER

Some Christians wonder why it takes so much to carry on mission work in some parts of the West. When it is remembered that Oregon, Washington and Idaho are in one district, such a wonder is quickly answered

Elizabeth Snyder, came to Coos country, tunity offered.

In August, 1872, Eld. David Barklow, Oregon, in the Coquille Valley, and bewife and mother, Samuel S. Barklow gan to hold meetings in private houses, and wife, John Y. Barklow and wife and schoolhouses and anywhere that opporS. S. Barklow was then young in the ministry. John, who is the father of Thomas Barklow, the elder in charge of the Coquille church at present, was not a minister, but an active member. Oct. 13, 1873, Thomas Barklow, the present elder, with his wife, arrived, making ten in number.

To write up the incidents in connection with the establishing of each congregation would make as many different articles as there are congregations, but if we could have had the hearty coöperation of all to whom we appealed for information, much could have been woven into this sketch, which, because of a failure to respond, on the part of some in possession of valuable information, must be excluded, for I am not in possession of the necessary information to give a detailed account of the laborers and the many trials and privations suffered by them, previous to the year 1899, when the district meeting met at Lebanon church, Oregon; since that time my humble labors have been with the dear Brethren in this district, and of course I can speak more particularly of the work done and the progress made since that time.

In that year there were thirteen organizations in the district. Since that time two have been disorganized, but others added till the list reaches twenty-four congregations, one, however, soon to be disorganized.

There are dedicated houses of worship at Myrtlepoint, Lebanon, Powells Valley, Ashland, Rogue River and Newberg in Oregon, and at Centralia, North Yakima, Sunnyside, Tekoa, Fulda (Stiverson church), and Wenatchee in Washington, and Nampa, Payette, Weiser, Clearwater, Nezperce and Moscow in Idaho. The best churchhouse in the district is at Centralia. Quite an encouraging move is on foot to build a house of worship at Weston, Oregon, the latest organized congregation in the district.

The missionary sentiment and effort is somewhat indicated by going back to 1899 and comparing means collected and disbursed in the district: The report of the mission board treasurer shows; in 1899, Amount collected from the district, \$67.20; in 1900, \$198.51; in 1901, \$104.24; in 1902, \$398.54; in 1903, \$735.25; in 1904, \$1017.98; while for last year there was a little less collected than for the previous year.

The district board works upon the plan which, though more slow than other plans, in the judgment of the board, secures a greater degree of permanency.

The plan is to place a missionary at as promising a point as possible and keep him there till a congregation is fully organized and is self-supporting. Then he is placed in a new field. Thus two years ago Eld. J. U. G. Stiverson was moved from North Yakima to Weiser. Idaho, and this year Eld. G. C. Carl is moved from Newberg, Oregon, to the city of Portland. These brethren with their noble bosom companions are paid meager living expenses only! Eld. S. E. Decker and companion are partially supported at Ashland, Oregon, Sister Lizzie Detweiler is also supported in part to aid in the southern Oregon field.

The increase by baptism in relation to the membership, in the district in 1904; was $7\frac{1}{2}$ per cent; in 1905, $22\frac{1}{2}$ per cent.

We are having a hard struggle to maintain the purity and piety of the "faith once delivered." We are by no means able to stand alone; if the General Missionary and Tract Committee find it necessary to withdraw its support, one or two of our missionaries must be taken from the field.

Our country is one of great resources, and many of our Brethren have come here to try to secure a little home; many having nothing, move here from the East, hoping to secure a footing here. Others, personally known to the writer, becoming impoverished in the East because of ministerial labors that required neglect of secular duties which would have insured competency, have come here to recuperate. And yet I find these very brethren the most wide-awake and self-sacrificing. Some of our brethren

are what is termed "well-to-do," and, with very few exceptions, are doing well with their means; but there are so many not well to do, and, to record the whole truth, there is still another, no insignificant number, that have yet to learn to do well in the Master's cause in anything, funds not being considered.

As one brother puts it, "The rarefied condition of the atmosphere lends a sleepy indifferent charm to everything and everybody."

And it needs but a casual observer to see that there is more truth than poety in that statement. Young men (not members) who in their old homes and surroundings would not miss a Lord's Day service, come here and spend the summer without attending a service at church—some of them actually fall in with the custom of the country and work on the Lord's Day just as on any other day.

Another thing that militates against the progress of the Brethren church here is the fact that the whole citizenship is tied up in some kind of a combine, trust, or secret lodge. The whole mercantile business of the Northwest is an association or combine that dictates the price of all commodities both to producer and consumer.

This shuts out of the commercial business, all our Brethren; for none are permitted to buy or sell who have not the mark of the beast in their hands or in their foreheads,-they soon "boycott" them out if they don't "come into the ring." And so it is with the trades; they must enter the unions or be shut out of the principal work in all the cities and in many places in the country. This shuts out our faithful brethren. they are driven to agriculture almost exclusively, and day laborers, to little odd jobs or to depend on the busy seasons that come to the farmer, for their chief resource.

Yet with all these things against us,

we rejoice to report progress in its truest and most essential sense—progress in in grace and genuine conversions. To come to the Brethren means, (and I trust it always will mean) leaving the old ship and nets, not enlarging the church so as to take them nets and all.

Seven years ago when the district meeting convened, a table ten or twelve feet long in the small kitchen of the church, served to give plenty of room to feed the multitude; whereas at the last several district meetings a large tent with its three tables, forty or fifty feet long, failed to seat the brethren and sisters, and were often filled a second time and sometimes three times. All is conducted as at Annual Meeting, the brethren and sisters with that peculiar greeting, their tenacity order, their tarrying till thanks are given, the friendly discussion of questions in hand, pro and con, all makes one feel that we have a little Annual Meeting of our own west of the mountains.

We, as a state district, are not perfect as an organized and harmonious force in carrying forward the Master's work, but as much so as most other districts, though not as well equipped.

Individually, I would like to see in a few years, at farthest, the following an established fact: A fund from the district raised per capita, each year for World-wide Missions; Some of our consecrated young people at work in the Foreign Field; a permanent district evangelist; a Brethren's school in the district; a home for the aged and unfortunate; and last but not least, that spirit in the brethren that would feel as much obligated to pay what is due the church as any other debt they may owe.

Praying for greater consecration upon the part of every one in the district who names the name of Christ, this report is humbly submitted.

Tekoa, Wash.

→ EDITORIAL COMMENT ⊱

EVANGELIZATION BY COLONIZATION.

There are other parts of the United States than the Pacific slope that strikingly illustrate the value of evangelization by colonization. In fact the progress of the Brethren has been practically along this line alone. But nothing is easier than for members living in the goodly lands east of the Alleghanies, or in the rich valley of the Mississippi to forget that one day their country was frontier, and that the same hardships and drawbacks were endured by their fathers. as now must be met by the Brethren on the frontier in the west and northwest. It seems so uncharitable for such people to speak unkindly of any lawful means that have been used to settle up these new countries under such circumstances. But it is too much the common tendency of humanity. The whole Brotherhood forgets that her ancestors were once savage hordes in northern Germany and the mission of the Gospel brought them a better life; and they are indifferent to carrying the same blessed hope to others.

But we should not forget. real, spirit-filled child of God all this world is full of God's messengers and avenues for accomplishing good. railroads, though soulless corporations, are being used wonderfully by the Lord for the spread of the church. Even though it be true that the agents for the railroads, have been active in urging people to go and see and believe and settle, from sinister motives, that does not keep God and H's real children from taking advantage of these opportunities for the of His name. And, perhaps, the books are opened on the other shore it will be revealed that the agent who reported the country to the people possessed no more selfishness than many in the church, who eagerly took advantage of the "bargains" for their own personal good. At least it would be well for him, who is clear of the sin of self-ishness in all this emigration business, to cast the first stone at the ones who have made it possible to have the good homes and prosperous congregations in these goodly lands.

It would, in the mind of the editor, be perfectly unjust, in this review of the progress of the church, to pass by and not recognize these agencies properly. For whatever have been their motives their efforts have resulted in much good. And whether the members scattered over this Great West realize it or not, they bend their knees in worship where they do and enjoy the favors which are theirs, largely through those agencies. Indeed, all through the west and northwest are God-fearing men and women who hold dear in memory's casket such names as Bro. Geo. L. McDonaugh, of the Union Pacific railroad, one of the oldest colonizers among the Brethren: Mr. Max Bass, of the Great Northern railway; Mr. C. W. Mott, of the Northern Pacific railway; Bro. S. Bock, of the Oregon Short Line. But this list would not be complete, did it not include work done by the Rock Island System, the Santa Fe System, the Southern Pacific System and the secondary lines leading to them, the personnel of whose agencies are not known to the editor.

To-day these roads may be reaping rich returns financially for their aggressive work. Well and good. These arteries of our nation have made it possible for the hands of the church to operate where, had they not gone, the church could not now be.

But the good stops not there. From east and west, from north and south, the Brethren worship God and rejoice in His goodness. All these things have worked out for the good of His cause, Praise His holy name!

CHURCH ARCHITECTURE.

The illustrations in this number will give a very good idea of the kind of churchhouses which the Brethren are building throughout the West. On the whole, judging from the outside, no criticism can be offered, but the Brethren are rather to be commended for their spirit of simplicity and economy. However, since the illustrations, in the main, in this number, are of meetinghouses, it may not be out of place to say some plain, simple things about church architecture which will do every congregation good to consider.

With that which is of real service no one can find fault; but when one enters the field of the unnecessary, he at once steps into the path of doubtful stewardship and then there is room for condemnation. This doubtful stewardship, too, is intensified by the fact that any unnecessary expenditure in church construction should be found in a day when the cry for the Word of Life is so loud and the funds are as limited as they are.

Some religious papers are commenting on the wonderful expense of \$15,000,000 which the Episcopalian church is putting into a cathedral in New York City. "That amount of money," says one, "on the basis of a \$1,000 per capita would keep 1,500 missionaries on the mission field for ten years.

But let us be careful lest we fall into the same condemnation, for, because our unnecessaries in church structure are smaller in display and expense, there can be no excuse. Think you, brethren and sisters, that our Master who had a manger for His cradle, a cross for His death-bed, and a mountain for His ascension, who made the cliffs so frequently His midnight pillow, and leaving all, became poor that through His poverty we might have the spiritual riches which are ours,-that He can be pleased with such things? In the first three centuries after Pentecost, when the church made such remarkable progress, because of poverty and persecution, meetinghouses

were little known. The home, the market, the riverside, the cave, the tombs,these were the places where the disciples met to praise God. Is it not possible that the church general, to-day, has sorely displeased the Father with the lavish expenditure of greatly-needed funds for the extension of the Gospel, by tying it up in unnecessarily costly churchhouses? Granting that our civilization needs the meetinghouse, surely it does not need the waste of money that is put on most houses. And in proportion as our Brethren depart from the simplicity of earlier days, to that extent shall we also incur the disapproval of a Father who gave so much and a Son who suffered so much for a lost world.

"Why print the pictures of such houses then?" should there be one in this issue that might be condemned in any particular.

Not that the Visitor seeks to do the West any harm,—far from that. On the other hand, the attitude of the Visitor, within reasonable bounds, is to show and point out things as they are, and if they are not right, let all know wherein all is not right. The idea that is so often met, "We do not want to know the real condition. Suppress it," etc., is not corrective. It leads to more error.

If some churches have gone wrong somewhat in the West, so have some in the Middle; so have some in the East. Let not a common guilt excuse our wrongs and we go on; but in this day, when the Lord needs ALL for the purpose of His salvation, let us all strive for the higher and better everywhere.

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THAT ANNUAL MEETING QUESTION.

Should the church on the Pacific slope, if she desires it, have an Annual Meeting in this stage of her development?

Accommodations, advantages and climatic conditions have always been favorable to saying yes. The Brotherhood

loves the coast Brethren as much as any other part of the Fraternity. The petitions of the past have not been granted because of the great distance and the attending small meeting.

That the meeting would be smaller than it is in Pennsylvania or Virginia, is very true, because of the local patronage, in which the latter has advantage over the former. It will, perhaps, be smaller in delegate body; yet not smaller, methinks, than was the representation for the first time in Kansas.

But would it not be brotherly to our Brethren in the West to give them the opportunity of a meeting once in a while, for these considerations:

- 1. To give them now and then an opportunity of attending a meeting that hundreds enjoy every year in the East. This last year the two members of the Standing Committee from these two districts had never been to an Annual Meeting before. Why? Their work at home is so great they need their funds there; they had never been chosen to represent before, and the Annual Meeting has never come near enough that they could afford to attend.
- 2. To give the church on the coast a lift,—a veritable spiritual uplift in her great work,—such as only an Annual Meeting can give. Annual Meetings are expensive on the most economical basis. But it is funds well spent from practically every angle. The spirit of an Annual Meeting is commensurate with the financial sacrifice made in order to have it, and from that angle a meeting on the coast would be the most spiritual ever enjoyed.
- 3. To have a meeting there would not rob the church of her legislative features. By far a larger number are waiting to attend Annual Meeting than many are ready to think for. The goers have not been as loud in favor as have those, who do not want to go, spoken against it.
- 4. The law which Paul laid down will be manifest in placing a meeting on the coast. The Brethren there have a great

field, a great work, a heavy burden. By going to them with this spiritual uplift, the Brotherhood will be helping the Brethren in the West bear their "burden and thus fulfill the law of Christ."

Whenever this question comes up again, weigh carefully your arguments before you say aught against the plea for the West. Rise to the higher field of vision and usefulness and God will bless accordingly.

CONSTERNATION.

It was Thanksgiving day. The weather was ideal. The godly people of the community gathered in the country church to express their thanksgiving in most devout worship unto the Lord. The Holy Spirit brooded over the congregation as the sequel clearly shows, even if the faithful deacons did not realize His presence. There was an unusual turnout, for a new minister was to preach that day. With an abiding confidence in God he took his text and declared unto the people in humble boldness the unsearchable riches of His grace, and their occasion to be thankful. He did not talk for a collection, for he did not know it was customary at this place to have one. So, after appealing to each one to have hearts full of gratitude to God and love to fellow-man, he proceeded to close the meeting. At this juncture one of the deacons who had been listening with rapt interest, mildly spoke up, "Bro. —, we are in the habit of taking up a collection after the sermon on Thanksgiving day."

The custom was in full accord with the preacher's feelings and convictions, and he asked the deacon to name two who should pass through the congregation. The song was spiritual and fervent, and when the baskets were handed to several deacons, their eyes opened wide. There were bills there, one as large as a twenty and several tens and so on. What could it mean? The deacons knew from past experience how hard it had been to raise twenty dollars

for home expenses-how can this be? They counted as the congregation sang. After a while a gray-haired deacon arose and, with much confusion, said, "I do not understand. I am surprised. It looks as if there were about \$114 in the collection. Perhaps several made mistakes, for there are several large bills." No one seemed to want to acknowledge a mistake and the meeting was closed. But the deacons were not satisfied. One of them, who for years had been praying for the coming of the kingdom in the hearts of the people, hastened over to his wife and several sisters and said, "Surely there is something wrong. People would not put twenty-dollar bills into the collection on purpose." But the good sisters assured him all was well and by slow degrees the deacons began to discern the presence of the kingdom in the hearts of the givers, and the consternation passed away.

In the main these are the incidents of a certain Thanksgiving collection. It beautifully illustrates how surprised are God's people when some of their prayers are answered. How much better it would be to pray and then look for the larger blessings from the Lord! Then, too, how forcibly this shows that where the Lord is, there is a liberal outpouring for His work.

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NOT A LOST EFFORT AFTER ALL.

Recently the editor was asked what had become of the St. Louis mission. In the course of the reply he made the statement that the St. Louis effort was a John Brown raid" in the history of city missions among the Brethren. So it has appeared all along until the bringing together of the material for this issue of the Visitor. For the sake of those who contributed to the St. Louis mission and perhaps feel their money was next to wasted, let it now be known that in 1886 there applied a young man for baptism—Geo. F. Chemberlen. That same fall he was called to the deacon's office.

In December, 1887, he removed to Covina, Cal., where he has served that congregation as deacon, Sunday-school superintendent, minister in the second degree and elder, which position he has now held for four years. During his service in the first degree he was at Conejo congregation. Last year Bro. Chemberlen attended his first Annual Meeting and served on Standing Committee.

Bro. Chemberlen's life is not run and he may do some act that will spoil this encouraging growth. These lines are not written to praise our dear brother, but to show how the Lord will gather the harvest if we but sow the seed. St. Louis mission a failure, even if the house has been sold and the mission disbanded? Who says the Lord's work ever is a failure?

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A CHURCHHOUSE AT BULSAR.

The latest move in India is an enthusiasm to have a meetinghouse which will also serve the purpose of such instruction as the orphans should have to prepare them for the work of life. This the mission has greatly stood in need of for some time, but not till lately did the way open to take up the work. The natives are donating work, the missionaries are donating funds, and friends, who have been brought in touch with the move privately, have contributed freely. The government is greatly pleased with what the Brethren are doing for the children of India and as soon as the mission is properly equipped to give the educational training, along with the religious; which they are now receiving, will materially aid the work.

The hard pull now is to bring together enough money to put up the house. The appropriations for 1906 have been made. They should not wait for another meeting of the Committee to canvass this. The quick solution to the whole situation lies in the liberal contributions from persons deeply interested in the mission. Who will lend a helping hand to build the churchhouse at Bulsar, India? Con-

tributions should be sent to the Committee at Elgin, Illinois.

* * NEXT COMMITTEE MEETING.

According to present plans, Brother and Sister Miller will leave Yokohoma, Japan sometime in March, reaching San Francisco in the early part of April. As soon as their time of arriving is settled, the time of the next meeting of the board will be fixed. It is the special desire of all the committee that Brother Miller be present in the session.

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THE LORDSBURG THANKSGIV-ING COLLECTION.

The day was favorable; the attendance good; the spirit all that could be expected. The elder himself, Bro. S. E. Yundt, preached the missionary sermon. He had notified the congregation of the desire to have a good collection. He and others had prayed over the meeting. The collection was lifted. Sixty-one dollars and seventeen cents for missions, under the direction of the committee, and \$23 for missionary purposes of the Gospel Messenger. It is another illustration of what a congregation may do when the elder leads.

you owe it.

Some of the district boards appreciate the opportunity afforded them in this number of the Visitor and have sent in their reports. Will not every secretary take time to read what has been done by others, and then, when the next notice is sent, be ready to report on his district? You owe it to your work, to your district, to the Brotherhood.

MISSED.

It is likely that some will be missed in this effort to set forth the work in the West. Be assured that it has not been intentional on the part of the editor. As he wrote, he thought of this one and that one whose names should be mentioned and nothing was at hand. As he checked up the State districts, he discovered that certain churches had not complied with his request for information and he deeply regrets it. It is the best that can be commanded now. And let no one feel that he has been purposely slighted in this effort.

On Jan. 9 D. L. Miller and wife, with one of the other missionaries, started for China. They will spend about two weeks at Hongkong and then go on to Shanghai. The purpose is to investigate this field as a possible one for the Brethren to enter. Just at this time, when the Chinese are resenting some unfavorable legislation in the United States, it is no small risk to enter the land, but the Lord's hand is not short, and the prayers of His people here still avail. Pray that our messengers may be permitted to go through in safety.

S S OMITTED.

It is with great regret that the departments "Sentiment, Progress and Reform," "The Little Missionary" and "The Reader's Editorials" had to be omitted. The financial report is unusually long and the district boards, though every line is welcome, made it necessary to omit these three departments.

OUR DISTRICT WORK

That there is some excellent district work by some of the boards of the Brotherhood needs no further assurance than the slight acquaintance that is made through an editor's office. It is also observed that the most active and successful boards are the ones that are running up against big problems. This, however, is but natural. Individuals as well as organizations that are doing things are the only ones who really run up against big problems. A doless person may strike some petty obstacles and cry out, "I am stopped! I can't go further!" That is the cry of a weakling, of one who is not particular about working and is glad for a chance not to work. He may think he has struck big problems; but they are not. They are simply BIG TO HIM, because he has no determination to overcome them.

While all this is true, others run up against problems that are big and they are really big not only to that individual, or that district board, but they are big to the Annual Meeting and the whole Brotherhood. Here is the secretary of one board, asking what to do with this problem, and it is a big one in the Brethren church. "How shall we proceed with churches where there is only one or two ministers, and they have lost their influence through old age or mistakes, and yet make no effort to train younger workers?" Another secretary whose heart bleeds as he writes these words, not a whit overdrawn: "We have done no mission work during 1905 and are doing none now and cannot get in position to do any. These facts say much to our heart's regret. Yea, our hearts bleed in sorrow over these conditions. Why don't we go to work? Why can't we? Suffice it to say we must wait the release from some of the tyrannical effects of jealousy."

Both questions are confronting the Brotherhood at nearly every point. It is exceedingly hard for the aged, who

should be loved and respected, to realize that they have outlived their generation, not usefulness, and are not in touch with the succeeding one for some reason or other. What to do? Yea, echo says, "What?" In olden times, under Pagan rule of right, when a slave grew to be too old to be of use, their wisest thinkers advocated that he should be led out and shot, the same as some people do the horse that has grown old in service for them. But Christianity came along. told a better story to the poor, rejected one, tenderly took him within the folds of the church, cared for his wornout body and permitted him to die a natural death. Christianity became heroic in such acts.

Not less so is the church called upon to perform acts of heroism to-day. The servant of the church may have worn out, in weakness made such mistakes as impaired his usefulness. No one, of course, wants to cast him beyond the pale of the church, neither should he be mistreated officially. It may take some suffering on the one hand to bear with him, but that is a very essential part of Christianity. On the other hand, if some of these very aged ones were conferred with frankly and their usefulness somewhat discussed with them, they would see their weakness and withdraw more than is supposed. If the church seeks to outgeneral them in setting them aside, be assured the manliness and ambition that is in them will be stirred to the utmost, not to be outdone in the race.

"Old men for counsel, young men for war." Would to God some of our dear aged brethren, whose years of fighting are about over, could see this and put young men to the fore. Before whomsoever these words may appear, let him stop now and ask himself, "Should I not enter the ranks of those who give counsel only and stop my fighting?" If you go too soon, you will be called back.

If you are not called back, thank God you have stepped out of the way.

Concerning the other problem, it should not exist, but it does and it will exist as long as Satan is in the world. That enemy of mankind wants no easier time to destroy men's souls than to set jealousy at work among them. It is not of God and they who have that awful green slime of sin rankling and fermenting in their hearts, may be assured of their danger. Those who must suffer because of it, perhaps can do no better than to pray and wait, for from the fiery trials which jealousy produces come some of the sweetest and richest characters in God's kingdom.

Let those boards who are active and perplexed, go on. Keep working. It is the only way to solve the problems. And those boards who are so indifferent as to be doing little when they might do more, awake, and be about their Father's business in earnest.

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Arkansas and Southeast Missouri.—H. I. Buechley, Carlisle.

H. J. Lilly at Austin, Palestine and Carlisle, Ark.; Ira P. Eby at Poplar Bluff, Broadwater, Farrenburg and East Prairie, Mo.; and Wilson T. Price at Palestine, Ark., have been actively engaged. In their work they have traveled 1,800 miles by rail and 2,400 by private conveyance, but the expense to the board is not reported. The board says their greatest need is money and they are perplexed to know how to locate missionaries without funds.

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California and Arizona.—C. W. Guthrie, 342 N. Main St., Los Angeles.

The following have been engaged in the work: D. L. Forney and wife, at Santa Ana, William H. Wertenbaker and wife at Vernon, in the city of Los Angeles, and Sister Susie Forney at Channing Street Mission, Los Angeles.

These workers are giving their entire time to the work, in visiting and keeping in close touch with the people of the neighborhood in which they are located, and in industrial and other work with the children, as well as most every conceivable work that missionaries are called upon to do. A number of homes have also been supplied with the Gospel Messenger, through the liberal offer of our Publishing House, and tracts have been used when thought best.

The following have contributed to the district mission fund since March of this year. Covina church, \$136.15; Covina Sunday school, \$38.50; Tropico church, \$22.96; Oak Grove church, \$10.10; Glendora church, \$65.70; balance for last year, \$15.05; Egan church, \$10.50; Colton church, balance for last year, \$4.70, Santa Ana, \$19.50; Inglewood church, \$39.25; Glendale church, \$21.06; Los Angeles church, \$100.65; balance for last year, \$43.00.

While we greatly commend the promptness and liberality of most of the churches in their hearty support of the work, yet at times we have been hindered in our outside evangelistic work on account of a lack of funds available. We wish also to call attention to the members of the district, of the great encouragement to the work of personal donations. Up to this time we are sorry to say we cannot report any for this year, while last year there were a number.

We wish also to encourage the endowment feature of our work, and we believe that if our people will carefully and prayerfully consider this matter, there will soon be set on foot a movement that will more firmly establish our work than ever before. Another way in which we can continue to "let our light shine" even after we have passed into the beyond is, by willing a portion of our means to the district work.

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Illinois, Northern. — C. H. Hawbecker, Franklin Grove.

It is encouraging to realize to what extent, in a general way, our mission work has grown in the last decade, or in the few years that the mission problem has taken hold of our people. It is in evidence that our young people are being rooted firmly in the cause of missions as the days come and go.

Experience teaches me that our secretaries of district mission boards areand ought to be-a busy people-called upon to write as many as seventy letters a month. Perhaps most of our secretaries are following the various vocations in life, laboring as Paul did "with their own hands," and doing the work as secretary when their day's toil is over. Such should be convincing evidence enough, should we not report as regular-Iv as is desirable, that we might be excusable, but even this is poor argument for withholding any reports or methods that might be helpful in systematizing our work. This is more, perhaps, in preliminaries, that is absolutely necessary as a prelude to our report of work in these notes.

About a year ago our young Christian Missionary Band of Mt. Morris College decided to support a missionary in a mission at Maple Grove, Wisconsin. Through their zeal and efforts, with solicitations, they were assured enough funds by donations and pledges to carry out their ideals successfully so far. The services of Bro. James M. Moore, of Elgin, were secured in June, 1905.

Much appreciation was shown in this effort by the few members and others of this mission. It was soon apparent that much interest was manifest in the meetings. A number of young people during the summer were gathered into the fold.

While Bro. Moore is now attending the Bethany Bible School, in Chicago, he is also giving the people at Maple Grove two calls each month.

During the summer a call came for preaching services from the southwest part of the State of Wisconsin, at Bagley and New Haven, along the C. B. & Q. R. R. Three members were located in that part of the State. Bro. I. R. Young, of Lanark, Ill., was sent to investigate the field, and now has charge

of the work, going to their assistance once each month. Three were received by baptism during the summer.

Bro. T. D. Van Buren, by decision of the Board, has been placed at Barron, Wis. This is a point at which we are hopeful of accomplishing much for the Master. There are other places surrounding Barron, where services will be much appreciated and it is intended, as soon as arrangements can be made, to fill these calls. The harvest is "whitening," but the "reapers" are still too few.

The Ash Ridge, Wis., mission has been placed on her own resources, Bro. D. A. Rowland having served faithfully his allotted time with them. Bro. G. L. Fruit, a young but promising brother, has accepted the charge of carrying on the work by the assistance of Bro. D. A. Rowland once each month. He has also been retained as their elder.

The faithful few at Rockford, Ill., remain true to their trust, continuing steadfast in Sunday school work. Bro. Charles H. Keltner, of Mt. Morris, has been secured to render them services two Sundays each month during the winter.

Bro. Israel Cripe has served his year of service with the Mt. Carroll., Ill., church and is now located at Cassopolis, Mich.

The Dixon, Ill., mission as an extension to Rock River church, is being continued, by the ministers of Franklin Grove each Lord's Day, doing appreciative work. With Sister Eva L. Trostle's untiring efforts and zeal the outlook is hopeful.

Bro. G. M. Lauver continues on in the mission at Batavia, with extension efforts at the Girls' Reformatory, near Geneva, Ill., with large and attentive audiences.

Total receipts of funds for these missions (except Maple Grove) from May 3 to date, have been \$2,046.94. Expenditures, \$1,946.51.

Receipts to date, from our young peo-

8 00

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Manageralin o

ple, for the special work of Maple Grove, Wis., \$289.57; expenditures, \$144.30.

Another special effort is being made to establish a mission in Freeport. For this \$90 has been pledged and \$14.75 in treasury.

Receipts for the district Sunday-school secretary's expenses (special), \$46.30; expenses, \$50.82. Total receipts since May 3, 1905, \$2,402.18; total expenditures, \$2,093.55; by balance, \$308.63.

While this summary indicates a season full of activity, we confess, with regrets, that we have fallen far short of accomplishing the desired end in view, and earnestly crave that the places calling for help may ere long realize that their "deliverance draweth nigh."

A motto we ought to weave into our everyday life is, "Save this American nation to save the world."

Illinois, Southern.

Indiana, Northern.

Indiana, Middle.—John N. Neff, Huntington.

The secretary feels it would be best to make a report for the entire year and it is as follows:

Receipts from Churches.

Bachelor Run,	 		\$110	40
Bear Creek,	 		13	25
Beaver Creek,			11	25
Beaver Dam,			16	0.0
Clear Creek,			16	50
Eel River,	 		65	0.0
Huntington	 	 _	36	25
Huntington City,			16	25
Kewanna,	 		2	25
Lower Deer Creek,			18	75
Markle,			12	50
Markle Harvest Meeting,			13	0.0
Manchester,			109	75
Mexico,			7.9	0.0
Monticello,			20	75
Monticello Mission Socie			7	0.0
Palestine,			i	0.0
Pipe Creek,	 	 	44	45
Pleasant Dale,	 		26	0.0
Pleasant Dale S. S.,		 ŀ	24	0.0
Prairie Creek,			22	50
Roann,			48	49
Salamonie,	 		91	35
Loon Creek S. S.,			3	53
Somerset,	 		39	0.0
Spring Creek,	 		26	57
Upper Deer Creek,			18	75
Walnut Level,			4	25
Wabash,			$3\overline{2}$	35
Interest on endowment,			115	0.0
zaroz oza ondo wanone,			_10	- 0

Total receipts,\$1066.29

The following have been engaged in the work as follows:

		TIA	A CIT	HS.
	Time.	Exp	ens	es.
S. F. Fisher, 21/2 days,	\$ 3	75 8	3 2	08
Isaac Miller, 7 days,	10	50	9	55
W. W. Barnhart, 2 days,	3	0.0	3	15
J. L. Hazlett, 11 days,	16	50	15	
I. E. Warren, 11/2 days,	2	25		64
I. Bruce Book, 11/2 days, .	2	25	1	70
Dina Guaria Ch				
Blue Creek Ch	urcn.			

Levi Stoneburner, 7 days, ...\$10 00 J. W. Stoneburner, 8 days, ...\$2 00

Dear Oreck Onarch.			
A. R. Bridge, 2 days,\$3	0.0		
J. H. Wright, 1½ days, 2	25	4	05
David Minnich, 1 day, 1			
G. E. Swihart, 2 days, 3	0.0	6	80
J. A. Miller, 4 days, 6	0.0	10	80
John Strawsburg, 1 day, 1	50	2	70
W. L. Hatcher, 3 days, 4	50	1	60
D B Garber 1 day 1	5.0	1	90

Beaver Creek Church.

J. 17. 16116, 21 days,	6 TO	00
A. R. Bridge, 2 days, 3 00		
W. L. Hatcher, 3 days, 4 50	3	
J. L. Hazlett, 4 days, 6 00	8	22
D. W. Hostetler, 2 days, 3 00	2	15
David Dilling, 1 day, 1 50		
G. E. Swihart, 2 days, 3 00	3	40
I. E. Warren, 2 days, 3 00	3	70

Palestine Church.

	Toney, Burns,				

Logansport Mission.

=ogwineort minorion.			
A. R. Bridge, 1 day, 1	50	\$ 1	30
O. C. Ellis, 2 days, 3		1	60
W. L. Hatcher, 2 days, 3	0.0	1	95
A. G. Crosswhite, 2 days, 3	0.0	1	05
Frank Stotts,		10	00
W. W. Barnhart, 17 days, 25	50	26	09
J. H. Wright, 2 days, 3	0.0	3	85
I. E. Warren, 1 day, 1	50	1	70

Beaver Dam Church.

J.	H.	Wrigh	t,	6 6	lays	,			\$ 8	55
		ekrone,								

		Huntingto	n City	Churc	n.		
G.	B.	Heeter, 81/2	lays.	\$12	75	\$11	00
A.	G.	Crosswhite, 2	days,	3	0.0	3	
VAZ	T	Barnhart 41	mo	150	0.0		

Fort Warms Wissian

Fort Wayne Mission.			
L. H. Eby, 5 mo.,\$203	85	\$ 9	53
A. G. Crosswhite 2 days, 3		3	31
Sister Bowman, 29	60		
Sister May Manners,		1	50
Sister Wise, 12			
	75	61	69
Traveling expenses of Mis-			
sion Board,		22	
Daniel Snell, annuity,		50	0.0

Totals, 433 days,\$684 00 \$383 18

One hundred and twenty-one days' service on Sundays not included in above report.

Indiana, Southern.

Miscellaneous,

Iowa, Northern and South Dakota.

Iowa, Middle.—Ernest Trostle, Panora.

S. B. Miller, at Cedar Rapids, full time; J. E. Mohler at Des Moines till Dec. 15; I. W. Brubaker goes himself or sends some one once a month to Muscatine; W. E. West, one trip to Ames and C. B. Rowe, one trip to Lone Tree, with one accession reported. Total expense for time and traveling, \$232.86.

District Meeting collection,\$77	06
Received from Panther church, 4	0.0
Donated by Sister Wm. Stine 1	
Ames church, 1	
Interest on Endowment note,	
Muscatine church, 10	
Cedar church, 5	0.0

The board is needing greatly an evangelist free from temporal care to put his entire time to the work. It would be very helpful if someone would suggest how to awaken weak churches sufficiently to call for the evangelist, and others to give them needed assistance.

Mt. Etna, Sunday school,\$	6 86
Collection at District Meeting,	
General Mission Board, 23	
W. S. Adkinson,	2 00

Iowa, Southern.

C. E. Wolfe, of Ottumwa, entire time; H. C. N. Coffman, J. D. Brower, C. M. Brower, D. P. Miller at Middle Creek, southwest of Albia, each part time; Peter Brower, J. P. Bailey and D. F. Sink at New Market and Essex, part time. These brethren have visited five hundred homes and handed out eight hundred tracts; traveled three hundred miles by rail and two hundred miles by private conveyance. Total expense, \$206.19.

Receipts.

English River, Sisters' Sewing Circle, 4 00 English River, North church, 5 10 Fairview, 12 50 Monroe County, 10 70 Ottumwa church, 15 55 South Keokuk, 25 75 New Market, 1 05 Elizabeth Miller, 2 00 Susan Albaugh, 1 00 Jno. Knee, 1 25 C. L. West, 1 35 Libertyville, 20 75 Crooked Creek, 4 25	English River,\$67	21
English River, North church, 5 10 Fairview, 12 50 Monroe County, 10 70 Ottumwa church, 15 55 South Keokuk, 25 75 New Market, 1 05 Elizabeth Miller, 2 00 Jno. Knee, 1 25 C. L. West, 1 35 Libertyville, 20 75	English River, Sisters' Sewing Cir-	
Fairview, 12 50 Monroe County, 10 70 Ottumwa church, 15 55 South Keokuk, 25 75 New Market, 1 05 Elizabeth Miller, 2 00 Susan Albaugh, 1 00 Jno. Knee, 1 25 C. L. West, 1 35 Libertyville, 20 75		
Monroe County, 10 70 Ottumwa church, 15 55 South Keokuk, 25 75 New Market, 1 05 Elizabeth Miller, 2 00 Susan Albaugh, 1 00 Jno. Knee, 1 25 C. L. West, 1 35 Libertyville, 20 75		10
Ottumwa church, 15 55 South Keokuk, 25 75 New Market, 1 05 Elizabeth Miller, 2 00 Susan Albaugh, 1 00 Jno. Knee, 1 25 C. L. West, 1 35 Libertyville, 20 75	Fairview, 12	50
Ottumwa church, 15 55 South Keokuk, 25 75 New Market, 1 05 Elizabeth Miller, 2 00 Susan Albaugh, 1 00 Jno. Knee, 1 25 C. L. West, 1 35 Libertyville, 20 75	Monroe County, 10	70
South Keokuk, 25 75 New Market, 1 05 Elizabeth Miller, 2 00 Susan Albaugh, 1 00 Jno. Knee, 1 25 C. L. West, 1 35 Libertyville, 20 75	Ottumwa church,	55
New Market, 1 05 Elizabeth Miller, 2 00 Susan Albaugh, 1 00 Jno. Knee, 1 25 C. L. West, 1 35 Libertyville, 20 75	South Keokuk,	75
Elizabeth Miller, 2 00 Susan Albaugh, 1 00 Jno Knee, 1 25 C. L. West, 1 35 Libertyville, 20 75	New Market, 1	05
Jno. Knee. 1 25 C. L. West, 1 35 Libertyville, 20 75	Elizabeth Miller, 2	0.0
Jno. Knee. 1 25 C. L. West, 1 35 Libertyville, 20 75	Susan Albaugh, 1	0.0
Libertyville, 20 75	Jno. Knee, 1	25
	C. L. West, 1	35
Crooked Creek,, 4 25		75
	Crooked Creek, 4	25

Kansas, Northeastern. — S. J. Heckman, Michigan Valley.

I. H. Crist has been giving his entire time to mission work in Kansas City for the last three months, but data at hand are inadequate to make a report as complete as desired. He visits, on an average, about 75 families per month, and during October handed out 127 copies of the Gospel Messenger. The expenses for this time are \$150. The board feels the need of more workers, as well as means, in order to push their work properly. They further desire to have suggestions how to get their workers to make complete reports.

Kansas, Northwest, and Colorado. — Chas. Sloniker, Burroak.

Benj. Forney, in Victor church, Osborne county, 33 days; L. F. Love in Denver church, Colo., 12 days; A. J. Smith in Belleville church, 22 days; C. Fitz in St. Vrain and Poudre Valley churches, Colo., 19 days, and Sister Martha Miller, one month reported at Denver, Colo., is the total of work done These workers visited 146 homes, handed out 51 tracts and 25 Gospel Messengers, and reported 11 accessions. They traveled 1,042 miles by rail, 250 miles by private conveyance. Expenses for time and traveling, \$137.63.

The following are the contributions for district funds for the four months past:

Quinter church, Kansas, North Solomon church, Kansas, Victor church, Kansas, Belleville church, Kansas, Burroak church, Kansas, St. Vrain church, Colorado, White Rock church, Kansas, Grand Valley church, Colorado, Dorrance church, Kansas	32 50 50 50 40 12	50 00 25 00 00 00 00
Dorrance church, Kansas,	6	50

Our greatest need is to be able to locate ministers where they are most needed.

Total,\$331 25

Kansas, Southeastern.

Kansas, Southwestern,

Maryland, Eastern.

Maryland, Middle.

Maryland, Western.

Michigan. — Peter B. Messner, Lake Odessa.

J. E. Albaugh, at Collins, Tuscola Co., 3 meetings; I. F. Rairigh at Rodney, Mecosta Co., 21 meetings; J. M. Lair, at Galt, Missaukee Co., 5 meetings; I. C. Snavely, near Bangor, Van Buren Co., 14 meetings, and others, 9 meetings; in

all 52 meetings held at mission points, with immediate results of two accessions. The district meeting had voted \$300 for general work, and \$220 by special pledges, to open city missions, was allowed, but to this date the amount paid in has been small. The board is needing more encouragement from the churches by contributions and more located workers. The board would like to have suggestions on how to care for scattered and isolated members to best advantage.

Missouri, Northern. Missouri, Middle. Missouri, Southern.

Nebraska.

North Dakota, North Minnesota and Assiniboia, Canada, -- Geo. C. Long, Zion, N. Dak.

J. C. Seibert, at Carrington, McCumber and Rosedale, 5 days; W. H. Byer, at Batavia, Minn., 14 days; Levi Snell, at Turtle Mountain, 12 days, at Carrington, 24 days, at Oberon, 7 days; Paul Mohler, at Bowbells, 10 days, at Kenmare, 20 days; Fred Culp, at Wells county, Minn., 14 days; John Deal, at Carrington, 4 days, Rosedale, 1 day; J. H. Bradey, at Granville; 12 days; J. A. Weaver, at Fikes, 3 days, at Fairview, Canada, 4 days; Isaac Miller, at Deeter mission, 14 days; J. H. Brubaker, at Granville, 2 days. This is the work for the last six months. These visited 75 homes and report 43 accessions. Distance traveled, 2,346 miles by rail; by private conveyance, 910 miles. Total expense, \$394.05.

The following contributions have been received:

00
50
00
80
70

Ohio, Northwestern.-G. A. Snider, Fostoria.

Ira. E. Long, at Fostoria, full time; David Byerly, at Lima, full time; B. F. Snyder, at Bellefontaine, one month and E. R. Cramer, two months, during which labors 140 homes have been visited. These workers traveled 540 miles by rail and 300 by private conveyance. Total expense, \$166.75. Our greatest need is churchhouses in the cities and suitable workers for the city.

Ohio, Northeastern. Ohio. Southern.

Oklahoma.-A. J. Smith, Caldwell, Kans. (12 months.)

N. S. Gripe, 14 days; J. A. Brubaker, 7 days; G. W. Landis, 14 days; H. H. Ritter, 7 days; W. P. Bosserman, 14 days; A. J. Smith, 10 days; C. C. Root, 4 days. This is the time donated by these brethren for district mission work. In addition the following contributions were received:

New Hope congregation, \$ 5	30
	0.0
Washita congregation, \$4.28; Wash-	
ita Sunday school, \$17.85, 22	13
Oak Creek,	75
Hoyle, 2	40
Paradise Prairie, 3	0.0
J. B. Nininger,	00
Monitor, 4	25
Citizen's Bank of Mulhall, 10	0.0
Cimarone Bank of Coyle, 7	20
Pleasant Home congregation, 6	50
Francis Fisher, 2	50
Indian Creek congregation, 2	21
Estella Weaver, 1	00
Effie Hammerstead,	0.0
Hellen Cupp, 2	50
J. R. Cupp, 5	0.0
Maggie Riley, 3	0.0
M. Wealand, 10,	0.0
S. G. Burnett, 5	0.0
Harrison congregation, 2	00
,	

On account of sickness in his family, J. A. Brubaker, who was elected district évangelist, was not able to fill his appointments and has moved out of the district. This has somewhat frustrated the plans of the board for the ensuing

The greatest apparent need, looking at it from the board's point of view, is a greater unity in the district in behalf of the board's needs. How to develop this is the problem.

Oregon, Idaho, Washington. Pennsylvania, Eastern. Pennsylvania, Southern. Pennsylvania, Middle. Pennsylvania, Western. Tennessee and North Carolina.

Texas.-Geo. Marchand, Manvel.

The following have been engaged in district work within the last four months: J. A. Miller, 92 days, including 13 Sundays at 6 meeting points; A. J. Wine, 102 days, including 17 Sundays at 6 meeting points. These brethren visited 160 homes and handed out 455 tracts. sent in 25 subscriptions to the Gospel Messenger. They traveled by rail 2,160 miles and private conveyance 164 miles. Total expense, \$246.65.

Contributions to district missions: P. Saville, 50 cents; Libbie Sprague, \$1; S. E. Lewis, \$10; collection at Louise, \$1.50; at Missouri City, \$1.70; at Texas City, \$3.80; Sarah Ditmore, \$1.00. Our greatest need is the location of more earnest, faithful brethren. The problem that confronts us in this empire of a State is so different from what is met in the north, that I do not expect anyone can make suggestions, for it is hard to understand the coldness and indifference our missionaries meet.

Virginia, First District. - D. N. Eller, Daleville.

C. M. Yearout gives eight months in the year to evangelistic work, besides the board supplies preaching at Clifton Forge, Va., Spray, N. C., and Littlesburg, W. Va. One hundred dollars will cover the expense for the past three months. We stand sorely in need of consecrated workers and are at a loss to know how to secure them.

Virginia, Second.

West Virginia, First.—Ezra Fike, Eglon. (12 months.)

Because the Alleghany mountains divide the district they have two funds: one designated the "East End" and the other the "West End." Receipts and disbursements are kept separate for these two sections, though there is but one board. Instead of reporting for three months, a report for the year is made which is as follows:

Report of Work in Eastern End.

Balance	from last	year, .	\$	30 29
	Receipts	for the	Year.	

\$ 1 00
ring. 4 76
11 92
4 55
2 00
5 50
ering, 4 7 11 9 4 5 2 0

No. Six Sunday school, Beaver Run congregation, Luney's Creek Sunday school, Elva Spade, Michael Hickert, A lady friend, Welton Sunday school,	23 1 1	18 20 00 00 30 50 49
Tearcoat congregation,		50
rearcoat congregation,	U	90
Total,	106	19

Disbursements.

For mission work and visiting some Sunday schools at Red Hill, Elridge, Slanesville, Union, Hopkin's Lick and Okonoko.

Number days spent, 109; Sunday school organized, 1; Lovefeasts, 2; Children's meetings. 2; Ministers elected, 2; Number organized, 1; Love feasts, 2; Children's ited, 14; Baptized, 18; Council meetings, 3;

Report of Work in Western End.

Anointed, 4.

Balance from last year,\$139 05

Receinte

ACCCLP 65.		
S. C. Weybright,\$	1	00
Red Creek congregation,	2	60
Anne E. Bible,	1	00
Tallman White,	1	0.0
Endress Hartman,	1	00
Seneca congregation,	4	50
Maple Spring Christian Workers'		
	5	58
German Settlement congregation,	38	37
Sandy Creek,	34	85
		_
Total,\$25	28	95

Disbursements.

For Mission Work Done as Indicated

Delow.		
Israel Weimer, Timber Ridge, \$ Jonas Fike, Seneca and Red Creek	9	47
congregations,	24	05
J. A. Arnold, Red Creek congrega-		
tion,	11	60
J. S. Fike, Red Creek congregation,	8	50
J. S. Fike, Gandy, Randolph county,		40
A. S. Arnold, Red Creek congrega-		
tion,	8	95
Jeremiah Thomas, Sandy Creek con-		
gregation,	17	50
For Gospel Messenger,		00
Total,\$	90	47

Balance in treasury, \$90 47 Number days spent, 61%; Baptized, 6; Love feasts, 2; Ministers elected, 1; Ser-mons preached, 94; Council meetings, 3; Advanced to Second Degree, 1.

The board feels the need of 'more workers for their field and shall be glad for any suggestions that will enable them to secure suitable ones. They especially seek for the "west end" a brother "sound in the doctrine of the Brethren church, a minister in the second degree or an elder, well qualified to preach and teach, and one that is alive to the interests and advancement of the Sunday-school work."

West Virginia, Second.—J. F. Ross, Simpson.

The following has been sent in by S. M. Annon: There is a mission point here at Morgantown, called Wiles Hill Mission. Preaching services every Sunday night; Sunday school, 3 P. M., Christian Workers' meeting every Friday night. We also have four preaching

services at Mt. Union each month; Sunday school and prayer meeting. Bro. J. Barnthouse, of Uniontown, Pa., is our elder. Brethren T. H. Miller, W. J. Hambleton and the writer fill the appointments. Pray for us, dear brethren, that God may bless us in our effort to build up His cause in this city of 12,000 inhabitants. We are laboring hard to sow the good seed. May it flourish for God and His noble cause.



Feb. 4, The Temptation of Jesus.— Matt. 4: 1-11.

If any one thinks the missionary is free from temptation or that his temptations are not as great as other people's, let him at once drop the thought never to take it up again. By the road of great temptations overcome, one reaches the highest Christian character. To give up of life as much as the missionary must, to lay hold on faith as he is required to be successful, means to defy the powers of evil more and more. As self is more released and faith grows stronger, temptations intensify. But with this comes the glorious compensation. The strength is sufficient for the day and no one who fully trusts the Lord properly will be tempted above that which he is able to bear. With Christ tempted in every point as we are to-day, resisting to perfection, no one should fear the result when for His name he too is tempted and tried. Through Jesus all may conquer.

Feb. 11, Jesus Calling Fishermen.—Luke 5: 1-11.

• Jesus told His disciples they were to be fishers of men,—catch men for Christ. But how many in the church feel that this is their work? How many let days go by without speaking of Christ to any one? How many would be surprised if told that even they are expected to work directly and firstly for Jesus? "How can I work? What can I do?" they cry out. Well, where there is a love for doing, the way will surely open, as is beautifully illustrated in the following incident taken from the Illustrated Missionary News:

A poor hunchback boy named Samura, attending a village school in the north of Japan, went to the missionary and begged to be allowed to help in God's work. He had given up worshiping idols and become a Christian, and now he wanted to do something to show his love for Christ. But so deformed was he that it was difficult to find anything he could do. His legs were withered, he could neither rise from the ground nor walk. While the missionary was revolving the matter in his mind, the lad himself made a suggestion. The British and Foreign Bible Society had just sent a consignment of Japanese Bibles and Testaments to this mission station. These were being displayed on a little bookstall in one corner of the preaching room, "I could sit beside the table and



A Class of Oak Grove Sunday School, Laton, California.

sell the Bibles," said the boy. He was duly put in charge of the bookstall, and proved a most successful salesman. Some of the volumes he sold accomplished marvelous things, and heathen men and women by this means came to know and worship the true God.

February 18, A Day of Miracles in Capernaum.—Mark 1: 21-34.

Miracles were always performed by Jesus and His followers for the purpose of establishing the truth of His Messiahship, or convincing the people that the message was from God. Never did God fail His faithful children when the critical' moment came for His name to be honored. But those moments came when the servant was at his extremity and he must look higher. The reason the miraculous has gone out of the church to-day is because she is not working up to that point of extremity where God needs to interpose with the miraculous. The mission field often gives that opportunity and how often the blind see, the lame walk, the evil spirit is cast out. Dr. Yereman is performing operations in India under circumstances and with chances against him as measured by our ideas, and yet God follows his knife and

has brought about cures that are little less than miraculous. As a miracle they appear to the native mind and the influence is great. Further, the real spiritual man sees a miracle every time a sin-hardened one turns to Christ. This is particularly true in this day of half-hearted profession. It is a day of miracles yet, and the miracles would be more manifest were the church awake to her privileges and duties.

February 25, Jesus' Power to Forgive. Mark 2: 1-12.

No more beautiful example of the power to forgive can be found than this following taken from an exchange:

Melted by the Love of Jesus.

On a certain Sunday a missionary was administering the Lord's supper to some converted Maoris in New Zealand. Among the communicants were two rival chiefs, Tamati Puna and Panapa. When the former was admitted to the table, he happened to kneel next to Panapa, who had a few years previously killed and eaten his father. This was the first time they had met. For a moment the old spirit of revenge seized Tamati. His face changed, his tongue protruded, and all the muscles of his



Sunday School at Tekoa, Washington.

body quivered. He sprang to his feet, but when he was about to give the fatal blow to his rival foe, his hand seemed to have lost its power. He came to himself and walked out. In a few moments he returned a changed man, knelt next to Panapa, and burst out weeping and sobbing like a child. When the service was over, the missionary asked him what was the matter. "Ah," he said, "when I knelt next to Panapa, I recognized him as the murderer who killed and ate my father, and I could not con-

trol myself. But somehow I could not strike him, and as I walked out, I heard a voice saying, 'Thereby shall all men know that ye are My disciples, if ye love one another.' I thought I saw a cross and a man nailed to it, and I heard Him say, 'Father, forgive them.' Then I returned and felt ashamed, and came back to the altar. It was the love of Jesus that melted my heart and made me eat of the same bread and drink out of the same cup with the murderer of my father." (Sent by L. D. B.)

MISSION STUDY CLASS

It is not too late yet. It never gets too late to do good. Have you organized your mission study class yet? If not, do not have for an excuse, "It is too late." Just because you are a little behind some other classes that have already been organized, is no reason that you should become disinterested. Organize now, get to work and catch up is the thing to do in such a case. Do not wait for the other person to start this

work. It is your duty as much as that of anyone else. If you have never pushed forward before, try it once and see if God has given you some talents that you know nothing of and have never developed.

"Daybreak on the Dark Continet" is found by those who are giving it study to be very interesting and helpful. Several have ordered the book and gone to work. May it be possible, in the next issue of the Visitor, to make a report of organized classes all over the Brotherhood?

Chapter III.

A Religion of Darkness.

Spirits-

Everything affected by.
 Multiplication of.

Sacrifices-1. Personal Cost.

Charms-

1. Wearing of. 2. Repairing of. Wearing of. Gods-

1. Individual.

2. Family. 3. Tribal. 4. General

5. Ascending Series.
6. Push toward Unity.
7. Conception of One God.
8. Promise of a New Man.

Human Sacrifices-

1. Burial Alive. 2. Messages to the Dead.

Cannibalism. Witchcraft-

1. Witch-palaver-(1) Private. (2) Wholesale.

2. Preliminary Investigation.
3. Smelling Out.
4. The Ordeal.
5. Belief in. What is the African's conception of God? Is it Possible for the African to Live a Happy Life? Why?
Discuss the Evils of Witchcraft.

Chapter IV.

What of the Night?

Problems.

I. General. 1. Paganism—

Gross Vices. 2. Mohammedanism-

(a) Effect upon Character.

3. Moslem Morals

Moslem Assimilation.
 Organized Aggressiveness.

II. Specific

1. Polygamy. 1. Polygamy.
2. Slavery—
(a) Domestic.
(b) Foreign.
3. Diversity of Languages.
4. Climate.
5. White Peril.
6. Togging Government.

6. Foreign Government.

Discrimination against Christian

Missions. Traders

9. Liquor Traffic.

10. Races. 11. Catholic Opposition.

Does Islam Benefit the African?
Discuss the Evils of Polygamy. Slavery.
What is the Liquor Traffic Doing for the African?

Discuss how the Church should Go about to Step Civilized Nations from Importing Liquor to Africa.



Earl E. Eshelman, of Juniata College, Pa., Reflects the Enthusiasm with which the Students are Taking up Mission Study:

The winter term has opened with an increased number of students. With the increase of students the number in mission and Bible work has increased. Over one hundred have enrolled in Mission Study, using the book, "Sunrise in the Sunrise Kingdom," "Dawn on the Hills of 'Tang" and "Daybreak in the Dark Continent." To the new students the last-named book is presented. It is a very good work and one that all who are interested in Africa should have and read.

During Bible term one period per day will be given to Mission Study. For five periods the class will use "Davbreak in the Dark Continent." Classes for Mission Study should be organized at all of our Bible normals or Bible terms and especially so since the General Mission Board has adopted the Mission Study class system. These seasons of Bible study are for the purpose of giving a fuller and more systematic knowledge of the Bible and at the same time urge that an active part be taken in the progress and work of the church. As missions and Mission Study have become a vital part of our church work, these subjects should be strongly emphasized not only

by addresses but by the actual class work.

During the holiday vacation several members of the Mission Band were engaged in holding mission meetings. In all, nine services were held and much interest in mission work was aroused. Calls for meetings have come from different churches. These, with others, the Band is arranging to visit.

"Let us "know more of the need of God in the world and be filled more with His Spirit to supply that need."

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Every Part of the Brotherhood Will be Glad and Interested in what Mrs. Flora Wampler Reports for Elizabethtown College, Pa.:

Our work here is going nicely. We have two Reading Circles in this congregation, or rather two divisions of the same Circle. The College division was organized in October, with the following officers to serve one year: President, Charles Bower; Vice-President, C. L. Livengood; Secretary, Mrs. Flora Wampler; Treasurer, J. L. Herr.

The meetings have been very well attended and interesting. We are studying at present "The Burden of the City." The Circle meets every two weeks on Sunday morning, thus alternating with the one in the church, which meets the other Sundays in the afternoon. We expect to start a missionary library in the near future.

On Sunday morning, Jan. 14, a Round Table was conducted by Bro. G. N. Falkenstein. He proved his skill as a moderator and the meeting was one of special interest. There were eight questions discussed in forty minutes and sixty-six talks were given on them.

The Missionary Reading Circle is one of the grandest organizations of the church. It is something our young people will take interest in. There should be a Reading Circle in every church. It will be the means of inspiring some noble-hearted young men and women to give their time and talent to be used for those people whom they read of as

being poor, destitute and without God. May the Circle continue to grow, not only in numbers, but in power.

We are now in the midst of our Bible Term, which is so well attended. Bro. J. Kurtz Miller, of Brooklyn, is adding new life and vigor to the work each day. May God bless the missionary work and workers everywhere.

. 3

James H. Morris, of Manchester College, Ind., Speaks of Bible Term, the Special Lecture and the Work of Bible Study now in Progress:

While you are reading these notes, we expect to be enjoying the work of our editor, Bro. Galen B. Royer, who expects to be here during special Bible term. The mission workers here are looking forward to that time as a time of rare opportunities.

Mr. Helm, the son of our townsman, returned home from Japan a short time ago. This young man has been in Japan for a number of years as a missionary. He is supported by the Y. M. C. A. Some of our people were fortunate enough to hear him give a lecture on Sunday evening, Jan. 7, while others failed to get inside the church and either went to another church or returned home.

Vacation brought many opportunities to each student and we hope that each one improved them. Did I say each student? Yes, but that means all, because when we cease to be students we are going down the stream rather than up; our brains are not developed, but cells that were active and impressions that were vivid are beginning to be dulled; we have ceased to grow and as you know when growth stops, decay begins.

Our opportunities are various. A student has opportunities peculiar to his surroundings and the same may be said with reference to you who are out away from school. One that almost all of us meet is that of showing Christ to some brother who knows Him not. Who cannot do as Philip or Andrew did? If the

world had more Philips and Andrews, the evangelization of the world in this generation would be practically solved.

Well, have you broken your New Year's resolution yet? If not you are on a fair way toward reform along that particular line. At the first meeting of the Bible Society, in this year of our Lord, 1906, Sister Ada Eby read a paper entitled, "New Year's Resolutions." In this paper she beautifully set forth the true significance of resolutions. We can quote but a few thoughts from this paper. "Surely it would be a vain attempt for me to write a number of resolutions for us, as individuals, to adopt because each one knows what his or her own weaknesses are better than anyone else does. If within our inner selves there is a tendency to anything low or anything that is not pure, noble and holy; if we have hidden there any thought that we would not be willing to bring before our fellow-beings or that would not meet the divine approval, there is room for improvement and need for firm resolution. We needn't wait for the new year to make new resolutions. When any evil condemns us, then is the time to resolve against it. To wait until the new year may be too long. It may have so much of a hold upon us and have so changed us that we can't tell that it is evil and scarcely give it a passing thought. A noble and far-reaching resolution is to resolve to be cheerful, let come what may, yet have our character above reproach."

The members of the Volunteer Mission Band held a meeting in the east house of the Eel River congregation on Sunday, Jan. 14. They expect to go to other churches in the near future. We hope that much missionary interest may be aroused by such meetings.

"The book of the New Year is opened,
Its pages are spotless and new,
And so, as each leaflet is turning,
Dear people, beware what you do!
Let never a bad thought be cherished,
Keep the tongue from a whisper of guile,
And see that your faces are windows
Through which a sweet spirit shall smile,

And weave for your souls the fair garment Of honor and beauty and truth, Which will still with a glory enfold you When faded the spell of your youth."

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G. J. Fercken, of France, Relates some very Encouraging Incidents:

How little we think, when we sow the precious seed of the Word in the hearts of our hearers, of the results such sowing may bring in time known but to Him who sends us to sow! Just now comes a letter from Bro. D. L. Miller. written in far-off Australia,-a land I have never visited and never expect to visit. This good brother fills me with surprise as he writes, "Here (in Sydney) I found one of our Smyrna brethren. He is in business here and is doing well financially. I like him very much, for he seems to be a very good man. So you see the influence of the work you started at Smyrna has reached to the uttermost parts of the earth." Some workers work for the reward hereafter, forgetting that even here we have our reward!

A very bright saying of one of our orphans must not be passed over in silence. Not only does it show how much intelligence sometimes lies dormant in a little head, but it also gives us to understand how happy these orphans must feel here. Not long ago two sisters left our "Home," having ceased to be orphans, their father having married again. A few weeks later a widow came here to see her children and the elder of them. only eight years old, whispered in her mother's ears, "Mama, don't marry again, for Mr. Fercken will have to send us back home, and we prefer to remain here!"

By the end of this year two long years will have elapsed since we opened our little orphanage. How time flies! But with it something has been accomplished for the material and spiritual welfare of those little ones to whom belong the kingdom of heaven. May the coming year be to us all one in which much shall be accomplished for the advancement of Christ's kingdom on earth and in men's hearts!

Mrs. Nora Lichty Reflects on God's Goodness and Contrasts the Blessings of India with the United States:

This is Thanksgiving day and as we try to count our blessings we cannot. One of the greatest blessings that I now enjoy is good health. For the first time since my long fever can I say that I feel good and strong. I thank the Lord daily for what He has done for me. Often I am made to wonder why so much love has been shown toward me for I am so far from being what I ought to be. I pray that now I may more fully give myself into His hands. God's ways seem mysterious to man, but probably He could use me better that way. I have always prayed that I should be used of the Lord, making no difference as to what the conditions may be. Sometimes it was very trying not to be able to do what the others did. I noticed it more in the study of the language. It comes very slow and yet I am plodding along.

This evening we are to have a Thanksgiving service. It will be about five hours ahead of you. The Christians wanted it. They do not have such large crops as you do. Their granaries and barns are not running over and along with it a large standing bank account, but their crop has been a poor one. The crop at the best is poor. An American could not live on it. When we see how thankful they are we are made to be more thankful because of what we have. We are thankful for good Christian teaching, Christian influence, schools, church and home. This is not theirs to look back to.

38

Mrs. Gertrude Emmert, of Bulsar, Gives an Unusually Interesting Account of Sowing and Threshing:

I want to tell you about our field of grain. The piece of ground which we had bought last spring we sowed with jawari, a grain, the stalk of which looks much like cornstalks. We had one of our Christian men plow the ground.

Of course the ground was not turned

up very well. After the plowing they brought the drill which was nothing more than the same plow with a bamboo tube tied fast in such a way that one end reached down just behind the point of the plow. The upper point of the bamboo was widened out so the grain was easily dropped into it. Then one man drove the bullocks and another walked along and dropped grain into the tube.

In a few days the grains sprouted and the tiny blades came through. were almost as thick as wheat is sown. This jawari looks much like a corn field (I don't know the English name for it). It gets about six feet tall. The grain comes on top, where the corn tassel grows. The bunch of grain looks much like broom corn only much thicker and closer together. The grains are about the size of popcorn grains. As soon as the grain began to fill out nicely we had to set watchers-three or four boys. They staid in the patch all the time to keep the birds away. We built several little places for these watchers, a kind of platform which reached above the top of the stalks. On these towers the boys sat with a large sling and tin pan. For hours they sat there beating the pans and velling. At times the birds did not mind the noise, so the slings were brought into play.

The grain is being taken off now. Several days ago we had a place made ready on the ground by plastering it with cow manure and clay. The heads are cut off with sickles and thrown here. It is carried there with baskets by the boys.

At night several of the boys took their beds there and slept so as to keep away those who might come to carry off the grain.

When all is ready we will get about four big bullocks, drive a big stake in the center of this prepared floor, hitch them up side by side and drive them round and round to tramp out the grain. The winnowing will be done by tossing the grain and chaff up into the air. The chaff will blow away. The grain will

then be ground by our girls on handmills and made into bread and eaten by our boys and girls. This will save us quite a bit for food for them.

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I. S. Long, of Jalalpor, Relates how He has been Doing some Village Work:

But you ask, "What do you preach?" Well, that is fair. I took a book of John Murdoch's that epitomizes the failures of Hindus and Hinduism. that with that I could make wholesale exposure of any antagonists. In the four weeks I had but one occasion to refer to the book and that in private. More and more is the conviction overwhelming me that this prodigal world needs nothing so much as the Lord Jesus lived in the hearts and lives of people. We have no set sermons. read, study and pray. The occasion brings out the subject of the talk. We walk into a part of a village, find people, sit down and begin talking familiarly. Soon they crowd about us. We sing or show a Sunday-school chart. Whatever we say to begin, we ever keep in mind the object of our visit. It is not hard to lead up to the Old Story. Nor do we run out of talking material in the two weeks. But we dwell on the essentials, and these cluster about Jesus. You know we have been studying for the most part. Have done some work. But that was only occasional and but for a few days at a time. This was our first outing of any length of time. I could but compare it with my first meeting at home. That time I was indeed inexperienced. So ahead of time I had prepared about fifteen sermons. I say "I" had. I thought the meeting would certainly close in two weeks. I, of course, preached the biggest sermon on the last night. Only one had confessed Jesus so far, but I felt it was enough, and I had done what I could. So I turned to the elder and said, "Well, shall we close?" But just that day he thought showers of blessings were in sight, so he said, "No." Really I never was in a worse

dilemma. But God was in it, and He got rid of me and preached to the people for another week and several dozen accepted the Lord. He knows what He told the people. I don't know, I am sure. But of this I am sure, that He preached the Gospel, Jesus. Before that it was something of history, philosophy, science, etc., and a little Gospel. Well, I praise God that the heathen have not gotten us off the track of the old Gospel yet. Nor do we expect to be oft chased off.

. 32

E. H. Eby, of Jalalpor, Sends a Word to the Church at Home that each Member should Prayerfully Consider:

Could I speak a word to the church as to a single individual I should ask not that she hasten to the field but that she fall at the feet of the Lord of the harvest. This is what I should want to say: Beloved, the Lord is looking and waiting for intercessors.

Jehovah once looked among His people and saw there was no man and "wondered that there was no intercessor." Our Lord said, as He looked out upon the white but unharvested fields. "Pray ye the Lord of the harvest that He send forth laborers into His harvest." He did not say missionaries but "laborers!" There are three classes of laborers which are instrumental in God's hands for the evangelization of the world; the native preacher, who lives and moves among his own people and proclaims to them the glad tidings of a new but powerful religion; the foreign missionary, sent out to preach salvation through Christ and to organize the native forces for the most effective service; and third, the intercessor, called of God to live in the secret chamber and to offer up sacrifices holy and acceptable to God through Christ Jesus-the ministry of intercession, a holy priesthood.

It is the province of this class of laborers to make the labors of the first two classes most effective and powerful. This intercessor, though at home, is as much a foreign missionary, as much a

laborer in the Lord's harvest as the other two. "For we wrestle not against flesh and blood (with sword and rifle), but against the Powers of Evil, against those that hold sway in the Darkness around us and against the Spirits of Wickedness on high," hence it is only by spiritual weapons that we may oppose the spirit foes. The Christian's armor is not merely for self-defense, for, without a break in the thought, he is bidden to put on the armor "with all prayer and supplication, praying at all seasons in the Spirit, and watching thereunto in all perseverance and supplication for all saints, and on my behalf (the foreign missionary), that utterance may be given unto me." Those at home are to pray for those on the battlefield.

In the spirit realm space is no restriction. The missionary and native worker on the battlefield, the intercessor at home on his knees, but all are wrestling against the powers of darkness. It is the intercessor who unlocks heaven and brings down power upon the missionary and his helpers; it is the intercessor who prevails with God in behalf of the weak and tempted Christians, the intercessor who agonizes for souls and opens up avenues for the Spirit's work of convicting men of sin and then of giving to these convicts divine pardon and grace.

Beloved, if for any reason, you are kept from going to the battle on the open field, God is thereby calling you to join hands with Him in the secret battle against the foe of men's souls. He is calling you to spend, not simply a few moments in prayer at family devotions or by your bed at night, but hours, the best of the day, wrestling for the world's redemption. It will require energy. Prayer takes strength, it will exhaust your vitality. He wants you to pour out your life. He calls you to share Christ's agony for this lost world. You must go with Him to Gethsemane and to Calvary.

Let God choose for you the particular field or district for which He wants you to intercede, then enter into definite agreement to pray for every detail of the work in that field. Write to the missionaries in it and ask them to tell you all the difficulties, the oppositions, and all the disappointments. The higher the mountains of evil, the more difficult the task, the more mightily must you wrestle with God. But remember His words to vou. "If ve will ask . . . I will do." Then hold on to the faithfulness of God. Mark 11: 22. God has called you to this service. Enter the divine fellowship of Christ and the Holy Spirit who are interceding also. "Ye that are the Lord's remembrancers, take ve no rest, and give Him no rest till He make Jerusalem (His kingdom) a praise in the earth." While you pray, God works; while you ask, He does. "If ye ask . . . I will do." Seek to know His will, then pray.

36

S. N. McCann, of Anklesvar, Tells Some Everyday Experiences Which Reflect the Character of the People Our Missionaries Meet:

Last Sunday morning while preaching in the orphanage to our boys a Sadu (religious mendicant) came in, hair full of dirt and hanging over his face, ashes smeared over himself, asking alms. I told him to sit down and hear. He sat down a little while, then got up and began to tell me he was a religious man and I should give him something. I told him to sit down and hear; he took out a number of charms and laid them on my Bible and again asked for alms, promising a blessing. I went on with my sermon; he threw back all his clothes, exposed his nakedness to all, slapped his stomach with his open palm and held out his cup for pice. I told him no, but to sit down; he snapped his fingers a number of times, placed on me a curse and left.

The other day a snake charmer came here; we told him to go, we did not want to see him perform. A number of cobras have been killed upon our compound. There seems to be two dens here. The boys wanted me to let him call the snakes from their dens. He

said he could do it. I told him I would give him sixteen cents for each snake he called out and I killed. A large snake had been seen to run into one of the holes just the day before. He agreed. I took a stick to kill the snakes and went along. All the boys stood around; he played his music, muttered enchantments, sprinkled grain over the den, played and enchanted, but no snakes came out. He begged me not to kill it if it should come, but I told him I would. He said there is none here. We said we will go to the other den. He came, some village people came; he played, enchanted, sprinkled grain as before and said if I would not kill the snake it would come and he would take it along so it would never harm us. I told him I would kill it and take its skin. He begged me not to kill, but I told him I would. He enchanted awhile longer and said it would not come. I told him salaam. As I went to the house one of the boys said he saw him put a large cobra, out of his basket, around his shoulders, and he kept it there, for I assured him that I would kill the cobra if it came out. If I had promised not to kill we would have seen a large cobra come out and he would have carried it away; all would have believed he charmed it out. But knowing that I would kill the snake, he did not risk it. I paid no money. He did not even ask any.

.38

Dr. O. H. Yereman, of Dahanu, Gives the Readers a Vivid Account of some Trying Times in the Progress of His Work:

Ever since last February we have been thinking of purchasing, or rather obtaining, a plot of land for the medical work. Adam and I talked it over and one day Brethren Miller, Stover and McCann came to Dahanu and with Adam and myself we went out to the seashore to seek a location. Mulyan, where we have heretofore been living, is at the railway station called Dahanu Road, but the town of Dahanu itself is two miles away.

The road leading to it runs one and onehalf miles west till it reaches the seashore, and then about half a mile south, along the coast, to the town. The point where the road turns south and goes along the seashore seemed to us to be what we wanted in several ways. First, it was at the junction of two roads; further, the government has a grove where its officials camp during the touring season; lastly, it was a beautiful location, having the sea on one side, gardens all around and no buildings to obstruct the air or the view. We wanted to get one corner of this government grove, but not knowing whether it could be had or not, we planned out several propositions for several pieces of land and Adam and I were appointed to look after it. Well, we wrote to the Collector and corresponded back and forth until May and got nothing done till the Collector himself came here to Dahanu. Then I went to see him and he said they could not give us part of the grove, but being much pleased with our work, he proposed giving me a plot 45x65 feet from the road, just in front of the piece of the grove which we were asking for. The road at this point (the junction) being nearly two hundred feet wide, it made no obstruction to traffic. This was all we could ask for the dispensary site. For our residence and a building for indoor patients (which we hope can be soon developed to a hospital) he proposed giving us two acres just north of the government grove and along the seashore. This also was very satisfactory; but we were not done yet, for the matter had to be referred to the Commissioner for approval and the government of Bombay Presidency for sanction, all this because we wanted the whole thing free. Just about this time our Collector was transferred to another district and another man came to take his place. Then the Commissioner asked that we pay for the land that we use for our bungalow and that he had no objections about giving us the rest. Finally it has taken up till

(Continued on page 128.)



ACKNOWLEDGMENTS



All things come to Thee, O Lord, And of Thine own have we given Thee.

Offerings are asked to sustain missions on the frontier in the various parts of the United States under the General Board, to aid the forty-seven districts of the Brotherhood in their respective fields, to support the work in Sweden, Denmark, France, Switzerland and India. The workers on the fields labor for a support, the members of the General Missionary and Tract Committee give their services free.

A copy of the Visitor marked "Sample" is sent to each person from whom money has been received within the time of the acknowledgment herewith made. Should any one thereby get two copies, please hand one to a friend.

See that the amount appears properly herewith. In case it does not, write at once to the Committee.

All mission funds for general work should be sent to and in the name of General Missionary and Tract Committee, Elgin, Illinois.

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WORLD-WIDE.

Illinois-\$798.07.

Individuals. R. E. and Sarah Burger, Allerton, \$5.00; Serilda J. Gates, Girard, \$2.50; J. J. Shively, Cerrogordo, \$5.00; H. W. Strickler and Wife, Loraine, \$2.00; Henry Snell, Deceased, Virden, \$1.50; Geo. W. Miller, Cerrogordo, Marriage Notice, 50 cents; J. W. Stutzman, Girard, \$1.00,

Indiana-\$428.92.

Northern District, Congregations. Elkhart, West Goshen, \$8.36; Yellow Creek, \$18.34; Pleasant Valley, \$10.23; Nappanee, \$26.00; Union Center, \$14.00; Cedar Lake, \$11.18; Rock Run, \$15.00, Individuals.

Individuals.
Elizabeth Price, Kokomo, \$1.00;
Sophia Voorhis, New Waverly,
\$2.00; David Flory, Logansport,
98 cents; Mrs. Christian Grady,
Milford, \$1.00; Mary B. Lorenz,
Greentown, \$1.00; Mrs. Eunice
Early, South Bend, \$5.00; Daniel

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Karn, North Manchester, \$2.50; John W. Hoover, North Manchester, \$1.50; Elizabeth Fisher, Mexico, 50 cents; Catharine Utley, Brookston, \$1.00; Hamon Hoover, Milford, \$3.50; Frank Fisher, Mexico, \$1.50,		48 00 95	tage, \$1.00; M. W. Printz, White Cottage, \$6.00; Minerva Printz, White Cottage, \$3.00; S. D. Royer, Bradford, \$2.00; Anna C. Minnich, Union, \$1.00; Sarah A. Scott, Hillston, \$1.00; David Fultz, Rushville, \$3.00; Elias Stauffer, Arcanum, \$1.25; John E. Gnagey, West Milton, \$15.00; W. C. Teeter, Dayton, \$1.20; Wm. Klepinger, Dayton, \$3.00; Philip R. Priser, New Lebanon, \$1.25; Eliza Priser, New Lebanon, \$1.25;	39 95
Minnie Chalford, Blountsville, \$1.25; John M. and Malinda Hell- ington, Muncie, \$4.00; Abraham Bowman, Hagerstown, \$2.00; Amanda Widows, Hagerstown, \$1.08,	8	33	Iowa—\$264.43. Middle District, Congregations. Coon River, \$2.00; Center, \$7.58; Cedar. \$8.75: Panther. \$20.00	38 33
Ohio—\$378.12. Northwestern Ohio, Congregations. Logan, \$13.09; Eagle Creek, \$16.75; Baker, \$10.00; Ro me, \$12.00; Green Spring, \$15.00; Elk Creek, \$26.65; Maumee, \$2.75; Eagle, \$1.00. Individuals. Mrs. Clara A. Holloway, Zanesville, \$1.00; Christian Krabill, Edgerton, \$2.00; Lydia Farner, Upper Sandusky, 50 cents; Catharine Deck, Delta, \$1.00; Wm. Lentz, Baltic, \$1.00; Mattle Smith, Wauseon, \$1.00; Nancy E. Smith, Wauseon, \$1.00; Nancy E. Smith, Wauseon, \$1.00; Nancy E. Smith, Wauseon, \$1.00; N. R. Treed, Williamsport, \$1.00; N. H. and Barbara Newcomer, Bryan, \$3.00; John O. Warner, West Milton, \$1.20; Hattle S. Vinson, Lima, \$1.00; Louella Z. Swank, Bellefontaine, \$2.00; Mary Brenner, Edgerton, \$1.00; Mrs. Sarah Beeghly, Scipio Siding, \$2.00; Caroline Smith, McClure, \$1.00; John Dupler, Thornville, \$1.20; David Berkebile, Delta, \$1.20; David Berkebile, Delta, \$1.20; David Berkebile, Delta, \$1.20; S. N. Northeastern District, Congregations C h i p p e wa, \$14.90; Wooster, \$22.51; Mt. Zion, \$4.00; Sugar Creek, \$17.10; Danville, \$26.50, Sunday School.		24	Individuals. D. W. Hendricks, Coon Rapids, \$2.50; I. W. Brubaker, Monroe, Marriage Notice, 50 cents; G. W. Hopwood, Deep River, \$2.00; L. W. Kennedy, Eldora, \$1.00; Mrs. I. S. Walker, Linden, \$1.00; S. B. Miller, Cedar Rapids, \$1.50; S. M. Goughnour, Ankeny, \$1.00; Sarah Smith, East Des Moines, \$1.00; E. L. West, Elkhart, \$1.00; J. L. Hildreth, Ankeny, \$1.00; J. Mathis, Bondurant, \$1.00; M. E. West, Ankeny, \$1.00; A. E. West, Ankeny, \$1.00; A. E. West, Ankeny, \$1.00; A. E. West, Ankeny, \$2.00; Uriah S. Blough, Calvin, \$4.00; John Rudy, Liscomb, \$5.00; G. A. Moore, Eldora, \$10.00; E. M. Lichty, Waterloo, \$3.00; Frank Rhodes, Dallas Center, \$4.00. Northern District, Congregation. Kingsley, Individuals.	48 50 11 79
fontaine, \$2.00; Mary Brenner, Edgerton, \$1.00; Mrs. Sarah Beeghly, Scipio Siding, \$2.00; Caroline Smith, McClure, \$1.00; John Dupler, Thornville, \$1.20; David Berkebile, Delta, \$1.20; S. N. Wright, Fostoria, \$1.00; Joseph S. Robison, Carey, \$1.00,	29 s.	10	Kingsley, Individuals. Mary A. Yeager, Meriden, \$1.00; H. F. Maust, Struble, \$7.50; David Brallier, Greenville, \$6.00; W. H. Blough, Garrison, \$1.00; Mrs. Mary Miller, Eldora, \$1.00; J. H. Grady, Waterloo, \$3.00; Ferdinand J. Zaph, Grundy Center, \$10.00; L. W. Kennedy, Eldora, \$10.00; Jacob Lichty, Waterloo, \$6.00; Vinton Artz, Beaman, 50 cents, Southern District, Congregations. Pleasant Hill, \$5.00; English River, \$46.10; South Ottumwa, \$2.00; English River, North Part, \$4.00; South Keokuk, \$7.00; Salem, \$43.60; Fairview, \$2.91,	40.00
Chippewa, \$14.90: Wooster, \$22.51; Mt. Zion, \$4.00; Sugar Creek, \$17.10; Danville, \$26.50, Sunday School. Paradise, Individuals.	85 10	01 00	Southern District, Congregations. Pleasant Hill, \$5.00; English River, \$46.10; South Ottumwa. \$2.00; English River, North Part, \$4.00; South Keokuk, \$7.00; Salem,	46 00
Individuals. Mrs. Josiah Kurtz, Hartville, \$5.00; A. W. Binkley, Norwalk, \$1.00; Mrs. E. M. McFadden, Mansfield, \$1.00; Maria Bellner, Perrysville, \$1.00; Mary A. Shroy- er, Pierce, \$3.25; Mrs. Sarah Grisemer, Wadsworth, \$1.00; Amanda Troxel, West Salem, \$2.00; Sarah A. Dupler, Thorn- ville, \$5.00; O. E. Frank, West Salem, \$1.50; M. Hoover, West Nimishillen, \$1.00; A Brother and Family, Freeburg, \$10.00; Mrs. Flora Moherman, Ashland, \$5.00;			\$43.60; Fairview, \$2.91, Individuals. Mrs. D. P. Hutchinson, Council Bluff, \$2.00; Members and Friends near Derby, \$3.00; Sulie Replogle, Shenandoah, \$1.00; L. M. Kob, Garden Grove, \$1.00; Alice Roda- baugh, Birmingham, \$1.00; Jacob Keffer, New Virginia, \$1.20,	9 20
\$2.00; Sarah A. Dupler, Thornville, \$5.00; O. E. Frank, West Salem, \$1.50; M. Hoover, West Nimishillen, \$1.00; A Brother and Family, Freeburg, \$10.00; Mrs. Flora Moherman, Ashland, \$5.00; Geo. Cocanover, Belleville, \$1.00; Catharine Hoffman, Middle			Pennsylvania—\$275.35. Western District, Congregations. Dunnings Creek, \$5.00; Pennrun, \$3.00; Ligonier Valley, \$11.30; Pittsburg, \$6.35; Jacobs Creek, \$19.71; Manor, \$1.30; Indian Creek,	53 48
Branch, \$1.00; Lydia Wertz, \$1.50; Mrs. H. E. Kurtz, Mogadore, \$2.00, Southern District, Congregations. Prices Creek, \$5.00; Lower Miami, \$3.00; Sidney, \$5.94; Upper Stillwater, \$8.84; Loramie, \$1.95; Bear Creek, \$15.00; Salem, \$14.73; Wolf Creek, \$13.52,		25	Sunday School. Pleasant Grove, Individuals. Mrs. W. S. Weller, Somerset, \$1.00; Amanda Roddy, Johnstown, \$1.00; A. C. Shumaker, Putneys- ville, \$1.00. Mrs. H. Clara Hibbs	9 68
Sunday School. Hickory Grove, Individuals Eirdella A. Printz, White Cot-	6	59	McClellandtown, \$1.00; Mr. and Mrs. Geo. E. Reitz, Friedens, \$2.00; Mrs. H. A. Stahl, Somerset, \$1.00; S. J. Miller, Meyersdale, \$6.00; Joel Gnagey, Meyersdale,	

\$3.00; C. F. Livingston, Johnstown, \$1.00; Wm. Thomas, Gibbon Glade, \$1.00; Sadie B. Rummel,			East Maple, \$5.00; Ottawa, \$18.60; Washington, \$8.25; Wade Branch, \$3.00; Navarre, \$6.36, Sunday School.		
Glade, \$1.00; Sadie B, Rummel,			Branch, \$3.00; Navarre, \$6.36	41	21
Hollsopple, \$1.00; Levi Stoner, Alice, \$10.00; Levi and Sarah Ston-			Sunday School.		
er (deceased) Alice \$7.50: Rebecca			Kempsy,Individuals.	11	0.0
er (deceased), Alice, \$7.50; Rebecca A. Miller, Hampton \$5.00; John W. Spicher, Wilgus, \$5.00, Southern District, Congregations. Upper Cumberland, \$13.37; Lost Creek, \$7.00,			T. A. Eisenbise, Sabetha, Mar-		
W. Spicher, Wilgus, \$5.00,	46	50	T. A. Eisenbise, Sabetha, Marriage Notice, 50 cents; Mrs. H.		
Upper Cumberland, \$13.37: Lost			Hage Notice, 50 cents, Mrs. H. Kimmal, McLouth, \$1.00; Lydia Jolitz, Solomon, \$5.00; J. E. Ott, Ottawa, \$1.00; Wm. Flickinger Morrill \$1.00; Mary R. Moler, Clyde, \$1.00,		
Creek, \$7.00,	20	37	Ottawa, \$1.00; Wm. Flickinger		
Individuals.			Morrill \$1.00; Mary R. Moler,	0	50
Wife, McAlisterville, \$3.00: H. J.			Northwestern District. Congregation	ns.	90
Shallenberger and Wife, McAlis-			Pleasant View, \$12.15; Burroak,		
terville, \$5.00; Elmer Whitstone,			\$9.25; Saline Valley, \$1.00, Individuals.	22	40
Carlisle \$1.00; Dessie M. Ziegier,			A Brother and Sister, Newton.		
Chambersburg, \$1.00; W. B. Har-			A Brother and Sister, Newton, \$10.00; Ella E. Hoff, Covert, \$1.00; Lydia J. Lerew, Portis, \$2.00,		
lacher, Hanover, \$1.00; John and			Lydia J. Lerew, Portis, \$2.00,	13	0.0
oline Womelsdorf, Marysville.			Southeastern District, Congregations Osage, \$10.60; Fredonia, \$11.60; Verdigris, \$15.05; Cottonwood,	٥.	
\$1.00; H. C. Price, Waynesboro,			Verdigris, \$15.05; Cottonwood,		
\$2.50; Helen Price, Waynesboro,			\$3.50,Individuals.	40	75
burg. \$1.00: Miss Emma Martin.			W. B. Keith, Rosalia, \$3.50;		
York, \$1.00; Ella Sprenkel, York,			Miss Maggie Martin, Caney, \$1.00;		
\$2.00; Julia A. Sprenkel, York,			Cora Burger, West Mineral, \$1.00;		
\$25.00; Maggie K. Miller,			E. Sterling, Pittsburg, \$1.00; Chas.		
Spring Forge, \$2.00; Amanda K.			W. B. Keith, Rosalia, \$3.50; Miss Maggie Martin, Caney, \$1.00; Cora Burger, West Mineral, \$1.00; Mary Gish, Altamont, \$1.00; Ann E. Sterling, Pittsburg, \$1.00; Chas. A. Miller, McCune, \$1.00; MaBelle Murray, Parsons, \$5.76,	-1.4	0.0
Miller, Spring Forge, \$2.00; D. E. Rowman and Wife East Rerlin			Murray, Parsons, \$5.76,	14	26
Creek, \$7.00. Individuals. Norman Shallenberger and Wife, McAlisterville, \$3.00; H. J. Shallenberger and Wife, McAlisterville, \$5.00; Elmer Whitstone, Everett, \$1.00; Dessie M. Ziegler, Carlisle, \$1.00; David Hostettler, Chambersburg, \$1.00; W. B. Harlacher, Hanover, \$1.00; John and Martha Lehner, Upton, \$1.50; Caroline Womelsdorf, Marysville, \$1.00; H. C. Price, Waynesboro, \$2.50; Helen Price, Waynesboro, \$1.25; Leah F. Miller, Shippensburg, \$1.00; Miss Emma Martin, York, \$1.00; Blla Sprenkel, York, \$2.00; Julia A. Sprenkel, York, \$2.00; Julia A. Sprenkel, York, \$2.00; Maggie K. Miller, Spring Forge, \$2.00; Amanda K. Miller, Spring Forge, \$2.00; O. E. Bowman and Wife, East Berlin, \$10.00; Jacob Beeler, York, \$2.00, Middle District, Congregation.	66	25	Maryland—\$179.62.		
Middle District, Congregation.	9.4	0.0	Eastern District, Congregations. Beaver Dam, \$12.00; Fulton Avenue Brethren, \$5.70; Washington		
Elk Lick,	34	66	enue Brethren, \$5.70: Washington		
Individuals. John Drenning Everett \$1.00:			City, \$10.00,	27	70
D. B. Maddocks, Roaring Springs,			Sunday School.	А	50
John Drenning, Everett, \$1.00; D. B. Maddocks, Roaring Springs, Marriage Notice, 50 cents; Susan- na L. Sell, Woodbury, \$1.00; Anna H. Sell, Woodbury, \$1.00; Mary Rohrer, Honeygrove, \$5.00; Eli- za Reese, Belsano, \$1.00; Jas. C. Wineland Martinsburg, \$1.00			Weltys,	-	00
H. Sell. Woodbury, \$1.00; Mary			A. K. Graybill, Washington, \$5.00; Rebecca L. Rinehart, \$1.00; Mrs. Jennie E. McKinstry, Union Bridge, \$1.00; A. Sister, Union Bridge, \$1.00; J. Kurtz Miller, Brodellys, Marriago, McLices, \$1.00;		
Rohrer, Honeygrove, \$5.00; Eli-			\$5.00; Rebecca L. Rinehart, \$1.00;		
za Reese, Belsano, \$1.00; Jas. C.			Mrs. Jennie E. McKinstry, Union Bridge \$100: A Sister Union		
Ferdinand H. Mohr, Bakers Sum-			Bridge, \$1.00; A Sister, Union		
mit, \$1.00; Elmer Hepner, Al-			Bridge, \$1.00; J. Kurtz Miller,		
New Paris \$100: J S Mohler					
Maitland, \$8.00; A. M. Kuhns,			Mrs. Rosa Cottrell, Union Bridge, \$2.00; Sallie Wingard, Oxford, \$3.00; J. S. Geiser, Baltimore,		
Za Reese, Belsano, \$1.00; Jas. C. Wineland, Martinsburg, \$1.00; Ferdinand H. Mohr, Bakers Summit, \$1.00; Elmer Hepner, Altoona, 23 cents; Susanna Rouzer, New Paris, \$1.00; J. S. Mohler, Maitland, \$8.00; A. M. Kuhns, Union Deposit, \$3.00; Chas. W. Reichard, Huntingdon, \$3.00, Eastern Dist., Congregation.	0.0	70	\$3.00; J. S. Geiser, Baltimore, \$5.20; Elizabeth Roop, Union		
Eastern Dist., Congregation.	26	73	Bridge, \$25.00; W. H. Swam, Beck-		
	1	03	Bridge, \$25.00; W. H. Swam, Beckleysville, \$1.25,	46	45
Individuale			Middle District, Congregations.		
Ellen S. Herr, Manheim, \$1.00; Mrs. Salmoe R. Engle, Elizabeth- town, \$1.00; Amos Taylor and Wife, Spring Grove, \$1.00; Mary			Welsh Run, \$27.64; Beaver Creek, \$18.56,	46	20
town, \$1.00; Amos Taylor and			Individuals.		
Wife, Spring Grove, \$1.00; Mary A. Bassler, Petersburg, \$1.00; Bes-			Moses Fike and Wife, Oakland,		
sie Rider, Elizabethtown, \$1.00; David G. Wells, Spring City,			\$5.00; Mrs. Elizabeth Rice, Hagerstown, \$1.00; Caleb Long, Boonesboro, \$10.27; Alfred Englar,		
David G. Wells, Spring City,			Boonesboro, \$10.27; Alfred Englar,	0.0	0.55
\$1.20; Abram Fackler, Union Deposit. \$5.00; Solomon Fackler.			New Windsor, \$12.00,	28	27
posit, \$5.00; Solomon Fackler, Estate, \$5.00; Mrs. S. M. Attick, Mechanicsburg, 45 cents; I. N. H. Beahm, Elizabethtown, Marriage Notice, 50 cents.			Maple Grove,	- 16	0.0
Mechanicsburg, 45 cents; I. N. H.			Individuals		
Notice. 50 cents	17	15	Two Sisters, Mt. Airy, \$5.00; John Merrill and Wife, Merrill, \$5.00; J. N. Broadwater, Merrill,		
Kansas-\$225.78.			\$5.00; J. N. Broadwater, Merrill,		
Southwestern District, Congregations	2		50 cents,	10	50
Larned, \$10.72; Monitor, \$18.64;			Virginia—\$178.03.		
Newton, \$8.00; Peabody, \$14.00, Individuals.	51	36	Second District, Congregations. Sangerville, \$40.00; Linville,		
			\$41.00; Midland, \$8.00; Beaver		
\$1.00; Isaac Rothrock, McPherson,			Creek, \$32.25,	121	25
Jacob C. Ulrey, McPherson \$2.00			Individuals. M. C. Copp. Maurertown \$3.00:		
D. Vaniman, (deceased), McPher-			M. C. Copp, Maurertown, \$3.00; Mrs. C. A. Powell, Pulaski City,		
son, \$5.00; Elizabeth Vaniman,			\$1.00; Lizzie Stoner, Crimora,		
Sterling, \$2.50; B. F. Brubaker,			Bridgewater, \$1.50: Joseph Pence		
C. L. Clum, Conway Springs, \$1.00; Isaac Rothrock, McPherson, \$1.30; Jacob C. Ulrey, McPherson, \$2.00; D. Vaniman, (deceased), McPherson, \$5.00; Elizabeth Vaniman, McPherson, \$5.00; H. F. Brubaker, Sterling, \$2.50; B. F. Brubaker, Lyons, \$1.00; Regina Harnish, Conway Springs; \$1.00; S. M.			and Wife Port Republic \$2.00.		
			and wife, Tort Republic, \$2.00,		
Brown Wichita 89 50	99	20	Noah Early, Grottoes, \$1.00; G. W.		
Conway Springs, \$1.00; S. M. Brown, Wichita, \$2.50. Northeastern District, Congregations	. 22	30	Mrs. C. A. Powell, Pulaski City, \$1.00; Lizzie Stoner, Crimora, \$2.75; Mrs. Mary M. Rexroad, Bridgewater, \$1.50; Joseph Pence and Wife, Port Republic, \$2.00; Noah Early, Grottoes, \$1.00; G. W. Bowman, Lebanon church, \$1.00; W. F. Bowman, Lebanon church,		

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	\$1.00; Eliza Bowman, Lebanon church, \$1.00; A. N. Hylton, Topeco, Marriage Notice, 50 cents; J. W. Zigler, Bridgewater, \$1.00; J. M. Garber, Mt. Sidney, \$1.20; Jno. S. Flory, Bridgewater, \$1.50; A Sister, Barren Ridge, \$1.00; N. D. Cool, Winchester, \$1.00; Lucy, Sherman, Quicksburg, \$3.50; John H. Kline, Broadway, \$5.00; Geo. H. Kline, Linville Depot, \$1.00; Lizzie F. Showalter, Rockingham, \$1.20; A. Flory, Penn Laird, \$2.00; Bettie Good, Keezletown, \$1.50,		Forest, \$3.06; Carthage, \$5.00, Individuals. Naonia Morris, Annistown, \$1.00; Dora Fortner, Aurora, \$1.00; Albert Mayr, Bolivar, \$1.00; Emma E. Wyland, Carthage, \$1.00;		06
	A Sister, Barren Ridge, \$1.00; N. D. Cool, Winchester, \$1.00; Lucy. Sherman, Quicksburg, \$3.50; John H. Kline, Broadway, \$5.00; Geo. H. Kline, Linville Depot \$1.00.		Elizabeth Wyland, Carthage, \$1.00, West Virginia—\$96.47. Second District, Congregations. Luney's Creek \$1.00. Senece	ъ	00
	Lizzie F. Showalter, Rockingham, \$1.20; A. Flory, Penn Laird, \$2.00; Bettie Good, Keezletown, \$1.50,	34 65	Luney's Creek, \$1.00; Seneca, \$5.80; Hevner, \$5.20; Willes Hill Mission, \$4.26; Bethany, \$6.55, Sunday School.	22	81
	First District, Congregations. Germantown, \$13.25; Topeco, \$4.05; Pleasant Hill, \$2.00; Anti-	02 00	They ner,	5	00
	och, \$2.83, California—\$158.62. Congregations. Lordsburg, \$61.17; Covina, \$13.50; Tropico, \$10.00; Oak Grove, \$18.45; Glendora, \$36.00,	22 13 139 12	Catharine Bays, Russellville, \$3.50; D. B. Arnold, Burlington, \$1.00; J. W. Leatherman, Burling- ton, \$1.00; Emily J. Leatherman, Burlington, \$1.00; G. S. Arnold, Burlington, \$1.00; F. W. Bauer, Junction, \$1.00; Myrtle Whiteman, Junction, \$1.00; Nan A. Breakiron, Fairmont. \$2.50; Maggie Schell.		
	Individuals. E. C. Overholtzer, Princeton, \$1; John Renner, Long Beach, \$1.00; Sarah Boots, Lordsburg, \$1.00; Ja-		Fairmont, \$2.50; Maggie Schell, Medley, \$1.00; R. E. Reed, Morgantown, \$2.50; Thomas Harrow, Grand View, \$1.25,		
	Sarah Boots, Lordsburg, \$1.00; Ja- cob and Amanda Witmore, Long		Grand View, \$1.25,		75
	cob and Amanda Witmore, Long Beach, \$5.00; Andrew Shively, Lordsburg, \$5.00; D. L. Forney, Santa Ana, Marriage Notice, 50 cents; Miss Mary Nill, Covina, \$5.00; Mrs. I. N. Gibble, Hemet,		German Settlement, North Dakota—\$85.64.	51	92
	cents; Miss Mary Nill, Covina, \$5.00; Mrs. I. N. Gibble, Hemet, \$1.00,	_ 19 50	Congregations. Cando, \$59.00; Williston, \$11.06, Christian Workers, Snyder Lake,		0 6 5 5
	Nebraska—\$160.29. Congregations.		Individuals. Mrs. M. L. Huffman, Rosedale, \$1.03; Barbara Brown, Stark-		
	Glen Rock, \$7.25; Afton, \$38.85; North Beatrice, \$5.50; Loup, \$4.00; Beaver Creek, \$12.00; Falls City, \$12.00; Kearney, \$1.25; Silver Lake, \$6.85; South Beatrice, \$15.35; Octavia, \$28.55,	404 00	%1.03; M. L. Hutthan, Rosedate, \$1.03; Barbara Brown, Stark-weather, \$1.00; Hannah Leedy, Starkweather, \$1.00; J. M. Fike, Fessenden, \$3.00; John McClain, Knox, Marriage Notice, 50 cents; W. H. and Mary Slabaugh, York,		
	South Featrice,	131 60 44	W. H. and Mary Slabaugh, York, \$5.00; Winfield S. Sink, Rosedale, \$1.00; Willard Johnson, Pleasant Lake, Marriage Notice, 50 cents,	13	03
,	Fannie Ault, Holmesville, \$1.00; S. C. Miller, Lincoln, \$0.0; Irene S. Miller, Lincoln, \$0.0cents; W. H. Myers, Cadams, \$1.00; J. Kent Childers, Sidney, \$2.00; Sister Lemon, Juniata, \$1.00; D. L. Shattuck, Juniata, \$2.25; D. H. Forney and Family, Arcadia, \$6.00; D. Vassey, Liberty, \$5.00; Alfred Phillips and Family, Maywood, \$2.00; Wm. McGaffey, Virginia, \$1.00; Conrad D. Rasp and Family, Rising City, \$4.00; John C. Streeter, Octavia, Marriage Notice, 50 cents; B. Ebersole, Ayr, \$1.00.		Michigan—\$66.31. Congregations. Crystal, \$1.78; Little Traverse, \$3.72; Woodland, \$19.00; Thornap- ple, \$27.50; Lake View, \$9.21, Individuals.	61	21
	tuck, Juniata, \$2.25; D. H. Forney and Family, Arcadia, \$6.00; D. Vassey, Liberty, \$5.00; Alfred Phillips and Family, Maywood, \$2.00; Wm. McGaffey, Virginia,		Retta Price, Buchanan, \$1.00; G. W. Teeter, Scottville, \$1.00; A Sister, Brethren, \$1.50; Jesse J. Lair, Custer, \$1.60,	5	10
	\$1.00; Conrad D. Rasp and Family, Rising City, \$4.00; John C. Streeter, Octavia, Marriage Notice, 50 cents; B. Ebersole, Ayr, \$1.00,	28 25			
		20 20	Individuals. Mary R. Hollenberg, Nanton, Alta., \$2.00; John H. Hollenberg, Nanton, Alta., \$1.00; Fred M. Hol- lenberg, Nanton, Alta., \$1.00; Geo. J. Hollenberg, Nanton, Alta., 50 cents; W. F. H., Nanton, Alta., \$50.00; M. J. H., Nanton, Alta., \$2.00; Gracie D. H., Nanton, Alta., \$2.00; Gracie D. H., Nanton, Alta., \$2.00; Gracie S. Louisa Sham, Chering, Sask., \$1.00; Walter Stephens, Rache, Perce, Sask., \$1.00,		
	Missouri—\$144.42. Northern District, Congregations. Wacanda, \$35.30; Fairview, 70 cents; Log Creek, \$7.15; Pleasant View, \$14.55; Rockingham, \$33.61, Individuals.	91 31	cents; W. F. H., Nanton, Alta., \$50.00; M. J. H., Nanton, Alta., \$2.00; Gracie D. H., Nanton, Alta.,		
	N. S. Rhodes and Wife, Norborne, \$5.00; W. H. Killingsworth, Jasper, \$2.05; Sarah Herman, Holliday, \$1.00; Lina Manough, Spickard, 50 cents; S. B. Shirkey, Norborne, \$5.00		Sask., \$1.00; Walter Stephens, Rache, Perce, Sask., \$1.00,	\$58	75
		13 55	Oklahoma—\$58.65. Congregations. Mound Valley, \$6.20; Bear Creek, \$1.20; Paradise Prairie, \$41.25; Pleasant Plain, \$1.00,	, 49	65
	Middle District, Individuals. A. Wampler, Knobnoster, \$5.00; Mrs. Allie F. Stump, Leeton, \$1.00; N. J. Joyce, Marling, \$10.00; Samuel Weimer, Jerico Springs, \$2.00; Nettie Weimer, Jerico Springs, 50 cents; D. Cline, Versailles, \$1.00; L. P. Donaldson, Arabis, \$1.00; L. P. Donaldson, Arabis, \$1.00; A. P. Berger, \$1.00; A.		Individuals. Clay Dillon, Guthrie, \$1.00; Mary E. Ritter, Guthrie, \$1.00; H. H. Ritter, Guthrie, \$1.00; S. F. Niswander, Caldwell, \$3.00; N. B. Nelson, Hastings, \$1.00; S. G. Burmett, Cushing, \$1.00; D. L. Brubaker, Cordell, \$1.00,		
	Springs, 50 cents; D. Cline, Versailles, \$1.00; L. P. Donaldson, Archie, \$1.00; O. P. Hoover, St. Louis, \$6.00,	26 50	mett, Cushing, \$1.00; D. L. Brubaker, Cordell, \$1.00,	9	00

Idaho—\$39.76.				Florida—\$1.00.		
Congregation.			0.0	Individual.		0.0
Nezperce,		19 2	26		. ()0
W. C. Lehman, Nezperce,				Unclassified—\$1.00. Individual.		
tice, 50 cents: B. J. Fike,	Nez-				. (00
well. \$1.00; G. W. Flory, well. \$1.00; L. L. Miller,	Meri-			Total for December,\$ 3775 Previously reported,11254	5 4	43
den, \$1.00; L. E. Keltner, Pa	yette,			Previously reported, 11254		56
tice, 50 cents: B. J. Fike, perce, \$1.00; G. W. Flory, well, \$1.00; L. L. Miller, den, \$1.00; L. E. Keltner, Pa \$2.00; J. B. Shank and F. Natus, \$5.00; Lizzie Greene, iston, \$3.00,	Lew-		-0	Total for the year so far,\$15029) !	99
		20 8	90	BROOKLYN MEETINGHOUSE.		
Washington—\$39.37. Congregations.				Ohio-\$114.11.		
North Yakima, \$7.20; S	unny-	2.0	A 17	Southern District, Congregation. Lower Twin,	,	34
side, \$12.42; Spokane, \$9.85, Individuals.		29 4	± (Sunday Schools.		9 1
Susie E. Reber, Addy, \$1. C Weimer Hillyard, \$5.90:	00; E. Chas.			Intermediate Class of West Milton, \$11.00; Hickory Grove, \$5.00; Salem, \$18.00,		
Susie E. Reber, Addy, \$1. C. Weimer, Hillyard, \$5.90; Stutsman, Bremerton, \$1.00; Esther A. MacDonald, North	Mrs.			Individuals	1 (00
ima, \$2.00,		9 9	90	S. D. Royer, Bradford, \$10.00;		
North Carolina-\$37.65.				S. D. Royer, Bradford, \$10.00; "Once a Week Offering Box," \$2.00; David Fultz, Rushville, \$5.00; Jas. and Louisa Barnhart,		
Congregations.	Rock			\$5.00; Jas. and Louisa Barnhart, Santa Fe, \$2.00,) (00
Mill Creek, \$24.25; Flat \$2.00; Brumetts Creek and	Pleas-	11	0.5	Santa Fe, \$2.00,		
ant Grove, \$5.40, Sunday School.		31		ver Creek, \$6.11, 16	3	11
Melvin Hill,		3 (00	Individuals. Sarah A. Smith, Wauseon, \$6.66;		
Jason Edwards, Street, Rebecca Davis, Jamesville, Mrs. Fannie V. Huffman, W	\$1.00;			Geo. A. Hall and Wife, Delta,	3	66
Mrs. Fannie V. Huffman, W	Vaver-	_		Northeastern District, Congregation.		
Ту, \$1.00,		3 (00	Bethel church, \$2.00; Danville church. \$10.00,	2 (00
Tennessee—\$28.15. Congregations.				Individuals. Mrs. E. M. McFadden, Mansfield,		
New Hope, \$4.65; Me Branch, \$19.50,	eadow			\$1.00; John R. Graff, New Phila-)	00
Individuals		24 :	19	Illinois—\$106.60.		00
Mrs. Sallie Emmert, R. ville, \$2.00; Dillie Moore, Horn, \$2.00,	ogers- White			Northern District, Congregations.		
Horn, \$2.00,		4	00	Elgin, \$5.00; Milledgeville, \$1.00;		
Texas—\$23.65.				\$2.00; West Branch, \$10.00; Wad-		60
Congregation. Manvel,		20	65	Individuals.	ž '	00
Individuals.				Kate Boyer, Lena, \$3.00; Susan Eikenberry, Mt. Morris, \$2.00; J.		
A Worker, Ft. Worth, \$1.00 ria Zirkle, San Angelo, \$1.00 ma Thomas, Ganado, \$1.00,	; Em-	3	0.0	D. and Mary C. Lahman, Franklin Grove \$25.00: Mrs. Angeline My-		
South Dakota—\$15.00.		e i	00	ers, Mt. Carroll, \$1.00,	L	00
Congregation.				Eikenberry, Mt. Morris, \$2.00; J. D. and Mary C. Lahman, Franklin Grove. \$25.00; Mrs. Angeline Myers, Mt. Carroll, \$1.00, 31 Southern District, Individual. Isabella Foster, Barry,	L	00
Yellow Creek,		15	00	Indiana—\$78.01.		
Oregon—\$11.05. Congregation.				Northern District, Congregation. Union, \$5.10; Howard, \$15.00, 20) :	10
Ashland,		4.	55	Sunday School.		00
Individuals. George Drury, Marcola, Anna Royer, Shedds, \$2.00;	\$2.50;			Young People's Christian Work-		
Anna Royer, Shedds, \$2.00; beth Workman, Marcola, \$2.	Eliza-	6	50	Sisters' Sewing Circle, 5		60 00
Wisconsin—\$3.25.	.00,			Individual. Jane Ziegler, Lagrange, 2	2 (00
Congregation.				Middle District, Individuals. Martha Sirror, Lagrange, \$1.00;		
Chippewa Valley, Individuals.		1	75	Katie Patterson, Roann, \$2.50;		
Miss Winnie Sandmire, \$1.00; Mrs. J. T. Somers, C	Viola,			Katie Patterson, Roann, \$2.50; Mrs. D. S. Leedy, Pierceton, \$1.00; Emma Bonebrake, Huntington,		
50 cents,		3	25	\$3.00, Southern District, Congregation. Union City, \$6.81; Nettle Creek,	7	50
Colorado\$14.02. Congregations.				Union City, \$6.81; Nettle Creek,	7	81
Fruita Brethren, \$5.00; D	enver,	1.4	0.0	Individuals.		-
\$6.82,Individuals.		11	82	Abram Bowman, Hagerstown, \$2.00; Catharine Bowman, Hagers-		
Ida E. VanDyke, Grand tion, \$2.00; D. M. Click, Junction, 20 cents,	June- Grand			\$2.00; Catharine Bowman, Hagerstown, \$1.00; Ella Dilling, Hagerstown, \$2.00,	5	00
Junction, 20 cents,		2	20			
Arkansas—\$3.55. Congregation.				Pennsylvania—\$92.80. Middle District, Congregation. Replogle House, Woodbury, 22	2	42
Broadwater,		3	55	Individuals.		-4

John Bennett, Artemas, \$2.00; Mary Rohrer, Honeygrove, \$2.00; Phoebe Zook, Mattawana, \$6.00, 10 00 Mebraska—\$14.35. Congregation. Bethel,		
mary itomet, itomeygrove, \$2.00, Congregation.		
	14	35
Southern District, Congregation. Lower Cumberland, 18 80 Minnesota—\$10.00.	2	
To dividuals Congregation.	10	00
Ella Sprenkel, York, \$1.00; Lou- ise Sprenkel, York, \$2.00; Julia Sprenkel, York, \$1.00; Chas. W. Graff, York, \$2.00; John F. Sprenk- el, York, \$10.00,		
Sprenkel, York, \$1.00; Chas. W. Congregation. Graff, York, \$2.00; John F. Sprenk- L York, \$10.00 Flat Rock,	5	00
el, York, \$10.00,		
Western District, Congregation. Ligonier Valley,	4	50
Individuals Ida S. McAvoy, \$1.00; Elsie	2	00
Johnstown, \$2.00; Galen Dietz, Lohnstown, \$1.00; John W Snight Mound Valley,	2	0.0
Johnstown, \$1.00; John W. Spicher, Wilgus, \$5.00; Mary A. Kin-Virginia—\$3.50.		
Amanda and Elizabeth Roddy, Johnstown, \$2.00; Galen Dietz, Johnstown, \$1.00; John W Spicher, Wilgus, \$5.00; Mary A. Kingery, New Paris, \$5.00,	9	50
Hattle A. Baisbaugh, Hamover-	9	50
Iowa—\$94.65. Individual.		
	. 2	50
Middle District, Congregation. Dallas Center, \$22.15; Coon River, \$3.50; Garrison, \$16.00,		
Individuals. Martha Bratt, Dowagiac,	, 1	00
F. H. Parke, Colfax, \$1.00; D. W. Hendricks, Coon Rapids, Total for December,\$		
\$50.00,		
Sally Lichty, South Waterloo, 2 00 Total for the year so far \$	2519	50
Colorado—\$34.57. Congregations.		
Grand Valley, \$19.77; Fruita Pennsylvania—\$106.56.		
Idaho—\$31.25. Elizabethtown,	2	00
Congregation. Sunday School.		
Christian Workers' Meeting of \$3.41,	28	41
A Divinoi and Distoi, Opinis	1	0.0
Second District Congregation Western District Congregation.		
Luney's Creek, 7 15 Individuals. 7 Unnings Creek, Sunday School. Walnut Grove		75
	13	16
First District. Individuals.		
Alva C. Thompson, Eglon, \$15.90; Eliza Hilkey, Laurel Dale, \$3.00, 18 90 Pittsburg, \$1.00; John B. Miller, New Paris \$1.00; Levi Rogers		
North Dakota—\$29.93. New Paris, \$1.00; A Sister and	. 15	24
Congregations. Rocklake, \$10.25; Canada, \$19.68, 29 93 Southern District, Individuals. Ella Sprenkel York \$2.00; Lou-	10	24
California—\$19.25. Ena Sprenkel, York, \$2.00; Lou- ise Sprenkel, York, \$3.00; Julia		
Congregation. A. Sprenkel, York, \$3.00; Chas. W. Graff, York, \$3.00; John F. Sprenk-		
Covina,	43	00
Mrs. S. M. Edy, Tustin, 4,50 Unio—544.62.		
Northeastern Dist., Congregations. East Nimishillen, \$16.00; Clara Beeghley's Class. Ashland, \$4.62;		
Navarre, \$2.25; Vermilion, \$9.01, 11 26 Kate Shidler's Class, Ashland,	26	62
Northwestern District, Sunday School.		
Belleville, 12 11 Individual.	17	00
Maryland—\$20.01. Birdelle A. Printz, White Cottage,	1	0.0
Western District, Congregation. Fairview,		
Individuals. Northern District, Congregation. Two Sisters, Mt. Airy, \$2.00; Milledgeville,	16	00
James M. Beeghly, Hoyes, \$1.00, 3 00 Sunday School.		6 00
Eastern District, Sunday School.	1.1	
James M. Beeghly, Hoyes, \$1.00, Eastern District, Sunday School. Washington City,	10	

\$4.00, Southern District, Individual.	5	00	Individual. Galen Dietz, Johnstown	1	0.0
A Brother, Cerrogordo,	6	00	Galen Dietz, Johnstown, Eastern District, Sunday School. Harmonyville Brethren,		
Virginia—\$34.80.			Harmonyville Brethren, Individuals.	4	0.0
Second District, Congregation.			A Brother and Sister, Spring	_	
Glade, Sunday School.	16	00	Grove, Southern District, Individual.	1	0.0
Barren Ridge,	17	80	John F. Sprenkel, York	50	00
Individual.	4	0.0			
A Sister, Crimora,	1	00	Indiana—\$13.50. Northern District, Congregation.		
West Virginia—\$30.25.			Oak Grove,	7	υ0
First District, Congregation. German Settlement,	30	25	Individuals. Birdella A. Printz, White Cot-		
Nebraska—\$14.54.			tage,	1	00
Sunday School.			Middle District, Individuals.		
Davenport,	3	54	Katie Patterson, Roann, \$2.50; Mattie Welty, Flora, \$1.00,	.3	50
Individuals. Alfred Phillips and Wife, May-			Southern District, Congregation. Union City, West Virginia \$11.05. First District, Congregation.	2	0.0
Alfred Phillips and Wife, Maywood, \$5.00; Family's Thanksgiving Offering, Rising City, \$2.00; Mrs. J. Hildebrand, Dubois, \$2.00;			West Virginia-\$11.05.		
Mrs. J. Hildebrand, Dubois, \$2.00;			Knobley,	8	05
J. Hildebrand, Dubois, \$1.00; E. B. Hildebrand, Dubois, \$1.00,	11	0.0	Individual.		
			Eliza Hilkey, Laurel Dale,	5	00
Indiana—\$10.00. Middle District.			Illinois—\$10.00.		
Sisters' Aid Society,	. 8	00	Northern District, Congregation. Shannon,	8	0.0
Congregation. Pipe Creek,	2	0.0	Individual.	Q	00
Minnesota—\$9.00.			Mrs. Angeline Myers, Mt. Carroll,	2	0.0
Congregation.					
Root River,	9	00	Nebraska—\$7.50. Individuals.		
Oklahoma—\$5.25.			Alfred Phillips and Family, Maywood, \$3.00; Family's Thanks-		
Individuals. R B McAyov Thomas \$1.00:			Maywood, \$3.00; Family's Thanks-		
R. B. McAvoy, Thomas, \$1.00; Cynthia McAvoy, Thomas, \$2.00; Esther McAvoy, Thomas, \$2.25,		0 =	giving Offering, Rising City, \$2.00; Mary Hamel, Alvo, \$1.00,	6	00
	Б	25	Congregation. South Beatrice,	1	50
Iowa—\$5.00.				-	00
Middle District, Individual. A Brother, Dallas Center,	5	00	Ohio—\$6.25.		
Michigan-\$4.00.			Southern District, Sunday School. Hickory Grove, \$5.00; "Once a Week Offering Box." Goshen, Northeastern District, Individuals,		
Sunday School.			Week Offering Box," Goshen,		25
Sunfield Brethren,	4	00	neien and Carrie Schrock, Bai-		
North Dakota—\$3.00.			tic,	1	00
Sunday School.	3	00	Kansas—\$6.00.		
Oregon—\$2.50.	_		Northeastern District, Congregation.	5	0.0
Individual.			Holland,Individual.	9	00
Geo. Drury, Marcola,	2	50	S. Halderman, Morrill,	1	00
Tennessee—\$2.45.			Colorado—\$5.00.		
Congregation.	9	45	Sunday School.		9.0
Pleasant Mount,	4	10	Union,	2	20
Missouri—\$2.00. Southern District, Individuals.			Glen and Etta Trostle, Rockyford, \$1.25; Mr. and Mrs. J. L.		
W. H. Killingsworth, Jasper, \$1.00; Catharine Elliott, Eldorado			Trostle, Rockyford, \$1.55,	2	80
Springs, \$1.00,	2	00	Iowa—\$2.30.		
Maryland—\$2.00.			Middle District, Sunday School.		
Individuals.			Beaver Union,	2	30
Two Sisters, Mt. Airy,	2	00	Oklahoma—\$2.00.		
Kansas—\$1.45.			Individuals. Maria Edgecomb, Ripley,	2	00
Sunday School. Slate Creek,	1	45			00
			Maryland—\$2.00. Middle District, Individuals.		
Total for December,	$\frac{320}{3024}$	17	A Brother,	2	00
			Total for December,\$	123	60
Total for the year so far,	ф 5344	99	Previously reported, \$834 56		
INDIA MISSION.			Less incorrectly re-		
Pennsylvania—\$58.00.			ported last month in favor of Bethel	014	91
Western District, Congregation.			Missionary Soc., 20 25	814	
Manor,	2	0.0	Total for the year so far,\$	937	91

		,
COLORED MISSION.		
Illinois—\$25.00.		
Northern District, Individuals. J. D. and Mary C. Lahman, Franklin Grove,		
	25	00
North Dakota—\$19.66. Congregation.		
Cando,	19	66
Maryland—\$1.00.		
Western District, Individuals. Two Sisters,	1	00
Total for December\$	45	66
Previously reported,	114	60
Total for the year so far,\$	160	26
CHURCH EXTENSION FUN:	D.	
Ohio—\$15.00. Northeastern District.		
Northeastern District. Sisters' Missionary Society,	15	00
Pennsylvania—\$3.00.		
Western District, Individuals. A Brother and Sister, Friedens, \$2.00; Amos Taylor, Spring Grove,		
\$2.00; Amos Taylor, Spring Grove, \$1.00,	3	00
Illinois—\$1.00.		
Northern District, Congregation. Shannon,	1	00
West Virginia—\$1.00.		
Second District, Individual. Henderson Darnel, Boyer,	1	00
-	20	00
Total for December,\$ Previously reported,	32	60
Total for the year so far,\$	52	60
CHINA MISSION.		
Iowa—\$5.00.		
Middle District. Christian Workers of Cedar		0.0
Middle District. Christian Workers of Cedar Rapids	5	00
Middle District. Christian Workers of Cedar Rapids Pennsylvania—\$5.00.	5	00
Middle District. Christian Workers of Cedar Rapids Pennsylvania—\$5.00.	5	00
Middle District. Christian Workers of Cedar Rapids		00
Middle District. Christian Workers of Cedar Rapids Pennsylvania—\$5.00. Southern District, Individuals. Louise Sprenkel, York, \$3.00; Ella Sprenkel, York, \$1.00; Julia Sprenkel, York, \$1.00,		
Middle District. Christian Workers of Cedar Rapids Pennsylvania—\$5.00. Southern District, Individuals. Louise Sprenkel, York, \$3.00; Ella Sprenkel, York, \$1.00; Julia Sprenkel, York, \$1.00,		
Middle District. Christian Workers of Cedar Rapids Pennsylvania—\$5.00. Southern District, Individuals. Louise Sprenkel, York, \$3.00; Ella Sprenkel, York, \$1.00, Julia Sprenkel, York, \$1.00, Nebraska—\$2.00. Individual. M. I. S., Dubois, Illinois—\$1.00.	5	00
Middle District. Christian Workers of Cedar Rapids Pennsylvania—\$5.00. Southern District, Individuals. Louise Sprenkel, York, \$3.00; Ella Sprenkel, York, \$1.00; Julia Sprenkel, York, \$1.00, Nebraska—\$2.00. Individual. M. I. S., Dubois. Illinois—\$1.00. Northern District, Congregation.	5	00
Middle District. Christian Workers of Cedar Rapids Pennsylvania—\$5.00. Southern District, Individuals. Louise Sprenkel, York, \$3.00; Ella Sprenkel, York, \$1.00; Julia Sprenkel, York, \$1.00. Nebraska—\$2.00. Individual. M. I. S., Dubois, Illinois—\$1.00. Northern District, Congregation. Shannon,	5 2	00
Middle District. Christian Workers of Cedar Rapids Pennsylvania—\$5.00. Southern District, Individuals. Louise Sprenkel, York, \$3.00; Ella Sprenkel, York, \$1.00; Julia Sprenkel, York, \$1.00, Nebraska—\$2.00. Individual. M. I. S., Dubois. Illinois—\$1.00. Northern District, Congregation.	5	00
Middle District. Christian Workers of Cedar Rapids Pennsylvania—\$5.00. Southern District, Individuals. Louise Sprenkel, York, \$3.00; Ella Sprenkel, York, \$1.00; Julia Sprenkel, York, \$1.00. Nebraska—\$2.00. Individual. M. I. S., Dubois, Illinois—\$1.00. Northern District, Congregation. Shannon, Total for December,\$	5 2 1	00
Middle District. Christian Workers of Cedar Rapids Pennsylvania—\$5.00. Southern District, Individuals. Louise Sprenkel, York, \$3.00; Ella Sprenkel, York, \$1.00; Julia Sprenkel, York, \$1.00, Nebraska—\$2.00. Individual. M. I. S., Dubois. Illinois—\$1.00. Northern District, Congregation. Shannon, Total for December, \$ Previously reported, Total for the year so far,\$ INDIA HOSPITAL.	5 2 1 13 146	00
Middle District. Christian Workers of Cedar Rapids Pennsylvania—\$5.00. Southern District, Individuals. Louise Sprenkel, York, \$3.00; Ella Sprenkel, York, \$1.00; Julia Sprenkel, York, \$1.00, Nebraska—\$2.00. Individual. M. I. S., Dubois. Illinois—\$1.00. Northern District, Congregation. Shannon, Total for December, \$ Previously reported, Total for the year so far,\$	5 2 1 13 146	00
Middle District. Christian Workers of Cedar Rapids Pennsylvania—\$5.00. Southern District, Individuals. Louise Sprenkel, York, \$3.00; Ella Sprenkel, York, \$1.00; Julia Sprenkel, York, \$1.00, Nebraska—\$2.00. Individual. M. I. S., Dubois, Illinois—\$1.00. Northern District, Congregation. Shannon, Total for December, \$ Previously reported, Total for the year so far,\$ INDIA HOSPITAL. Minnesota—\$5.00.	5 2 1 13 146 159	00 00 00 00 96 96
Middle District. Christian Workers of Cedar Rapids Pennsylvania—\$5.00. Southern District, Individuals. Louise Sprenkel, York, \$3.00; Ella Sprenkel, York, \$1.00; Julia Sprenkel, York, \$1.00, Nebraska—\$2.00. Individual. M. I. S., Dubois. Illinois—\$1.00. Northern District, Congregation. Shannon, Total for December, \$ Previously reported, Total for the year so far,\$ INDIA HOSPITAL. Minnesota—\$5.00. Root River,	5 2 1 13 146 159	00 00 00 00 96 96
Middle District. Christian Workers of Cedar Rapids Pennsylvania—\$5.00. Southern District, Individuals. Louise Sprenkel, York, \$3.00; Ella Sprenkel, York, \$1.00, Julia Sprenkel, York, \$1.00, Mebraska—\$2.00. Individual. M. I. S., Dubois, Illinois—\$1.00. Northern District, Congregation. Shannon, Total for December, Previously reported, Total for the year so far, .\$ INDIA HOSPITAL. Minnesota—\$5.00. Root River, Total for December, .\$ PORTO RICO. Illinois—\$1.00.	5 2 1 13 146 159	00 00 00 00 96 96
Middle District. Christian Workers of Cedar Rapids Pennsylvania—\$5.00. Southern District, Individuals. Louise Sprenkel, York, \$3.00; Ella Sprenkel, York, \$1.00; Julia Sprenkel, York, \$1.00, Nebraska—\$2.00. Individual. M. I. S., Dubois. Illinois—\$1.00. Northern District, Congregation. Shannon, Total for December, \$ Previously reported, Total for the year so far, \$ INDIA HOSPITAL. Minnesota—\$5.00. Root River, Total for December, \$ PORTO RICO.	5 2 1 13 146 159	00 00 00 00 96 96
Middle District. Christian Workers of Cedar Rapids Pennsylvania—\$5.00. Southern District, Individuals. Louise Sprenkel, York, \$3.00; Ella Sprenkel, York, \$1.00; Julia Sprenkel, York, \$1.00. Nebraska—\$2.00. Individual. M. I. S., Dubois. Illinois—\$1.00. Northern District, Congregation. Shannon, Total for December, \$ Previously reported, Total for the year so far, .\$ INDIA HOSPITAL. Minnesota—\$5.00. Root River, Total for December. \$ PORTO RICO. Illinois—\$1.00. Northern District, Congregation. Shannon,	5 2 1 13 146 159 5 5 1 1	00 00 00 00 00 96 96
Middle District. Christian Workers of Cedar Rapids Pennsylvania—\$5.00. Southern District, Individuals. Louise Sprenkel, York, \$3.00; Ella Sprenkel, York, \$1.00; Julia Sprenkel, York, \$1.00, Nebraska—\$2.00. Individual. M. I. S., Dubois. Illinois—\$1.00. Northern District, Congregation. Shannon, Total for December, \$ Previously reported, Total for the year so far, \$ INDIA HOSPITAL. Minnesota—\$5.00. Root River, Total for December. \$ PORTO RICO. Illinois—\$1.00. Northern District, Congregation.	5 2 1 13 146 159 5 5	00 00 00 00 00 96 96

PALESTINE MEETINGHOUSE.

Illinois-\$1.00.			
Northern District, Congregation. Shannon,		1	00
Total for December, Previously reported,	. \$	1 150	00 39
Total for the year so far,	.\$	151	39

BROOKLYN MEETINGHOUSE FUND FOR DECEMBER, 1905.

Arizona.-Eld. Peter Forney, \$5.00; Glendale church, \$12.35.

California.—C. W. Guthrie, \$5.00; Sarah Kuns, \$5.00; Wm. Robert, \$1.00; Pasadena church, \$15.00; Eld. Stephen Yoder, \$4.00; Hulda Neher, \$4.00; Santa Ana church, \$4.00; L. and A. Wingert, \$2.00.

**S4.00; L. and A. Wingert, \$2.00.

Towa.—Pleasant View S. S., \$7.00; Elizabeth, Saylor, \$10.00; S. Buck, \$3.00; Isaac DeBois and Wife, \$8.00; Mary A. Yeager, \$1.00; D. W. Hendricks, \$4.00; Mary M. Gibson, \$4.00; F. H. Heilman, \$2.00; Mary S. Newsom, \$4.00; Sarah Weigle, \$4.00; "In His name," 75 cents; D. P. Chamberlin and Wife, \$4.00; S. B. Miller and Family, \$5.00; C. J. Lentz, \$4.00; Mrs. A. J. Shrader, \$2.00; C. P. Lehman and Wife, \$10.00; Mrs. J. D. Sweitzer, \$4.00.

Shrader, \$2.00; C. P. Lehman and Wife, \$10.00; Mrs. J. D. Sweitzer, \$4.00.

Indiana.—Emma Rife, \$1.00; Flora Aid Society, \$5.00; B. L. Layman, \$1.00; M. Alva and Lora Long, \$10.00; Springfield church, \$7.25; Four Mile church, \$16.50; Salimonie church, \$11.05; Buck Creek church, \$3.50; Leonard Hyre and Wife, \$30.00; Minerva Hart, \$2.00; Frank Dillon, \$1.00; Louisa J. Zumbrum, \$1.00; Mary A. Wiltfong, \$1.00; Lizzie Marsh, \$1.00; Mary A. Wiltfong, \$1.00; Lizzie Marsh, \$1.00; Mary A. Wiltfong, \$1.00; Lizzie Marsh, \$1.00; Mary A. Sister, \$1.00; Luvina Shaneower, \$1.00; Yellow Creek congregation, \$18.27; Alvin Hoke, \$2.00; Albert H. Tobias, \$2.00; Mary G. Reiff, \$1.00; Solomon Kannel, \$2.00; T. W. Lammedee, \$1.00; Mary E. Strauser, \$3.00; D. E. Hufford, \$1.00; J. M. Cripe and Wife, \$4.00; N. Manchester Sisters' Aid, \$1.00; Junias Spurgeon, \$4.00; Rebecca and Lola McFarland, \$8.00; Springfield S. S., \$3.00; Blue River church, \$17.53.

Illinois.—Ida Emmert, \$1.00; Susie N. Sheckler, \$1.00; Geo. Sommers, \$1.00; C. S. Sluflet, \$1.00; Geo. Sommers, \$1.00; C. S. Sluflet, \$1.00; Geo. Sommers, \$1.00; Harry Davis, \$1.00; Geo. Sommers, \$1.00; Harry Davis, \$1.00; Geo. Sommers, \$1.00; Harry Davis, \$1.00; Geo. Sommers, \$1.00; Ann Hildebrand, \$3.00; D. W. and S. E. Barkman, \$8.00; Emma Knox, \$4.00; Mr. and Mrs. E. R. Blickenstaf, \$8.00; Cerrogordo S. S. Christmas Offering, \$22.13; Mrs. O. R. Turney, \$4.00; Mrs. B. S. Kindig, \$4.00; W. D. Leedy, \$4.00; Belle Whitmore, \$1.00; Florence Montgomery, \$1.00.

W. D. Leedy, \$4.00; Belle Whitmore, \$1.00; Florence Montgomery, \$1.00. Kansas.—Levi Andes and Wife, \$1.00; Lizzie A. Lehman, \$1.00; Minneapolis Sis-ters, \$1.00; Isaac Rothrock and Wife, \$5.00; Susan Cochran, \$1.00; S. S. Kalebaugh, \$1.00; John Dudte, \$3.00; Annie H. Nagle, \$1.00.

**Maryland.—Frederick City church, \$8.31; Maryland.—Frederick City church, \$8.31; Harriet A. Broadwater, \$6.00; Bertha Myers, \$4.00; Anna Mae Evans, \$1.00; Mrs. W. H. Stonesifer, \$1.00; Katie S. Grossnickle, \$2.00; Accident church, \$12.25; Charles L. Rowland, \$1.00; Sarah C. Powell, \$2.00; J. M. Miller, \$4.00; Mrs. E. L. Shriner, \$1.00; Clara S. Mullendove, \$4.00; Annie M. Hiberger, \$1.00; Daniel and Irene Royer,

\$8.00; Otelia Reichard, \$4.00; Mrs. David Welty, \$1.00; Anna Downey, \$3.00.

Michigan.—Ladies' Aid Society, Woodland, \$5.00; David Whetstone, \$1.00; G. E. Everding, \$1.00; Scottville Aid Society, \$4.00; Sallie Butler and Son, \$2.00; Woodland church, \$6.10; Fannie A. Hoover, \$1.00.

Minnesota.-J. H. Wirt, \$4.00; A. J. Mil-

Missouri. — Sarah Slifer, \$5.00; Hattie Yeck, \$1.00; Smith Fork church, \$2.85; I. N. Taylor, \$1.50; Mollie L. Taylor, \$1.50; Sadie and M. B. Register, \$2.00.

North Carolina .- Mary Smawly, \$1.00.

North Dakota. — Mrs. Mary Stutzman, \$10.00; Turtle Mountain church, \$2.95; A Brother and Sister, \$5.00; Silas M. Hylton, \$1.00; M. Ruth Shorb, \$1.00; Emma Van-Dyke, \$1.00; Mrs. D. A. Kingery, \$4.00; Miriam Rhoads, \$4.00.

Dyke, \$1.00; Mrs. D. A. Kingery, \$4.00; Miriam Rhoads, \$4.00.

Nebraska.—Alvo church, \$13.77; Beatrice church and S. S., \$8.90; Lizzie D. Mohler, \$1.00; Sarah B. Lemon, \$1.00; Elizabeth Rains, \$4.00; Lizzie Burkholder, \$1.00; Anna Hoffert, \$4.00; J. C. Wright, \$1.00.

Ohio.—C. Wogamuth, \$5.00; Middle District church, \$3.60; S. Murray, \$1.00; John Martindale, \$1.00; Hickory Grove church, \$18.00; Greenville church, \$10.88; North Star church, \$1.67; Zion Hill Mahoning church, \$12.00; Ludlow District S. S., \$6.41; Palestine church, \$3.00; Covington church, \$15.05; David Berkebile, \$4.00; J. W. Arnold, \$4.00; Myrtle Blocher, \$5.00; Mattie L. Grove, \$4.00; Lydia Sherman, \$4.00; Siter, \$10.00; Wm. Domer, \$4.00; V. G. Halladay, \$5.00; Sarah A. Smith, \$4.00; J. H. Swank and Wife, \$5.00; Mrs. J. H. Cook, \$1.00; Susie Dykes, \$2.00; Martin Hess, \$1.00; Susan Rudy, \$1.00; Mrs. Addie Mishler, \$1.00; Ella Schrock, \$4.00; Mary Kurtz, \$5.00; J. C. Brumbaugh, \$5.00; Chelsea M. Binkley, \$1.00; Mrs. A. H. Miller, \$1.00; Susan Rudy, \$1.00; Louella Z. Swank, \$2.00.

Oklahoma.—Washita church, \$1.070; Mrs. Eloise Fretz, \$1.00; Monitor church, \$5.80;

Oklahoma.—Washita church, \$10.70; Mrs. Eloise Fretz, \$1.00; Monitor church, \$5.80; Julia A. Fisher, \$1.00.

Eloise Fretz, \$1.00; Monitor church, \$5.80; Julia A. Fisher, \$1.00.

Pennsylvania.—Abram H. Cassel, \$25.00; Amanda Cassel, \$2.00; Mrs. D. J. Shaffer, \$5.00; Emma Stuck, \$1.00; Mrs. D. J. Shaffer, \$5.00; Emma Stuck, \$1.00; Mrs. E. W. Fulmer, \$4.00; Clafa Wolford, \$1.00; Mrs. J. R. Ebaugh, \$1.00; Husband congregation, \$6.00; Mrs. Rachel Shaffer, \$5.00; Mrs. C. Holsopple, \$5.00; Jacob Holsopple, \$5.00; Mrs. C. Holsopple, \$5.00; Jacob Holsopple, \$5.00; "In His Name," 96 cents; Brother and Sister, 10 cents; Maria Buch, \$1.83; Samuel McDannel and Wife, \$2.86; Sister Ressler, 65 cents; Brother and Sister Hertzler, 97 cents; Brother and Sister Colsick, \$1.55; "In His Name," \$1.53; Purchase Line church and S. S., \$11.26; Christ. and Florence Bollinger, \$10.00; Sarah Attick, \$1.00; Libbie Manbeck, \$2.00; Nathan Z. Witmer, \$4.00; Maitland church, \$7.46; Alice A. Roddy, \$2.00; Cora E. Hofecker, \$1.00; Merle Hofecker, \$1.00; East Berlin S. S., \$5.45; John S. Schrieber, \$5.00; Sarah Garges, \$5.00; Mrs. Rachel Rhodes, \$1.00; Lizzie B. Becker, \$5.00; G. W. Beelman and Class, \$1.50; D. D. Hendricks, \$20.00; Silas C. Beachy and Wife, \$10.00; Amanda R. Kratz, \$5.00; E. W. Hagen, \$5.00; Rr. and Mrs. J. K. Frederick, \$5.00; Eld. A. H. Brubaker, \$1.00; John C. Grove, \$4.00; Rachel P. Ziegler, \$1.00; Mrs. Wm. Booz, Mrs. Geo. Weaver, \$2.52; D. H. Hohf, \$4.00; An Isolated Sister, \$5.00; W. H. Foglesanger, \$3.00; Dortha Aungst, \$4.00; Brother and

Sister Anngst, \$4.00; Eld. Jacob Hollinger, \$5.00; D. B. Hostetler, \$1.00; Eld. E. M. Howe, \$20.00; Helen, Edna and Violet Hoffer, \$3.00; Annie H. Cassel, \$1.00; H. J. Shellenberger, \$4.00; Opr. Necker, \$4.00; Dr. P. N. Becker, \$4.00; Henry P. Stouffer, \$1.00; C. Boor; \$4.00; G. W. Shinham, \$5.00; Mrs. A. Spanogle, \$20.00; Flo. Spanogle, \$5.00; Lewistown Sisters' Aid Society, \$5.00; Nora Gayman, \$4.00; Elizabeth Hunsberger, \$4.00; Martha N. Cassel, \$4.00; Adda Mohler, \$2.20; J. F. Reithmoyer, \$4.00; Mary and Jason Shively, \$5.00; Emma L. Miller, \$4.00; John W. Lerew, \$4.00; Mary and Jason Shively, \$5.00; E. D. Book and congregation, \$8.15; Mrs. J. G. Koontz, \$4.00; Emma Martin, \$5.00; Emma Martin, \$5.00; Emma Martin, \$5.00; Emma Martin, \$6.00; John W. Lerew, \$4.00; Mary and Jason Shively, \$8.15; Mrs. J. G. Koontz, \$4.00; Emma Martin, \$5.00; Addie Cox, \$4.00; Cassel, \$4.00; Sallie Allender, \$4.00; Sallie and Jacob A. Price, \$8.00; A. S. Miller, \$1.00; Clayton K. Miller, \$5.00; Wealthy Burkholder, \$4.00. The following were solicited by Eld. D. H. Baker, J. H. Brough, \$10.00; Prof. G. W. Baker, 50 cents; W. Boadenhimer, 50 cents; D. M. Frey and Shaffer, 50 cents; Rebecca Mummert, 50 cents; Annie E. Hollinger, \$1.00. Amanda Koones, \$4.00; Lydia Wenger, 75 cents; Mrs. Harry Gibble, \$2.20; Violet Erb, \$2.28; Katie Blough, \$1.00; Allie Conrade, \$3.38; Rebecca Gibble, \$2.20; Violet Erb, \$2.28; Katie Blough, \$1.00; Allie Conrade, \$3.38; Rebecca Gibble, \$2.20; Wiolet Erb, \$2.28; Katie Blough, \$1.00; Eld. Daniel Landis, \$4.00; Frances S. Harrner, \$2.00; Mrs. Sally Hersherry Harry Gibble, \$2.20; Wiolet Erb, \$2.28; Katie Blough, \$1.00; Eld. Daniel Landis, \$4.00; Eva Martin, \$5.00; Caroline Meyers, \$4.00; Annie D. Martin, \$3.00; Eva Martin, \$5.00; Emma S. Kraatz, \$1.00; Eld. Daniel Landis, \$4.00; Eva Martin, \$5.00; Eld. Daniel Landis, \$4.

Amanda R. Cassel, \$5.00; Emanuel Kline, \$4.00; Mary A. Holm, \$1.00; Sarah M. Griffin, \$1.00; Eld. C. L. Baker, \$1.00; D. Stout, \$1.00; C. O. Firestone and Wife, \$2.00; Katie W. Merkey, \$1.00; Harry Miller, \$1.00; Mrs. Jos. H. Rider, \$20.00; J. E. Hollinger, \$4.00; David and Kate Fox. \$2.00; Annie Kettering, \$1.00; D. E. and Mary A. Brown, \$8.00; Franklin Arnold, \$5.00; Big Swatara Sisters' Sewing Society, \$1.00; D. B. Missemer, \$1.00.

Tennessee.—A Sister, \$1.00; B. Y. Harris, \$4.00; J. W. Isenberg, \$4.00; W. J. VanDyke,

\$4.00.

Texas.—Samuel Molsbee, \$1.00.
Virginia.—Cedar Grove church, \$7.96; Eagle Rock church, \$1.75; Mt. Joy Sister, \$1.00; Mrs. W. T. Pursley, \$1.00; Sangersville church, \$37.50; A Brother and Sister, \$2.00; Pleasant Valley church, \$24.30; Mollie, Miller, \$2.00; J. S. Wine, \$5.00; J. C. Cline, \$4.00; Middle River Sisters' Aid, \$6.69; Mrs. Lelie R. Flory and Family, \$5.31; W. B. Yount and Family, \$2.50; Mary M. Frifer, \$4.00; Martha A. Burner, \$2.00; S. C. Harley, \$14.00; Elizabeth Harley, \$5.00; Rebecca Bowman, \$4.00; Minnic C. Miller, \$4.00; Anna R. and Mattie Roller, \$2.90; Josiah H. Diehl, \$4.00; J. R. and Kate Kindig, \$4.00.

West Virginia.—B. D. Hinegardner, \$5.00; Texas.—Samuel Molsbee, \$1.00.

West Virginia.—B. D. Hinegardner, \$5.00; Fannie Michael, \$4.00; Clara M. Judy, \$1.00; Nora M. Ebert, \$2.00; Ora and W. F. Nine, \$10.00; Beda J. Campbell, \$4.00.
Wisconsin.—Barron church, \$3.85.
Washington.—B. L. Reber, \$4.00.
Washington, D. C.— Pearl Ritenour,

Total for December, \$1,814.75.

J. Kurtz Miller. 5901 Third Ave., Brooklyn, N. Y.

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FROM THE FIELD.

(Continued from page 118.) this time for us to get the one-fourth acre for our house and 45x65 for the dispensary site. For this plot we paid government \$5 (but the taxes on it are \$5 an acre per year). The balance of the land (some two acres) is being considered by the government of Bombay and we hope it will be sanctioned in due time. Now we are ready to build. But the question was, Would it be wise to let the natives manage the work when we are one and one-half miles away from it? It was thought best not to do so, hence I started out to build me a threeroomed grass hut adjacent to the dispensary site. This house having a wooden frame, grass walls, plastered with a mixture of dirt and cow dung, ceiling of bamboo mats and covering an area of 444 square feet, costs between seven and eight dollars. How much trouble, worry and care I have had in getting it put up you had better not ask.

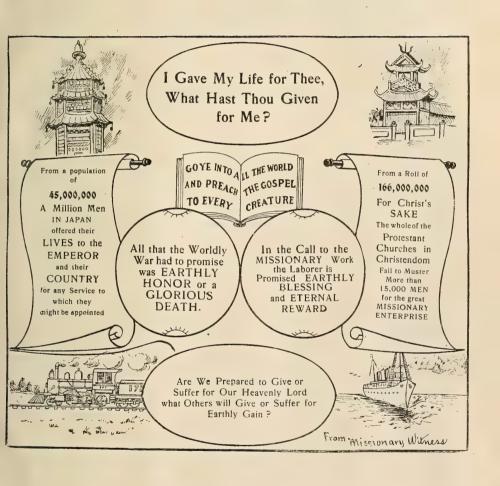
Laborers are few and slow, and do not seem to care to work unless they have to. It has taken me two weeks to build it, and a couple of good workmen at home could do it in that many days. But I am glad it is done and I am in it. Here our attendance is bound to increase. The shore here is nice and sloping, the water good and the place ideal for the sick and those needing a

Medically, we have made considerable progress over last year. Notwithstanding the fact that we give medicines absolutely free to no one, our total attendance already numbers higher than it did last year. The grade of patients and diseases is also higher, so that I feel that we have made considerable progress. The hospital department has taken in some one hundred and ten patients so far during the year. I am planning considerable improvement along the line of better accommodations and better serv-

I have just performed two operations, one on the eye of a servant of the Rajah of Jawar state, the other on a man who came forty miles to have a tumor weighing some five pounds removed from his back. Thus the good work goes on and it keeps me jumping all day and part of the night to keep up with it.

The "Mission to Lepers in India and the East" at its recent meeting in London reported that during the past thirty days the society has received about £170,000. The first asylum was built in 1875; now it has forty-two of its own and aids sixteen others. It has twenty homes for untainted children of leper parents. 7,000 lepers and children have been under the care of this society and 3,000 have professed faith in Christ.

The largest Bible class in the world is said to be held at Ocean Grove, N. J., under the leadership of Dr. Munhall. On a certain Sunday last summer the attendance was 3,500.



The Glory of the Missionary Calling

It is something to be a missionary. The morning stars sang together, and all the sons of God shouted for joy when they first saw the field which the first missionary was to fill. The great and terrible God, before whom angels veil their faces, had an only Son, and He was sent to earth as a missionary physician. It is something to be a follower, however feeble, in the wake of the great teacher and only model missionary that ever appeared among men, and now that he is head over all things, King of Kings and Lord of Lords, what commission is equal to that which the missionary holds from him? May I invite young men of education, when laying down the plan of their lives, to take a glance at that of a missionary? We will magnify the office! For my part, I never cease to rejoice that God has appointed me to such an office.

DAVID LIVINGSTONE.



OUR SPECIAL BIBLE TERMS

By the Editor.

In this issue appears a report from each of the Bible schools held since the first of January. It is an inspiration to read them. The accounts tend to take all pessimism out of one. If there is anything foreboding good for the church it is seen in these schools.

It is safe to estimate that the total attendance at these terms was between 1,500 and 2,000. Of this number a tenth or more were ministers, who for the most part are just entering upon their labors. There was, however, a very commendable sprinkle of gray hairs present. These ministers, few or many, are awake to the spiritual needs of the church sufficient to make some sacrifice in order to get to such places as the special Bible schools.

The course of instruction included every phase of church life that could be packed into the limited time. Of course the time was too short to do much real work, but the schools have imparted an immense amount of inspiration to those in attendance, and they have gone away better able to study to show themselves approved than they could before.

All this is good and very good.

But the good does not stop here. Easy fifty per cent or more of the attendance at these terms were young brethren and sisters who to-day are the learners and to-morrow will be the pillars in the church. They are receiving correct notions at the onset, are filled with such stimulus to consecration as will lead them to be more useful to the church than the present-day workers can possibly be. The church to-day will not realize the great good the Bible schools are doing now; she must wait till the oncoming generation ripens into the full fruitage of noble service.

Perhaps if studied from another angle, it would be discovered that the preachers in attendance were not the "rich" ones who could easily afford to be there. No, they staid at home to look after their "riches." No matter how greatly they needed the help of these schools their needs and desires to be there were choked out by the "cares of this world." Sad to reflect upon, is it not?

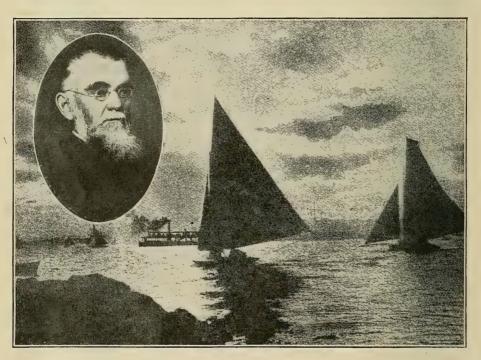
There were a great many preachers not there who were just in ordinary circumstances. They longed to be there, talked about it, and wished that someone would give them the means to go. Yet their longings were not so much in earnest after all, for they might have taken the "way" by faith, made some personal sacrifice, and came back from the term richer in grace and better equipped to do efficient service for the Master, even if poorer in dollars. But faith lacking and sight short, they staid at home,

The few who did get to the meetings overcame all and were there. Thank the Lord for those who went.

Be it known now unto every minister of the Brethren church that had you really known what excellent instruction, inspiring addresses and soul-stirring pleadings were given at these Bible terms, the schools would not have been able to accommodate the attendance.

Such a presence would have made a day of spiritual outpouring such as the church has not realized yet.

Next year will be better. If any part of our church life is growing spiritually it is safe to say that our special Bible terms are. There will be better things presented next year and every wideawake, consecrated minister will make an effort of heroic faith to be present.



D. L. Miller.

Sidney Harbor by Moonlight.

AUSTRALIA

A report by D. L. Miller to the General Missionary and Tract Committee

Sidney, Australia, Oct. 23, 1905.
Elders H. C. Early, J. Zuck, A. Barnhart
and S. F. Sanger, General Missionary and Tract Committee.
Dear Brethren in Christ:—

From this far-away land I send you greeting in the name of our Lord and Savior Jesus Christ. May all your la-

bors for good be richly and abundantly blessed of God.

Some years ago there was a good deal of pressure brought to bear upon the Committee to open up mission work in Australia. The question was agitated for a time and then dropped. Not long since, however, I received a letter from

Bro. L. H. Eby referring to his personal interest in a mission to this country. I have therefore concluded that it might not be without interest to you to have the facts, concerning the religious conditions in Australasia, set forth in a brief report. I should like to write to each of you personally but lack of time forbids that pleasure. I am sure you will accept this as a personal letter although addressed to you collectively.

The commonwealth of Australia, composed of the States of Queensland, New South Wales, South Australia, Victoria, Western Australia and Tasmania with the Crown Colony of New Zealand form what is known as Australasia and is about as large as the United States in area. The population inclusive is 4,882,-033 census of 1904 exclusive of the aborigines of the commonwealth. The latter number some forty thousand in the entire country. Not far from one-fourth of the entire population lives in two of the largest cities, Melbourne and Sidney, each with over half a million. Another half million is to be found in seven other cities and towns of the larger class. The population is largely settled on the coast line, and is urban rather than rural.

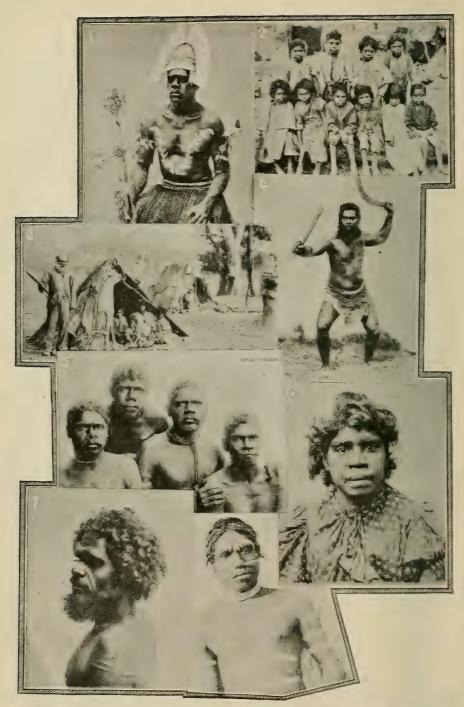
The aborigines are rapidly disappearing off the face of the earth. Statistics are unreliable when dealing with them. The difficulty arises from the fact that they are nomads and have no certain dwelling place in the wilds of the country. It is estimated that there are from 40,000 to 60,000. There are also about 8,000 half-breeds, but a number of these have been educated and made such advance in civilization that they are numbered with the whites. A large number of the aborigines are in camps and stations where they are in charge of missionaries supported by the churches of the country. These have given up the wild life and are able to read and write and to speak English fluently.

I found, in visiting these camps, that the natives possessed a far greater degree of intelligence than I was led to believe they possessed from the published

accounts. Most writers set them down as being the lowest order of the human race found on the face of the earth. But in this they are mistaken. They had intelligence enough to invent the boomerang, which has puzzled scientists for a hundred years, and no white man can make it do what the native can, even let him do his best. I saw it thrown from the hand of a native and dart away in a straight line with the swiftness of a bird and then, at the distance of seventy-five yards, turn gracefully and describe a half circle and return again to the thrower. and, after describing a circle around his head, fall at his feet or into his outstretched hand. Without seeing it is hard to believe that such a thing can be done.

In conversation with them I found them bright and intelligent. They told me, and apparently with sadness, that they are rapidly dying out and soon will cease to exist as a race of people. To show that they know the statistics from a single State will suffice. When the whites first came to Victoria there were between fifteen and twenty thousand brown men in that territory. In 1851 they had dwindled down to two thousand six hundred and ninety-three, and according to returns of census of 1901. there were two hundred and seventy-one full-blooded natives left. This tells its own sad story. Like the American Indian they succumb to the unchristian methods of modern civilization. It's the old, old story of the strong taking what they want from the weak and then killing them off into the bargain. One of the strongest arguments against Christianity to-day is that the efforts of the missionaries have always been followed by war and bloodshed. So it was in China, in India, in South Africa and so it has been here.

Here is a story told by Mrs. Cambell Praed who spent her early life in Australia and who has written much and well descriptive of the early days among the settlers. At first they were received gladly by the natives, but soon disputes



An original Australian decorated for a "Corroboree." a ceremony at which human flesh is often eaten. Note scars on neck made by stone knife.
 Group of children.
 Family life.
 A Boomerang thrower.
 Australian Trackers.
 Aboriginal "Gin" or woman.
 "King Narimboo"
 Chief. Center cartilage of nose is pierced and stick thrust through and worn for ornament.

arose and the English could not bear with the native methods. Then came killing and murders on every side. An Englishman who had settled near the natives was fearful that they would attack his home. It was the glad Christmas time when gifts are made and there is joy in the home. He told the brown men that it was customary in England at this season of the year to make a great feast and to give the people plum pudding and cakes. Would they come to his house to the feast on the morrow? They said they would and were lost. They came and ate to repletion and that night there was moaning, groaning and weeping in the camp. There was death in the pot. The Englishman had sweetened his cakes and pudding with sugar mixed with arsenic. In the morning the camp was hushed with the quietude of death. Every man, woman and child was dead. The very worst part of this horrible story is its absolute truthful-

There are a number of camps where the natives are gathered and here they are under the care of missionary teachers, supported by the various Australian churches, for Australia is a land of churches. It appears there is a churchhouse or place of meeting for each four hundred of the population. The Australian Government is also looking after the wants of the natives, according them about the same care given to the Indian by our own government.

The white population is made up largely of church members. All religions are free and State aid is given to none. The Church of England has the largest number of adherents. In Tasmania and New South Wales about one-half the entire population are members of this organization while in Western Australia 42 per cent profess its doctrines. The different denominations have adherents as follows:

Church of England,1	,811,603
Roman Catholic,	965,221
Presbyterian,	602,608
Methodists, all branches,	587,928

Baptists,	108,705
Congregational,	80,405
Lutheran,	79,854
Salvation Army,	39,099
Unitarian,	3,097
Other Christians,	85,795
Jews,	16,851

Among those classed under the head "Other Christians" are to be found Christians or Disciples, Bible Christians, Christian Brethren, Church of Christ,



Fighting men of Australia armed with native weapons. They are strong, athletic fellows and are brave and always ready to meet their enemies.

Society of Friends, New Jerusalem Church, Believers in Christ, Calvinists, Christadelphians, Christ Chapel, Christian Israelites, Christian Socialists, Church of God, Evangelists, Exclusive Brethren, Free Church, Free Methodists, Followers of Christ, Gospel Meeting, Greek Church, Huguenot, Hussite, Mennonite, Moravian, Plymouth Brethren, Seven Day Adventists and German Baptist Brethren, nicknamed Dunkards.

The one brother of our church found here is Nicolai Narroney, of Smyrna,



Some Maori Women

Asia Minor. He was as much pleased to see us as we were to meet him. He would like to work for the church here but says there is poor chance. So many preachers and priests. He has a prosperous business, has a fine restaurant and insisted on our dining with him. After the meal I offered to pay but he would receive nothing and said, "So long as you stay in Sydney you eat at my table. Cost you not anything." While we could not conscientiously accept the kind offer I liked the spirit in which it was made. The brother is a bright, intelligent man and is exceedingly liberal. A few days ago he set aside the proceeds of his business for the city hospital and turned over to that institution fifty dollars.

The various denominations in Australia sustain missions in India, China, Africa and other parts of the unchristianized parts of the world. A few days ago six missionaries left Sidney to join the Inland Mission of China. Missions are maintained among all the aborigines where they can be reached.

From the statistics here given, and these are official, as I copied them from the government report, that 4,381,166, or over ninety per cent of the entire population of Australasia are members of some branch of the Christian church, that there are churchhouses and meeting places where religious services are held for every four hundred of the population and the churches are active in supporting missions among the unchristian people in the world as well as among the aborigines of their own country, it would seem there are better portunities at home for reaching nonchurch-members and non-church-goers and for supplying places of worship for the people than there are in Australia.

The cost of living in Australia is much less than in South Africa. Beef and

mutton of the very finest quality can be purchased at retail in the shops at from three to ten cents per pound according to the cuts. I have seen the finest mutton off hind quarters marked five cents per pound. It is also tender and juicy and is superior to our mutton at home. Rabbits are also largely consumed. They are larger than the wild rabbits at home and are sold at from fifteen to twenty-five cents per pair or two to four cents per pound. Butter, eggs. flour, fruits of all kinds, potatoes and vegetables generally range at about the same price as at home. Clothing a trifle cheaper, while boots and shoes are a trifle dearer. On the whole it would cost a little less to live here than at home and a trifle more than to live in India. Very good rooms and board may be had in Sydney and Melbourne for from four to five dollars per week and a cheaper rate obtains in smaller towns and cities. Of course if you want all the luxuries of life they will cost you much more. I am writing about such accommodations and food as our people are accustomed to at home.

I might write much more about the country and the people, but I have written enough to give you a correct idea of the situation from a religious and missionary standpoint. I trust you will not find it uninteresting.

The Lord is blessing us with good health and we are enjoying our stay here very much. The spring is cool and late so say the people. It is very much like our May weather in Illinois and April in Virginia and Maryland.

We join in love and best wishes to you all and pray God's blessing upon you. May your lives all count for the highest good for humanity and for God.

Your fellow-laborer in Christ,

D. L. Miller.

THE MISSIONARY COMPASS

By W. B. STOVER.

The four points of the mission compass,—evangelistic, educational, medical, and industrial, in this article give the reader a fine survey of the work on the mission field

Looking upon the whole world as the mission field, and considering our special part in the whole great field, I feel impressed with the fact that there is much similarity throughout. At home and abroad, in America and in Asia, among Christians and among heathen, the work is much the same.

Evangelistic work should perhaps receive the first place in mission effort. I say "perhaps," because the importance of the educational is very great. But we will place it first and look at it so.

The preaching part of the preacher's work is to clinch the driven nail, to put the roof on the house, to place the cap sheaf on the shock of wheat. The preacher does the final act in a long series of labors, without which act all the other efforts would seem to have been of no avail. The preacher puts the stamp on the written letter. This is his preacher-work.

The evangelizing agency in any place must be a working body, a live factor, full of the Spirit, and full of the go. Every preacher of the Word must have in him the one desire above all others, of seeing men saved, of seeing men come into the fold, of seeing men walk in the way of the Truth.

A live church member is more or less of an evangelist without knowing it. A whole church of his kind is a power for good in any community. How sincerely he desires the salvation of the souls of men! How much he rejoices over the coming home of the lost one! How strong and continued will be his efforts to win back the one who has wandered, thinking to find better pasture in an unknown field of weeds!

The preaching of the Word, telling it to others, the same old Story, the Bible

story, over and over again with renewed vigor every time, always has its effect. The power of the Word is unsurpassed. The more we are men of the Word, the more we become men of power for the Lord. The preaching in the churches, the preaching out of the churches, the preaching to the heathen, these must be continued as long as the world stands. It is the work of the church, not the only work, but the first work perhaps, and blessed are we as we become more and more partakers in the great work.

The educational factor in missions to the whole world is almost equal to the preaching itself. Many would give it the first importance, and I am not sure but that they are right. At least, we have passed the time when we baptize a man and think that the work is done with respect to him. We have come to recognize that his baptism marks the time when the work begins properly in him, if he is ever worth the counting among the people of the Lord.

Educational work, that is teaching the individual, comes before baptism as well as after. When a child has good Christian parents, who understand their relation to their children rightly, he is taught from his infancy. In this case very much teaching precedes baptism, and there will be less of it needed afterwards.

But take a man who grows up in a house that is not set for the service of the Lord. He gets enough teaching before his baptism to show him his relation to his God, and afterwards he has to be taught a very great deal more. And only as he is taught, does he become a valuable member of the Christian community. Without the teaching, without the continuous presentation of the great



Boys in School out of Doors.

facts of life, he may adopt certain forms required of him, and go willingly through certain ceremonies, but his life does not become effulgent with that radiating excellence which so characterizes certain Christians.

Thinking over these things in this way, I really do not know whether one should place the evangelistic first or the educational first in the several agencies which go to make up the missionary operations of the living church. It is certainly sure that the educational holds a very high place. The preacher who preaches to educate his hearers, and who exhorts them to persevere in their own education of the heart, does as important work as the one who preaches to convert sinners, other things being equal.

The teacher in the Sunday-school class, doing her work with a good conscience, does as much as a preacher in the pulpit, doing his work with a good conscience. Perhaps she does more, for the message from the pulpit is spread out so as to

reach the whole company, while her teaching is for a little few. Everyone knows that the farther out you spread anything, the thinner you have to spread it to make it reach!

Teaching in the home circle must be classified with the educational work. I think Brother D. L. Miller says true, when in one of his sermons, the one on "The Satisfied Woman," he says, "I regard as holding the highest place in the world and worthy of the greatest honor, that woman who is raising a family of boys and girls to become men and women for God and the church."

The medical work has its place in advanced mission work, which is more and more being recognized by wide-awake workers in these latter days. And in this matter I do not speak for the foreign fields alone. It is a fact that when a person is sick in the home-land, and can find a good Christian place to go to, where they take care of him and make him well, and treat him as if they loved him, and charge him according to his

ability to pay, when he leaves that place, he will ask what church these people belong to, as he likes their kind of religion.

In the foreign field these things are considered the more necessary. The rough-handed attention that one native usually gives to another when in the extreme moment is not such as to encourage getting well quickly. Our sympathies go out for them when we know, and we feel that they ought to have what we appreciate so much. And after being helped, they do appreciate it.

In some countries more than others is the medical mission work in demand. In some more than in others does it have its reaction to the benefit of the missions. But the room for it in all is appalling. There is a fine government system of supplying medical aid all over India, yet in the best supplied districts, where mission doctors and government doctors are most plentiful, even in the city of Calcutta, a majority of the people die without having had any medical attendance!

When a man is down on his back he has time to think. Then is the time of all times to do him good. Then he will appreciate. He will study the movements and the motives of the operator. How important in the world-work for our Lord does the medical work become as we look at it from the standpoint of reaching thoughtless and Christless souls! And the doctor or the nurse, how they become the heralds of the Truth to to the hearts of wandering men. A doctor sustains a very close relation to his patient. How blessed it is to both patient and doctor, when the one will pray with the other, when he will show him the way, not only to get well, but to live right in the sight of God, when he will not only get his blood into good order, but also get his heart to beating in unison with the great heart of the Infinite.

Industrial work comes in for its important place in the mission work, if we would round it out to the completion it needs. The Christian must necessarily

be able to make a living for himself. More, he must support the church. He must be able to live as well as his neighbors if he would be respected. If he is not able to command the respect of his neighbors, they will not respect the religion he believes in. So he must be a wage-earner that can earn just a little bit more than other men of his own kind can.

The native Christian in a heathen country is happy when he can say to an employer, "Pay me for my work. I do not ask pay for my time." All men can put in time. The thing is to work, and to do better work than others. Then the worker will be preferred. Otherwise the Christian will be let alone, and the thought will cling to him, that men avoid him because he is a Christian. If he does excellent work, the thought will creep over him that men seek him because he is a Christian. That way of thinking is common among men. And it means a great deal to be well thought of.

When there are Christians in a non-Christian community, the whole future may be said to depend upon the general to-do of the few Christians. At home the same is true. Put a few good members into a locality, and the people think well of the church. Put a few weak members there, and then begin by baptizing a few more weak ones, and if you do not somehow or other get strength into this weak handful, you will have uphill all the way.

How much more are these things true in a non-Christian country, where the very air is laden with opposition to change! Those who can be led to change must be given the best that we can afford, not the best houses, not the best clothes, and not the best gifts, but they ought to be given the best opportunity to become head and shoulders above their heathen surroundings.

When carpenters can do neater work, and when masons can lay more brick, when weavers can be relied upon as to the quality of the cloth they put out,



Bulsar Orphan Building and Compound.

and when farmers can produce more rice to the acre, they are going to be sought for, and that will do them good.

Taking these four points of the mission compass, evangelistic, educational, medical, industrial, you can get a comprehensive view of the whole field. The circulation and publishing of Bibles, tracts, and Christian literature has an important place, but it falls under the first two heads. The orphan work, which has occupied our time so fully these last few years is educational and industrial. And there is none on the field more busy than the one in charge of an orphanage. The work of missions at the present time, in

the non-Christian fields, is to establish churches, looking forth to the time when they will be self-educating, self-governing, self-expanding, self-sustaining, and self-respecting, but these things will not come in a day.

The converts will have to be won first, and these other things may be duly expected to follow. The building is a very big one, and in consequence will go to completion slowly. We have begun a department in the Lord's work which can never cease again. The "good old days" of indifference to missions are gone forever. The doctrine of missions is as manifestly of the Gospel as is the



Some Bulsar Orphan Buildings.

baptism of converts, or the expulsion of wilful and persistent sinners. Missions as long as the world stands: this is where we are, so help us, God. Let us continue therein with all our might.

Bulsar, India.

* * *

KOYLO

The following account gives graphic insight into the work of the Brethren's Dispensary at Dahanu, India. The work could be greatly enlarged did Dr. Yereman have better hospital facilities

On the banks of a muddy river stands the town of Saounta. It is a "bundur." That is to say, it is a trading point, ships visiting its shores and carrying away the millions of feet of lumber which are brought here for sale. Saounta is a peculiar town. For eight months it is a busy, hustling place—the center of a lumber trade which draws buyers from hundreds of miles away; but the balance of the year it is practically dead. The rains flood the river and the roads so that vehicles cannot travel, and they are practically shut in till the close of the rainy season.

To one side of this town is the dherd parda, the section in which the low caste and the outcaste live. Koylo's house is here. It is composed of one room and covered with grass overhead as a protection against heat or cold, storm or rain. Here Koylo lives with his wife and child. He goes to the surrounding villages buying up chickens for a Mussulman trader, who ships them to Bombay, while his wife takes care of their only child and makes baskets out of bambo. Their joint earnings amount to eight or ten cents a day, and on this they live and are happy.

But about six months ago Koylo's foot became sore. Different persons recommended different remedies, and they were all tried one after the other. One man said, "Take a piece of cloth, burn it with a match and apply its ashes while hot to the sore." Another said, "Take some charcoal, make a paste of it with some mucilaginous substance and apply it thick over the entire surface." One sure cure was the juice of the hedge cactus, and another was the smearing of it with a mixture of cow dung and ashes. Finally some one suggested that they try the mission doctor. They went to him, and he gave them a lotion and a box of ointment.

But the sore, which had become quite large by this time, did not heal up in a couple of days, and so they tried something that one of their relatives who was a servant in Bombay highly recommended. But alas nothing seemed to help. Even the gods seemed puzzled, for all the sacrifices they offered to them brought no relief. Things continued in this way going from bad to worse for some six months. By this time the little sore had covered the sole of the entire foot, eating away all the muscles and leaving a suppurating mass of tendons and bones. The big toe had been completely denuded and the bare bone left exposed. Finally the decaying increased to such an extent and the stench was so great that his friends and neighbors decided that he could not live, he surely must die.

One evening a neighborhood meeting was held. The servant of the village said that Koylo was very bad. He was becoming very weak, his legs were swelling and he was suffering intensely. Something must be done. What that should be was the question before the house. All kinds of measures were suggested, but the concensus of opinion was to get the mission doctor to cut his leg

This was repulsive to many of them, but when the relative from Bombay told how many people got well after having their limbs amputated thev seemed to become reconciled. they commenced telling how "hooshiar" (smart) the mission doctor was. One told of a dublo he knew who had carried a tumor, the size of a large orange, hanging from his groin all his life, and that little doctor had cut it right off for him. Another told of a "fakir" (mussulman beggar) coming all the way from Indoor to get rid of an enormous tumor protruding from the left side of his abdomen, which he had carried for fifty vears. Others told of the blind seeing and the lame being made to walk, and on the strength of such a multitude of testimony it was decided to apply to the mission doctor.

It is Thursday morning, August 10, in the little town of Mulyan that is built up around the station of the B. B. & C. I. Ry. called Dahanu Road. Among the row of about a dozen shops, which compose the bazaar of this town, is an unpretentious dispensary. It is quite early in the morning and the doctor, a rather young looking man, has just returned from a visit to his patients at what he calls his hospital. As we look in we see him busily engaged in getting the work of the day started. There are mixtures to compound, ointments to make, medicines to prepare for the machine which converts them into tablets, many other little things which a doctor who sees fifty to one hundred patients a day has to see to. For although Mulyan is a small town of about eighty houses still it is quite a center for the sick. Not that it is such a sickly place but because so many people from far and near come to its well-known dispensary.

A spare man of about thirty, wearing an old ragged coat, and a narrow strip of cloth around his loins, with a pair of of dark bare legs protruding from under it, like those of the stork, came to this dispensary. It is Koylo's only relative, a cousin. After making a low bow he asked the doctor Sahib whether he would cut a man's leg off. On receiving an affirmative answer to this as well as his question whether he should bring the man right away, he made another bow and started off to Saounta, four miles away, with a look of satisfaction on his face.

Soon a cart was made ready and Koylo put therein. Half a dozen friends and neighbors walked along behind the cart, and by noon the slow bullocks reached



Idol and Priest at Anklesvar.

the dispensary. The doctor came out to the cart and examined the leg, but a puzzled look came over his face. It was not a question whether Koylo's leg should or should not be amputated, but rather whether the very weak heart beating in his breast would be able to stand the chloroform and the shock resulting from such an extensive operation. It took about one hour of close thinking and weighing of the consequences before the doctor decided to operate. The reason for his hesitancy was, that should Koylo die on the operating table from a

weak heart, the people, because of their ignorance, would blame the doctor for purposely killing him, and this in spite of the fact that they said, "He is sure to die if left in this condition, and perchance you can save him by an operation."

Another problem for the doctor to solve was the place where the man could be operated on. Being a low caste man and the dispensary building belonging to a Hindoo who forbids low caste people being admitted into it, Koylo could not be operated on in the dispensary. So permission was asked from a Parsee to use his hav shed located in a field not very far from the dispensary. Operating table, instruments and other necessary articles were conveyed to the hay shed and all preparations made for the operation. A high government "official," a friend of the doctor, was in the neighborhood, and as he had often expressed a desire to see the doctor operate, an invitation was sent to him. He came to the shed and his coming brought some forty or fifty persons, Hindoos, Parsees and Mussulmen, who had come from long distances to transact business

with him. In the presence of such a large audience and with the full sweep of the brisk wind Koylo was placed upon the table, and with the help of God his leg was off in a short time. Fortunately he did not require much chloroform and with careful precautions the operation was safely completed. A wooden cot was soon brought from the dispensary and Koylo put to bed under the same shed in the same field. It is now two weeks since the operation and the wound is healing.

But Koylo has had more trouble. His long sickness has left him penniless and in debt, and now his friends are unable to give him further financial aid. So his wife has been going to the houses of Sisters Ebey, Pittenger and Berkebile begging for food for Koylo, herself and child.

Before long Koylo will be discharged from this hospital under the hay shed, and he will go back to Saounta and live happily with his family among his old friends and neighbors. We also hope that he will cut off the offending member of sin from his heart and walk in the newness of life.

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INDIA, PAST AND PRESENT

By Flora M. Ross.

An interesting glimpse of India for those who do not know its history

It is only recently that India has acknowledged any profit by the English government. As yet the masses do not consider it beneficial. But it is gratifying to know that now the truly educated in high circles are recognizing it as a godsend to India. Formerly the native kings required from two-fifths to three-fourths of the produce as tax. The English government requires from one-sixth to one-fourth as tax.

For centuries at different times severe famines ravaged India. Formerly,

because of no effort for relief, thousands upon thousands perished. Now the English government gives much relief.

Since the advent of the English, despite the fact that famine and plague have carried off their thousands, the population of India has almost doubled, because peace reigns. Before, there was constant strife between petty tribes. Not long since, one of our number overheard two men on the train remarking something like this, "How much different things are from what they used

to be. We used to have to carry weapons for self-defense and then were not safe. But now we can go anywhere in perfect safety unarmed." Why? Because the English government protects life.

It is sometimes understood that intemperance has come to India since the English rule. But in ancient times drunkenness prevailed to a large extent. Budda, seeing the evil of drink, commanded his followers not to use it. Drunkenness has always prevailed in India among some classes. However, recently it has spread among the educated classes, which fact is largely due to certain European example.

The railway has had no small part to play in some social reforms. When the railway first came, the high-caste man who rode in the car with lower caste was afterwards obliged to call a priest, pay a sum of money and be purified before he could be taken back into caste. Now daily hundreds of these people, high and low, ride side by side in the third-class car and seem to think very little about it.

Regarding some things that used to be, McKenzie gives us the following: "Seventy years ago in the most important cities of India the suttee fires were burning the live bodies of the. widow bound to the dead body of her husband; infants were publicly thrown into the Ganges as sacrifices to the gods of the river; young men and maidens were slain in the temple or hacked to pieces at the Meras to propitiate the god of the soil; the cars of the Juggernaut crushed hundreds of victims annually; devotees publicly starved themselves to death; children brought their parents to the banks of the Ganges to hasten their death by filling their mouths with the sand and water of the so-called sacred river. Now we may look in vain for these things. Directly or indirectly missionary enterprise and the spirit of Christianity has wrought these changes."

Recently in Bengal a Hindu husband left a "will" which gave his widow per-

mission to eat fruit and drink milk on the "fast day" which all Hindu widows must observe every two weeks. Ordinarily they are not even allowed to drink water on that day. Learned Hindus, upon being consulted whether or not the widow may be allowed these privileges under these circumstances, have finally decided in her favor.

Gradually the fact is dawning on the more educated classes that the education and elevation of women is the salvation of India. The orphanages and Christian schools are doing no mean part in developing this idea, because of the happy and more ideal homes that the girls going out from them are making.

Many schools and colleges have been established. In 1900 there were about four and one-half millions of India's sons and daughters in these different institutions. Yet only three out of one hundred males and one out of six hundred of the females were under instruction.

Formerly these people were content and satisfied with their religion. But as the light of western civilization and Christianity breaks upon them they become somewhat awakened. There comes a dissatisfaction with the present and a longing for something better. longing they try to satisfy by philosophy and reviving and renovating their own religion. As manifestations of this we find numerous reform movements. most of which show an effort to reform Hinduism on Christian principles. The one cry among the educated Hindus at present is, "Back to the Vedas." through the light of civilization and Christianity they have so risen above the morality of their sacred books that they discover with shame and confusion that "they are full of error and incredible of belief."

Formerly the Hindu respected Christianity but would not hear about our Christ. But now they scorn our religion but admire our Lord. It is said that if the Hindus were given an op-

portunity to vote on the question they would place Christ in the Hindu Pantheon, that is, put Him on an equal with their gods. The most orthodox high-caste Brahmin welcomes Christianity because of its elevating influences. But they endeavor to keep this fact hid from the common people in order to keep full pocketbooks and preserve respect to themselves.

Notwithstanding that marked progress has been made and many of the hideous crimes no longer exist, yet the evangelization of India has only begun. Rev. M. Janvier says, "The fact is that in India immorality does not hide its head, and impunity, dishonesty and false witness are as common as the contrary ought to be." Holi, the most popular holiday in India is so utterly foul that for several days when it is at its highest no decent woman dare show her face on the street. Our high-caste Brahmin Gujerati teacher bears testimony to this fact but says "it is not as bad as it used to be."

While there are efforts to arouse sentiment against child marriage and lifelong widowhood, yet most all the Hindu brides are girls under twelve years of age. And the number of Hindu widows that are married in one year could almost be counted on the fingers of your two hands.

The women, being unlearned, are the most superstitious. While these women are degraded and ignorant yet it may be said of even India, "The hand that rocks the cradle rules the world." Many of the men who have become somewhat enlightened have lost faith in their superstitions but continue them for the sake of the ignorant and superstitious women of the household.

While progress is slow and the obstacles seemingly almost unsurmountable, yet it is the hope of all who labor for God in this land that by His power Jesus Christ will some day be the Crown King of India; but your hands and my hands must put the crown on His brow. Vyara, India, T. V. Ry.

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BEGINNING AT THE BOTTOM

By D. J. Lichty.

There are millions in India at the "bottom," —bottom of poverty, sin and hopeless idolatry. Where to begin, is the question

It goes without saying that the happiness and prosperity of any nation, race or people depends largely on the condition of the masses. Even aristocracy and wealth and influence cannot enjoy the greatest freedom and usefulness so long as poverty, ignorance and false ideas of truth and justice are prevalent. And for every such a condition there is a cause. Have the poor people brought poverty and oppression on themselves, or has it been forced on them?

They have doubtless brought a great deal of it upon themselves, but it is sad to relate that the despotism of wealth and power on the throne has in all ages been the main cause of oppression to the most vital element of society, viz., the common people. Even to-day we have the same drama played by king and subject in proud but humbled Russia. Other examples might be given, but what of the Brahmin and the priest-ridden people of India, the land of the Vedas and of superstition, of poverty and of wealth, where the people are supremely religious and ingloriously corrupt?

Does any one wonder that millions of

poor peasants are such ready prey to the extortion and deceit of those with whom they have to deal in both religious and financial matters? Here we have a form of despotism equal to the worst, and we who are missionaries have the condition to meet. The question is, Where shall we begin, at the top or at the bottom?

The tendency of Indian missions has been to begin where you can, and that usually has been among the lower classes. Nowadays there is some doubt as to the reasonableness of such a course. It is now being asked if it were not best to reach the masses by beginning with their professed leaders. At first thought this looks reasonable, but it contains no less a ridiculous proposition than trying to convert the devil in order that his followers might be reached. Take a peep into history. What do we see? Do we find our forefathers wasting much time in preaching equal rights to King George? Did the French wait for King Louis to abdicate in favor of the Republic? Have the lessons of civilization softened the heart of Nicholas the Second? How in the time of Luther did the church free itself from Rome? The answer is simple. Truth was presented to the people and they gave their lives for it. And thus it must be in India if ever a reform is to come. The truth of it is that Truth is being sowed broadcast to the masses and many of them are brave enough to accept it and that too to the great consternation of their former oppressors.

At first the idea of the conversion of the masses of India was laughed at and even ridiculed, but to-day it is no longer laughed at. Instead it is being bitterly opposed. By whom? By the higher classes, many of whom have been in Christian colleges, who now know the power of the Gospel and the danger to which their own religion is subjected. They know full well that before it deceit, extortion, caste, and all the powers of darkness must fall. It hurts.

They cannot afford to lose so much. Their source of revenue is gone. So they stifle their convictions, and disregard all reason, or else they inaugurate a few reforms to satisfy the people and offset Christianity. There are a number of these sects and as far as they go with reform they are good, but they are our most bitter opponents.

True, there are some high-caste men who are converted and do us even more good than a hundred low caste men, but they are like the "ruler who came to Jesus by night," they come to the light when they find it, for they generally are seekers of truth. The high-caste man thinks that in becoming a Christian he has everything to lose, profession, wealth, power, and he can no longer count himself the "lord of the universe." The poor have nothing to lose and everything to gain. They see position, equality, freedom, health and wealth ahead of them.

Of course it must be admitted too that they often strive to attain these things unlawfully, but that is only a condition to be corrected rather than to be destroyed. The fact is that the higher classes can not be reached except through the lower castes. can not fail to see what the Gospel has done for the poor and ignorant and many do already see it and that is more convincing to them than preaching. Those who resist can only be reached when their power over the poor is broken by making the latter free and independent first. Only a few examples need be given to prove the above statements.

To a missionary the following confession was made by some educated Sadhus: "Jesus, your Savior, is the holiest, loveliest and most beautiful character known to man, but we can not afford to let Him succeed. We must fight Him or we cannot live."

Another missionary had better success with high-caste men. He soon had what he called a fine church built on

the Rock, but one day when some low-caste men applied for admission, what happened? They could not be refused, nor were they. It was a test of courage for the high-caste convert, and he could not stand it. Every one of them left the church. However, the church lives and has high as well as low-caste representatives in it.

It is also a fact conceded by all that a low-caste man can do more among his own people than any high-caste man can, however great his ability and education. We need to bring the low-caste man up in every way possible, and he will help himself more than those can who have always been lording it over him. Before they were Christians they were not to be trusted, why should they now? Because they are coming up, they are doing better.

But before we close this article let us not forget to examine the methods of a missionary of old whose work was not much unlike our own. I refer to Christ's mission to the Jews. Among them, for whom did He His largest service? Whom did He choose for His

apostles? Who mostly accepted His teaching? In the early church, who most of all swelled her ranks? The wisest of teachers chose His successors from the despised tax collectors and lowly fishermen of Galilee. Where do we have any record of His going out of the way to persuade a scribe or a Pharisee? True. He did teach them and He frequently denounced them for their hypocrisy, but only when they came to find fault. To Nicodemus He revealed the mysteries of the kingdom of heaven, but only on being asked. So also the rich young ruler who turned away sorrowing. But, "seeing the multitudes, He opened His mouth taught them," and on another occasion He "had compassion" and fed them, while to a Judas He would say, "The poor have ye with you always." the Pauls were not converted without first seeing the transforming power of Christ on the masses, and an occasional kick "against the pricks." But why go further? If this is not sufficient, read the history of Christianity and be convinced.

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THE HARVEST OF THE WORD

By Florence Baker Pittenger.

No one goes forth sowing, though it be in tears, without returning and bringing his sheaves with him

"The Word of God is quick and powerful." It is the chief cornerstone of the whole structure of mission work.

The missionary's chief aim is to place the living Word within the hearts of those among whom he labors. One way of accomplishing this is placing the Bible in the possession of the people. Over this land are scattered men who sell the Bible, and it is encouraging to see the readiness with which the people buy.

In 1904 the Bombay Auxiliary to the British and Foreign Bible Society cir-

culated in India 106,143 Bibles and parts of the Bible. Other bodies of workers did good work along this same line. One of our own stations sold over 1,000 copies of the Bible and parts of the Bible. Another sold 640, while the others did good work.

At present the British and Foreign Bible Society circulates the Bible in 100 languages, while in 290 additional languages and dialects at least one book of the Scriptures is available.

The question may arise whether a non-Christian can understand the Scrip-

tures. The following are expressions of some who have read the Bible: (1) "The reading of the Book shows that Jesus is the Savior who not only delivers men from perdition but gives them everlasting life." (2) "I understand now that Jesus is the Lamb of God who came to save the whole world, who clears out all devils and leads us to walk in the true path of God." (3) "I have been reading the Bible often and I am now feeling as if the Holy Spirit is working in my heart."

The greatest factor in reaching the high-caste man is his study of the Word. He will not stand in the street corner with the low-caste man and listen to the preaching of the Word.

The high-caste woman must not leave her home. It is the duty of the Bible woman to carry the Gospel to her. If she cannot read, the Bible woman reads to her.

A certain missionary received a petition from non-Christians, to take charge of their school, with the request that the Bible be introduced as a textbook. The head-master was a Brahmin. The native judge of the district said: "I have read the Bible a great deal. I know the pure and beautiful morality

which it teaches. If you want your sons to become upright and noble have the Bible taught them daily."

We cannot say that all these people want to become Christians, but they do want the morality of the Bible.

The same law holds here that holds in America. After people accept Christ if they want to become strong, they must daily feed upon the Word of God.

Rev. Arthur T. Pierson says: "The Bible is the best missionary that ever was raised up by God. It never gets sick; it never gets old; it never dies; it never even needs a furlough. It goes among the people the master of their language, not having to acquire it by long years of patient blundering. It never makes a mistake; it never has to recall an utterance."

The Lord of the harvest says: "My Word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

It is a blessed thing, whether one is in the home land or in the foreign field, whether directly or indirectly in the gospel work, to be a co-worker with others in sowing the seed of the Word, that seed which is sure of a bounteous harvest.

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OVER THE HILLS AND FAR AWAY

By Sadie J. Miller.

Just another characteristic account of work in India which frequently drops from this pen

Two native Christian men and one woman are going with me to tell the story. We walk along the pathway and as our feet stumble over the rocks traveling up and down the hills our fellow-travelers keep up an interesting conversation. As we came through a very steep place Ublo said, "Mamma, right here at this place a man fell dead during the famine. He was taking some produce across the hills to sell and re-

ceive the much-needed food, when, lo! he fell and was not. I knew the man well, and as his life ended so also did many another's during that serious and sad time."

Some villages which, before the famine, were composed of twenty or thirty houses have been reduced to but a half dozen, or even less in many cases. We stop to rest in one such a village. The people can all tell of the sad ways in which their dear ones were torn from them. Sometimes we come to villagers who claim relation among the children of our orphanages. We have learned that, in not a few cases, these relation people are, indeed, not only a hindrance but a real barrier to Christian growth among the children.

Much like the wanderings of the children of Israel have also been the wanderings of this people. Though God has given many an example of His existence, yet have they turned their faces to idols. This is painfully evident as we stop in a shady nook and look upon the numerous idols to which all classes, except Christians and Mahomedans, stop to pay their sacrifices and yows.

While we sat there thinking over such conditions we heard a tumbling of stones in the crooked pathway before us, and around the curve came a dozen or more large bullocks, belonging to the farmer caste (potidars), with their potidar masters following closely after them. They were being taken into the hills for pasturage, as in most other places the grass is short and burned up. They gazed at us and were not long in asking, "Who are you? What is your business? What are you doing out here? That strange woman with you, is she a Parsee?"

They sat, and we remained sitting. They urged us to go on, but we were in no hurry, for, bless you, there was plenty of time yet until evening. All the Bhil people were working in the field by day, the men as well as the women, and there was no chance of getting a listening audience before dark. Back of us the weeds were stirring and we looked only to see a half dozen naked children gazing from that direction. We learned their mission later. The potidars became uneasy, but we were not searching for hints. Finally they said, "Well, you folks go, and we'll go too." And we

Ublo continued, "You see, Mamma, those people wanted to offer bread and grain to the idols, and consequently

urged us to go. You see they are a little ashamed of their religion, especially when they think any educated people are about them. The children at once saw the potidar people, and were patiently waiting until they had placed any eatables there, then they would devour it before the birds of the air could snatch it away." During the famine, it is said, many a starving person thus received sustenance for the time being. While the donors' motives went out for the god only, yet someone was helped in spite of his dummy self.

Echa added, "And, Mamma, you noticed they took you for a Parsee. That was because you were walking. If you had been riding, then they would have taken you for our superior and a Madam, but as it is, they consider you only a common person." "But," said I. "I am a very common person, and what need we care how men feel or think, so long as we are what we ought to be in God's sight-good, true noble?" Right here there is, oh, so much room for improvement and teaching among this people. To be up in the eyes and opinions of men is the main thing, regardless of right and truth. This all originates from the miserable, despicable caste system which is to be found all over this land. If one wants to insult another he only needs to give him a low caste name. Usually that will stir up a fight quicker than anything.

On one occasion, on entering a certain village. I felt the two brethren did not use tact with the first man they met. He was head man of the village. They ridiculed the very idea of caste, not knowing on which side of the question the man was. The result was, he being a stickler on caste, would have nothing further to do with us. We could not get the use of any drinking vessel or cooking vessels, could not enter the house,neither did we care to, for it was a case of more animals than people. At first I felt thankful that he allowed me to have a cot to sleep on, but by morning I learned that what Ublo had said

was all too true: "Every last one of these beds is alive." That was not overdrawn. In the morning when we were ready to start away and had just finished drinking our tea, the caste man said, "Why did you not say a word? I should have given you some milk for your tea." It was a case of willingness after all possibility was removed. He only did it to try to make himself respectable.

In the telling of the dear old story, sometimes we get out for days at a time, and sometimes just for over the night. When out longer, and farther away, in the midst of the hills, I eat native food and live native fashion. Sometimes we are welcome. Sometimes we are not. To be used in carrying the Good News to the hearts of the greatest number of people, this is my heart's one great and longing desire.

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ENDOWING DISTRICT MISSION WORK

By C. H. Hawbecker.

"If we fail to keep the home work moving what will become of our work in more distant fields?"

In this Christian land where all religious liberties are accorded us, why not put forth stronger efforts to save the world for Christ? Since there are privileges and solicitations embodied in the constitution, and by-laws of our district incorporated mission work, for the soliciting of endowments for the home mission fund,-what are you, my brother, my sister, arranging for? Do you not feel that the Lord has been graciously good to you in bestowing lavishly upon you of His bounties? How are you preparing to render to Him your accountability as a faithful steward? Are you not in a position to-day to arrange that a legacy may be left by you to help carry on the work when your spirit has gone to God who gave it, and those hands that have toiled hard and long-by the blessings of God - in accumulation, - are crumbled back to mother earth?

"Come, now, let us reason together," Would we not like to see—part at least—of our means go to such an endowment fund of the district? That would be a living monument to your memory, that you did what you could in assisting souls to accept Christ, through the

means that you have left for the sending of ambassadors in His name.

What a wonderful consecration of money when put into the treasury of the Lord! what an accomplishing of wonders in His name when rightly appropriated! Would you not like to give evidence of your trust in Him, and place some of your money into such a fund that will be perpetuated on, and on, realizing even now that the fruits of your toils, are being put to the use of rescuing many from their downfall of sin?

The hand may tremble in the giving, the mind filled with doubts as to the outcome of such a project—but stop—has not the giving of endowments to the General Mission fund with the outcome been strong enough to quell all such apprehensions? Some one might say, I would like to give an endowment if I was sure it would be put to the proper use. Many other similar questions arise in the mind, and are given expression in words.

Trusting I may be pardoned for taking the liberty, I quote from a letter from one of our hard and faithful workers in order to allay some of the doubts and fears above expressed: "I sign, and return receipts—many thanks. We do not know the ones that give of their means, but thanks to our heavenly Father, He

knows, and they will have due credit in the bank of heaven.—I always feel as if it were holy money,—and try to make it go as far as I can in our expenses."

These with many other touching sen-

tences come often from our faithful workers.

More zeal and consecration! More giving of ourselves and our means!!

Franklin Grove, Illinois.

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THE PRESENT ATTITUDE OF THE PARSIS

By John M. Pittenger.

It is now a little more than twelve centuries since the Parsis were driven from their homes in Persia and sought a refuge from their persecutors, the Mohammedans, in India. From the first they proved themselves peaceful, lawabiding citizens. For five centuries or more, after first settling in India, they remained a distinctly agricultural people. Then they began to settle in the large towns and cities of western and northwestern India and there became interested in commercial enterprises in which, from the first, they proved themselves very skillful.

They have mingled freely with all classes and castes of people and have been quick in discerning that which is weak as well as that which is profitable and good in all religions and trades, carefully adopting the former and quickly the latter into their own mode of life whenever it was seen that no trespass would be made on their time-honored religion or customs.

It is certain that they have been in touch with Christians and Christianity for more than two hundred years. It is just as certain that they have known something about Christianity and its merits for a much longer period. Since that time their intercourse with Christians has become more varied and intimate, not as much from the standpoint of religion as from that of commerce. Of course as they came in closer touch commercially they learned to know more about Christians religiously.

The Parsis, like the Jews, are proud of the fact that they have remained "a separate people" for so many centuries and that their religion has had no chance of being tainted by the conversion to their faith of a single "Gentile." They refuse, absolutely, to allow anyone other than members of their own families to be initiated into the sacred rites of their religion. A Parsi who once renounces his religion and accepts another faith has an exceedingly difficult task in being reinstated into full fellowship with his brethren again.

Formerly the Parsis, as a people, were uneducated-men and women alike being untutored. Their priests, however, were well educated, especially in matters pertaining to their history, religion and sacred writings. This fact is still true of their priests but they do not have the unlimited influence over their countrymen that they once had, because: (1) Their sacred writings, written formerly only in Zend, have now been translated into English and other of the living languages used by the Parsis. These writings are now studied by all the better-thinking members of their fraternity, and their fallacies, in part, noted and avoided. (2) The Parsis, as a people, are the most highly educated of all the inhabitants of India. The percentage of illiteracy is lower among them than among the English residents. I mention this latter fact to show what a remarkable change they have undergone educationally since coming in touch with western influence and Christianity.

What is true of them educationally is also true of them commercially and in all things that pertain to their social and and economical advancement. Anything that will help them in these channels they quickly adopt. Year after year their dress is becoming more like that of Europeans. Many of their leaders and most influential men dress just like Europeans with the exception of the time-honored, not-to-be-discarded headdress. So little by little they are being won over to western customs and thought.

But what do they, as a people, and, especially their leaders, think of Christ and the Gospel? The testimony of those who have had much to do with these remarkable people, is that they unreservedly praise the teachings of the Gospel, and in this way praise Christ and admit the superiority of His teachings.

They in like manner admit that Christ is a great teacher, but will not admit that He is greater than Zoroaster, their great teacher and leader. Neither do they admit that it is necessary to recognize Christ as the Savior of the world, nor have they yet felt their need of having an intercessor.

Like so many in the homeland and all over Christendom, they say by their lives, "We will accept all that we think is good for us of Christianity but will not become out and out Christians." To do this, according to their present way of thinking, would be bringing their time-honored religion and their beloved teacher, Zoroaster, into open shame and disgrace. So, for the present, they willingly admit and approve the superiority of Christianity and yet seem willing, yes determined, to live on under the influence of teachings which, some day, will appear to them as self-imposed ignorance. Their attitude toward Christianity, in short, is friendly, and slowly but surely, is becoming more and more so. As they view it, Christianity would be just the religion for the Mahomedan, the Hindoo and the Buddhist, but at present, not quite good enough for themselves.

WHY HINDUS HESITATE.

By Lellu Jalem.

Hindustan is a country full of religions and of gods.

Since the Musselman invasions and by constant effort and sword of the Musselman kings they have conquered a great many converts for Islam. Ever since, they have done and are doing much against Christianity.

The cunning and selfish Hindu priests are the strong opponents. Their false teachings about the false power of the metal images has much effect both on the educated and ignorant, which is not easily overthrown.

Again, there is a bad impression on the people of some of the Hindu reform religious sects. And by their continual attack on the Bible and on Christ's religion they put stumbling-stones before the people.

Some English-speaking people like to read and follow infidel writings as well as the teachings of the perverse who are foes to Christianity. Thus many have become careless about Christ's religion.

Last but not least is that of the caste system. It has made disunion in this great nation-nay it has done more than that-for its sake many souls have been lost in hell. If one becomes a Christian he is sure to be put out of caste. His caste fellows break every kind of connection with him, do not eat or drink with him, nor let him in their houses, nor allow him to take fire from their houses, or carry water from the village well. In short they do all against him they can. But how nice it would be if the poor man had courage to stand against all and confess Christ openly as his Savior and shield! What a great change there would be if the sons of India would awake and free themselves from all these hindrances. May God help them to do so.

⊰ EDITORIAL COMMENT ⊱

INDIVIDUAL STRENGTH.

Many have the idea that one shows great strength in Christian character by his tenacity to rule and law in its very letter. Such strength, however, is of a very spurious and self-assertive nature. It is self-centered, self-conscious, self-magnifying, self-glorifying.

The real mark of Christian strength is in the consideration shown to a weaker brother. God loves the sinner but not his sin. He loved the sinner so much as to send His Son to redeem him. Too many Christians hate the sinner because they hate the sin, though their hatred for sin is not near so great as is God's. Their hatred of sin too often leads them to turn away and not help the sinner.

Any luke-warm or cold Christian may be a splendid, merciless legalist, but it takes a great heart of love, overflowing with tenderness and kindly consideration to stoop down and help the weaker one as he should be helped. It is so easy to cast away; but it is much better, a great deal harder, and more Godlike to help the weaker one to a better life. This is really missions pure and simple. This is simply Christianity.

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SPECIAL ORPHAN SUPPORT.

About one-half of the orphans in India are supported by special funds by some individual or Sunday school. In many instances the name of the orphan was known to the ones supporting it much to their joy and interest. The office here found it difficult to keep correct record of the orphans and after some investigation concluded the best plan would be to have them assigned in India. Those wishing to know about an orphan to support should therefore write, in the case of orphan boys, to J. M. Blough and in the case of orphan girls, to Eliza

B. Miller, addressing both at Bulsar, India, Bombay Pres. It costs, on an average, \$16 per year to feed, clothe, house and instruct an orphan. The funds for these special supports should be sent direct to the mission rooms.

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THE INDIA NUMBER.

We had not planned large enough. After running the usual number and making allowance for new subscribers to the Missionary Visitor, it was thought safe to take down the forms. However, about the time copy was being prepared for the February number report came in from the mailing room that there was not near enough copies to supply the rapidly-coming-in lists, practically all asking to begin with the January issue. We are sorry to disappoint our readers and the more so since they all desired to have the accounts given of our India missions.

To meet the demand for the February number a second edition was run, leaving a few hundred copies on hand, which we shall be glad to send out as samples.

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LEFT OVER.

It will be noticed that a number of articles appear in this issue from our India workers. These were sent in for the January number but were crowded out. While they are a little late in publication, they lose none of their interest and value thereby.

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CHANGE OF STATION.

E. H. Eby and wife have moved from Jalalpor, where they had been studying and laboring in association with Brother and Sister I. S. Long, to Anklesvar, Surat District, India, where they may now be addressed by their friends and others. Do not forget in writing to any of the workers abroad that the post rate

is five cents for every half ounce or fraction thereof, and that if the right amount is not put on the missionaries must pay double what the sender should have paid, in order that they may lift the letter.

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MRS. PUNNETT, OF ENGLAND.



The above picture has been reproduced from the "Missionary Gleaner," one of the missionary publications of the Church Missionary Society of London. In the Gleaner's Union she was known as "709 of Flushing." Last spring, at the good old age of 94 she was called to her reward. The "Gleaner" publishes the following about her labor, and we are glad to reproduce the entire sketch and further call the attention of the church to the fact, that here lived and labored for God most earnestly one who observed Paul's teachings concerning the prayer-covering (see 1 Cor. 11:2-16), though she belonged to an organization which, as far as the writer knows, does not make it a requirement or condition of membership. She sought "power" to accomplish the work for God which her heart so much longed to do, and was rewarded not only with a long life, but a very useful one, as the following indicates:

With the home-call of Mrs. Punnett, Cornwall has lost one of its earliest workers on behalf of foreign missions. She was such a quiet, unostentatious worker for every good cause she took up that the full sum of her work will never be known, but "her works do follow her."

Not only did she possess a very keen interest in the subject of foreign missions, but she was so up-to-date with all that was being done in different parts of the world, and she was able, in a remarkable degree, to influence and awaken others to help in the work. The C. M. S. claimed her chief energies, but she was also secretary for the Cornish branch of the South American Missionary Society, and always helped the C. E. Z. M. S. as far as she was able. Her hands were ever busy working for some missionary cause, and one of the writer's earliest recollections is of seeing a large parcel packed for the work in northwest America, then under the care of the late Rev. Henry Budd, C. M. S.

As far back as 1858 Mrs. Punnett started the "Million Pence Fund," in memory of two dear children, one of whom was to have been a missionary; and she knew of over £2,000 that had come to the C. M. S. through it, and there was more that she did not know of. As her number shows, she was one of the first Gleaners, and she gleaned to good purpose. It was a great joy in her later years to have a niece and a grandson in the mission field, and when laid aside from active work she was indeed a helper by prayer. Now she rests from her labors, but may her example cause many to rise and do likewise.

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AN OKLAHOMA NUMBER.

Long before the Pacific slope number was thought of an effort was made to bring together the data for an Oklahoma number of the Visitor. Consider-

able material was gathered, but a number of congregations took no interest in the project and the entire has been laid back for the present. The Southwest, including Oklahoma and Indian Territory, Texas and adjoining territory is a promising field, and righty set before the church, would appeal to many as most promising mission fields. When the effort is made again it is believed there will be greater interest in aiding in bringing the material together. Such a number is a very large task and unless every one is willing to help it cannot well be done.

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THE READERS' EDITORIALS.

For some reason or other, since this department has been started, there seems to be good material on hand to fill all the space at command. For the want of a better place some inquiries have also been assigned to this place. A more valuable department cannot be in the Visitor, providing the readers wish to exchange their views and thoughts. Remember the pages are yours.

A TERRIBLE FAMINE IN JAPAN.

In the northern part of the main island of the empire of Japan the people are confronted with one of the worst famines that has come to them in sixty or more years. Briefly, the causes leading to it, as stated in World-Wide Missions, are the following:

In brief the causes of famine are these: The people of that country live chiefly upon rice. It is more to them than both wheat and corn to us. It serves not only as their chief article of food, but is their chief produce for sale, to procure clothing, pay taxes, etc. A secondary crop is silk raising, and a few vegetables. The three to five days when the rice kernel is filling are with this grain very important. If the stalk is broken or badly bent at this particular period, the grain on that stalk is practically ruined. Hence, the condition of the weather at this period when the rice is turning, is extremely important. At this particular period last fall, Japan was swept by great storms, heavier in some sections than in others. In these three provinces the crop is only about 15 per cent of the average yield, and in some portions of them none at all. To add to this, the silk crop last year was light. Another important cause of want is, that this famine comes at the close of one of the most terrible wars in history. The whole nation has been drained of its food products and financial resources, making it difficult for less unfortunate sections effectively to relieve this famine district.

Conditions are already alarming. Thousands are now on the verge of starvation. In some forty counties the suffering is already so great that unless relief comes speedily the loss of life will be much greater than fell to the Japanese arms in the entire recent war. Thousands upon thousands of the people are even now living on cakes composed of ground nuts. roots, and the powder made by grinding rice straw, with the whole of which is mixed a small portion of rice. As nothing can be produced from the soil before next June, one shudders to contemplate what may befall this people, except relief be brought in large measure, systematically, and for a considerable period, provincial governor in his report says, "May, June and July of next year is the time above all others when we shall be most anxious." The people must then plant the seed for new crops and hence cannot make use of their time to earn food with which to stay present hunger.

While the Brethren have no missions in this empire, and from this angle there can be no appeal, it is a satisfaction to know that the United States government, through the President, has recognized the worthiness of the call from Japan, and such as are prompted to help fellow-suffering humanity have reliable avenues through which to render assistance. About the time, too, that these lines reach our readers Bro. D. L. Miller and wife will arrive at Yokohoma to spend a month or more. Very likely he will have something to say about conditions in his letters home.

BOOKS.

A Course of Inductive Studies in the Gospel According to St. Matthew, by Albert C. Wieand. This is a series of small pamphlets on Bible study, arranged so that the student must do the thinking,

the investigating, and the concluding; for the author guards against every line of instruction and simply assists the student to walk right out into the rich fields of God's Word, with Bible in hand, and there commune with the Father and know His will. The study is intensely practical, biblical and spiritual, for the Spirit has such an excellent chance to verify what Jesus said of Him, "He will lead you into all truth." Patient, painstaking study of the Word according to the plan suggested here must result in a deeper spiritual life, greater consecration, and more willingness to go where the Lord would have the student go and be what He wants him to be. The pamphlet may be had by addressing the author at 188 Hastings St., Chicago, Ill.

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King Leopold's Soliloguy. By Mark Twain. Here is a well written book for a high and noble purpose. Many of our readers will remember of a statement now and then in the Visitor referring to the awful, horrible, blood-curdling cruelty of King Leopold of Belgium in the Congo Free State. This soliloquy is written by Mark Twain of national and international fame, in which the author defends the position of the King in such a manner as to show the awfulness of his cruelty and wrong. Every lover of right and truth and loyalty to the highest and best in man should read this book and he would no longer be in doubt about the need of help to these unfortunate 30,000,000 of Africa. This book of 56 pages strikingly illustrated, is circulated by the Congo Reform Association, whose headquarters are at 710 Tremont Temple, Boston, and may be had for 25 cents. The profit from the book goes to carry on the work of reform by the society, there being no paid officers save the secretary. Friends who would feel to donate to help this important work along can send contributions to the association and they will be properly accounted for.

At the sixteenth anniversary of the Chicago Tract Society held on Jan. 29, the treasurer, David Vernon, reported cash receipts for the year, \$14,464.72. Two legacies one of \$200 from Henry Willard estate, and the other of \$5,000 from the Mrs. Harriet A. Jones estate were received. Twenty-two missionaries are in the employ of the Society; they speak fifteen different languages and circulate literature in thirty languages. Over 30,000 Bibles and good books were placed in homes of the people. 63,600 homes were visited within the year.

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W. A. Quayle in pleading for Sunday closing arraigns the saloon in these awful words:

Not one good thing can be put to the saloon's credit. It not only debauches boys and girls and dooms manhood and womanhood to shame and penury, but ministers to murders, thieveries, gambling, harlotry, and every infamy. A just tabulation of the saloon's assets would put it deep into the hell of public estimation. Every day with the saloon is a bad day. It costs decency in our city incredible gold. The saloon furnishes the causes which shame mankind, and upright men must pay the bills of the lecherous saloon. Eject the saloon from our city life and 'crime would dwindle and penury would almost die. I am not speaking at random, much less scurrilously, when I bring these indictments. These matters are common knowledge. Leprosy would be a community comfort and safety compared with the saloon. And yet, with no one to contradict these indictments, much less disprove them, citizens are sneered at as dreamers when they suggest that on one day in seven these houses of lawlessness, drunkenness and lust shall be closed as the law requires.

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While the Commission on the Congo Free State made a rather favorable report the poor natives are bleeding at the hands of ruthless and cruel masters and the king of Belgium is still bleeding the land for gain. Here is a country of 900,000 square miles with an estimated population of 30,000,000 and with about 200 missionaries working among them. If properly distributed each missionary would have 150,000 souls to look after.

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Apollo Kagwa is Prime Minister of Uganda, Africa. He first heard the Gospel under Mackay and for twenty-five years has tried to live a Christian. His life of prayer and service has brought a rich reward to his own people, the Baganda, who with himself were heathen but a quarter of a century ago. He is introducing among his people everything that will help in their advancement. He has written a fairly complete history of Uganda. He rides a bicycle and uses a sewing machine as well as a typewriter. A telephone is in his own home. Is it not wonderful what the Gospel will do for the heathen in so short a time!

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Dr. Monro, of the C. M. S., of England, tells some interesting facts concerning his medical work in India, in a recent speech which he made:

He was both doctor and clergyman. His parish had an area of 600 square miles and a population of 250,000. It contained about 1,000 villages, and was situated in Bengal, forty-five miles from Calcutta. He held that in healing the people they were not offering a bribe to them to listen to their teaching. They were merely following the example of Christ. The people were a poor lot, having been in subjection to other nations for centuries. The out-patient work in his parish was enormous, and they had an average attendance per annum of 53,000, and some years the number reached 80,000, and they came from long distances. On some mornings when he opened the doors he would find from 300 to 500 women sitting there and waiting for treatment, and some of them had been there all night. It was impossible always to deal with all that came, and

he had had at times to turn many away, even though they had come twenty or thirty miles for treatment. He had often examined and prescribed for 1,000 patients a day, and his record was 1,327.

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Whatever is lacking in full understanding of Christianity it is a commendable fact and worthy of every respect that Chinese who believe on the Lord Jesus Christ would sooner die than recant. Note the testimony of Bishop Hoare of Hong Kong in the following taken from the Home Gazette:

In his own diocese he was now confirming over 1,000 converts every year. At the time of the Boxer massacres many converts had the alternative of denving Christ or dying, and they preferred to die rather than deny their Lord. One who had actually seen this told him that never again would he scoff at the Chinese converts. One great feature of Chinese Christianity was its aggressiveness. When a Chinese man or woman accepted the Gospel, it seemed to be their first impulse to tell others. It was by the Chinese that the Gospel was being spread, and they must thank God and take courage. He did thank God that He had given them a Gospel which they could take to every one, from the emperor on his throne to the wretched leper in the gutter-a Gospel that was able to raise them to a brighter and better life. In whatever way God had blessed his hearers, they should do their best to make known that Gospel which was the power of God unto salvation.

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In the Centennial Bible Fund secured by the British Foreign Bible Society, amounting to \$1,500,000, "£12,000 came from British North America, £6,600 from Continental Europe, £4,000 from India, £5,500 from South Africa, £3,500 from New Zealand, £3,600 from Australia, £740 from Egypt, £720 from Russia, £6 from Japan, and £1,100 from China. The great bulk of the fund, as much as £220,000 came from England and Wales."



SET APART FOR HIMSELF. Psalm 4: 3.

"Set apart "-a chosen vessel To the King of kings,

"Set apart," forever severed From all earthly things.

"Set apart" to lavish on him

All thy heart's rich store, And within His heart to enter Deeper evermore.

"Set apart," to bear the fragrance

Of His blessed name, And with Him to share the sufferings

Of the Cross of shame. "Set apart" with Him to suffer

O'er a world undone. And to stand in fiercest conflict Till the fight be won.

"Set apart "-no reputation

On this earth had He For thy sake reproach fell on Him For His sake on thee.

"Set apart" to walk with Jesus God's beloved Son,

This the record of thy journey-"And they two went on."

"Set apart "-His special treasure

To His heart how dear, Joined to the Lord-one spirit, Thou art more than near.

"Set apart "-thine eyes to see Him, Feet to walk His ways,

Hands to gladly do His bidding Lips to speak His praise.

"Set apart" for intercession

In the Holy place

Where the light that shines forever Is His blessed face.

"Set apart"—thy life an offering Evermore laid down

Yet to be to Him forever As a royal crown.

"Set apart"—an earthen vessel

Empty, weak and small Yet the treasure that it beareth Christ-the Lord of all.

"Set apart"-God ever, only,

Filling all thy heart Unto Him for a possession And Himself thy part.

-Freda H. Allen.

THE MINISTRY OF PRAYER.

Sent in by Mary N. Quinter, of Jalalpor, India.

"Ye that are the Lord's remembrancers, take ye no rest, till He establish and till He make Jerusalem a praise in the earth."
—Isaiah 62:6, 7, R. V.

"Keep not silence"—ye whose service is a hidden life of prayer.

Yours-a ministry of blessing, reaching, touching everywhere-

Linking hearts (else widely severed) with the golden chain of love,

Binding them by unseen fetters to the Mercy-seat above.

Eph. 3:14-19; Col. 4:12.

"Keep not silence"-watch and labor, live a life of constant prayer,

For each friend still unconverted whose salvation is your care.

"Day and night"-for years it may be have you agonized and cried,

To the God "so rich in mercy," yet the answer seems denied. Gal. 4:19; Gen. 18:23-33.

"Keep not silence "-for He treasures all your prayers and sighs and tears;

Precious is the faith that trusts Him though no sign as yet appears.

"Day and night," before His footstool make your earnest, "deep" request,

Till He grant your heart's petition give Him not a moment's rest. 1 Peter 1:7; Isaiah 7:11 (marginal).

"Keep not silence,"-praying mother. Are

some prayers unanswered yet? Though thy wayward child still wanders,

God will not thy cry forget. "He is working," and will surely all thy

heart's desire fulfill, Meanwhile let thy life bear witness, acquiescent in His will.

1 John 5: 15; Isaiah 64: 4 (R. V.).

"Keep not silence" for He loves thee, loves thy pleading voice to hear.

Though He may delay the answer 'tis sweet music in His ear.

He too "earnestly remembers" and at last "Thine eyes shall see,"

That "a praise" to their Redeemer all thy children's lives shall be.

Jer. 31: 20: Isaiah 62: 7.

"Keep not silence"-vineyard toilers, here and in far distant lands,

Need God's praying ones to aid them, strengthening their feeble hands.

"His remembrancers" He names you, and for prayer unceasing calls,

Till His kingdom is established, and the power of Satan falls.
Matt. 9: 37-38; Eph. 6: 18-19.

"Keep not silence"-intercession is the incense God demands.

Fragrant are the prayers and praises, "lifted up by holy hands."

In the name of Jesus offered, not one earnest cry can fail,

Fervent and effectual pleadings of the righteous much avail." 1 Tim. 2:8; Jas. 5:16.

"Keep not silence" - ye are watchmen heralding the dawning day,

Soon "the King of Glory cometh, soon "earth's shadows flee away."

en with those won through your pleading, you His song of triumph share,

You will praise Him that your service was "the Ministry of Prayer." Isaiah 52:8; 1 Thess. 2:19, 20.

-S. Soole, in Young Women of India and Ceylon, October, 1905.

AT COLLECTION TIME.

Only a drop in the bucket, But every drop will tell, The bucket would soon be empty Without the drops in the well.

Only a little penny, It is all I have to give, But as pennies make the dollars It may help some cause to live.

God loveth a cheerful giver, Though the gift be poor and small, What can He think of the children Who never give at all?

Hear the pennies dropping Listen while they fall. Every one for Jesus,— He will get them all.

Dropping, dropping ever From each little hand,
'Tis our gift to Jesus
From His little band.

Now while we are little Pennies are our store, But when we are older Lord, we will give Thee more.

Though we have not money; We can give Him love; He will own our offering, Smiling from above.

OUR OWN FLAG AND OTHERS.

Our Flag.

In his lecture on Siberia, George Kennan tells a pathetic little story of some Russian political prisoners who, by slowly gathering up little scraps of cloth, tearing pieces from their own garments when the color would serve the purpose, and patiently piecing them together, contrived a semblance of the United States flag. When the Fourth of July came they displayed the poor little emblem in



their prison and cheered for liberty until they were forced to be silent.

It was no holiday of their own that they celebrated, no flag of their own land that they so toilfully put together, but the starry banner that represented to them the hope of the struggling and oppressed of all nations. What does it mean to us?

Safety Under the Flag.

Some years ago an Englishman came to the United States and became a citizen of our country. From here he went to Spain, and there he did something for which the Spanish courts condemned him to death.

The English and American consuls felt that he was unjustly treated, and they begged the government to spare him but in vain.

The day of execution came and he was blindfolded and led out to be shot.

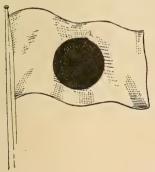
A line of soldiers leveled their guns at him. But at that moment the American consul with the Stars and Stripes in his, hands leaped out before the guns, and running to the prisoner wrapped him in the American flag.

Then turning to the soldiers, he cried, "Shoot, if you dare!" To fire upon that

flag meant war with our nation and they did not "dare," so the prisoner was saved.

The Japanese Flag.

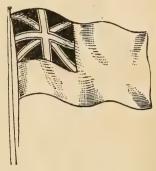
Everybody respects the "sun flag" today. Next to the Emperor it inspires the brave brown soldiers. A missionary writing the Mission Dayspring tells how a young soldier just starting for the war saw her standing on the station platform holding a small Japanese flag. He begged for it and she gave it to him. He wanted it for its own sake, and because she was the first "foreign woman" he had ever seen. He wrote letters to her from the front and this one about the flag:



"To celebrate the recent victory I fastened your little flag to a ten-foot pole and stuck it up in camp. I was called away for something, and when I returned the flag was gone. I raced around ånd around like a madman; I could not, would not lose that flag, my treasure for months. I saw it in the hand of a little Chinese boy, snatched it from him, and gave him a slap that sent him home crying at the top of his voice. 'What's the matter?' called out one of my friends. 'I gave that flag to the little fellow; I did not know you cared for it.' Sorry and ashamed, I followed the boy home to a tiny farmhouse, apologized to his father, gave the little lad a Japanese coin, which pleased the father so much he soon came into camp with a basket of vegetables for me. Then wasn't I sorry I had lost my temper! But I did not forget to put my flag carefully away in my knapsack, where no other boy, big or little, could get my treasure."

India's "Foreign Flag."

India is a great mission field, its millions still worship idols save where they have been won to a better faith, but its



flag is the flag of Great Britain. And the "Union Jack" means a better government than India ever knew before England conquered it. It is a flag that protects our missionaries and advances education and better laws, while it frowns upon the worst features of idolatry. May it float for righteousness more and more as the years go on.—From "Children's Missionary Friend."

A Contrary Flag.

If ever there was anything in the world that went by contraries, it is the



Chinese flag. It will be recalled that it is one of the gayest of national standards. The body of the banner is of a pale yellow. In the upper lefthand corner is a small red sun, and looking at it is a fierce Chinese dragon. About one thousand years ago, so the story runs, (Concluded on page 165.)



D. D. Stitzel and His Class at Lanark, Ill.

MISSIONS IN THE SUNDAY SCHOOL

March 4.—Jesus Tells Who are Blessed. Matt. 5: 1-16.

The following incidents will speak louder than words of the blessing which comes to the heathen who learn of Christ:

These Gods are all Dead.

Some time ago a poor little consumptive girl in Japan gave up her belief in idols in order to follow Jesus Christ. Her name was Sato Tamaye. Her simple trust in Christ had such effect at home that last Easter Day her father, sister, and grandmother came forward for baptism.

Little Sato Tamaye soon grew worse and her incessant coughing attracted the neighbors. They thronged the house and begged the old grandmother to go to the neighboring temple and offer incense and prayers for the sick girl's recovery.

"If you don't do this," they cried, "you will be killing her, and if she dies it will be your fault."

"No," said the aged grandmother, "these gods are all dead. I worship the one true, living God, the Lord Jesus Christ Who is in heaven and hears my prayers. I will pray only to Him."

Standing Firm Under Trial.

A young man who was formerly a boy in our Colombo Sunday school became a candidate for baptism. In spite of all opposition from his heathen relatives he was determined to be baptized.

One day his parents were on the point of compelling him to accompany them to the Hindu temple. He at once fell on his knees and prayed to God for help. His father thereupon seized a broom and commenced beating him. This is supposed to be very humiliating.

He bore his persecution manfully and in a Christian spirit. A Sunday-school teacher, in whose class this young man once was, had never ceased praying for him.—Awake.

"The Most Wonderful Thing."

A veteran missionary from China tells the story of a Chinaman who had read through the whole of the New Testament three times. The man was not an avowed Christian, but had thus studied God's Holy Word. When asked what most struck him in his reading, he replied, "I think the most wonderful thing I read was that it is possible for us men to become temples of the Holy Ghost."—Round World.



L. A. Pellet and Wife and Sunday School, at Geneva, Switzerland.

Lugulama Burnt.

Twenty years ago three Christian lads living in Uganda were put to a cruel death because they would not give up their belief in Jesus Christ. They were led to a dismal swamp at Busega, followed by a jeering crowd, who taunted them as they journeyed. "Oh! you know Jesus Christ?" they cried. "You believe you will rise again from the dead? Very well—we shall burn you and see if you do rise!"

With shouts and laughter the lads were seized and their arms lopped off in a brutal manner. When Lugulama's turn came—a boy of only thirteen years—he cried out: "Oh, do not cut off my arms! Spare me that. Only throw me in the fire. I will not struggle—I will not fight." His pleading was in vain. The brave boy was cruelly mutilated and flung upon the burning pile.

Last May Bishop Tucker visited the scene of this wicked deed, and discovered the bones of these first three Christian martyrs of Uganda. Only twenty years ago those cruel flames leaped up to the blue sky, and now there are over 50,000 tongues in that once "dark" land uplifted in praise of the same Jesus Christ Who gave those martyrs courage to go through the fire:—Intelligencer.

March 11.—The Tongue and the Temper.—Matt. 5:33-48.

O for a thousand tongues to testify like the following! Would not this sinful and sorrowing world be changed if all believed on Jesus as do these:

Two Hundred Blows on the Mouth.

Early in the year 1905 a Chinese Christian went to Tsz-t'-ong in Western China in order to sell Christian literature at the annual fair. Whilst he was packing up his books to leave, a temple agent came up and demanded money. "Why do you ask?" said Mr. Li.

"Because it is the custom for every one who comes into this fair selling books to pay 500 cash to the 'god of wealth,'" replied the collector.

"But we sell these books not for gain, but for the purpose of destroying your belief in these idols," said Mr. Li.

The collector, however, would not listen to reason, but insisted upon Mr. Li going before the magistrate.

The mandarin at once dismissed the case, saying, "The people who preach and sell Gospel books pay no subscriptions to either temples or idols."

Whereupon the collector of the tolls declared that the money ought to be paid and continued grumbling.

The mandarin got very angry at this and ordered him to be beaten two hundred blows on the mouth for his impudence, and to be put in a heavy wooden collar for a month.

But after the blows had been administered Mr. Li stepped forward and begged that the collector should now be forgiven.

Turning to the prisoner the mandarin said, "See how these sellers of Gospel books behave! You tried to extract money from him and now he pleads for mercy for you. I will therefore let you go."—Awake.

The Burden of the Missionary Heart. [Translated from the French.]

Woe is me if I preach not the Gospel—that is to say, if I do not contribute to the establishment of the reign of Christ. Woe is me if I do not give myself with all my heart to the work of missions; if their claim leaves me cold or indifferent; if I do not give conscientiously for their support in proportion to my means.

Woe is me if the sorrows and sins of the heathen never disturb my ease; if I have no care for the soul of a Hindu, a Chinese, a Malagasy.

Woe is me if I disassociate myself from the heroism and self-denial of those who have gone out to wild and heathen lands for the glory of God.

Woe is me if I confine myself to vague prayers for the progress of the kingdom; to a platonic sympathy with the workers who, for lack of my help, are falling on the field; to a superficial knowledge of the needs and problems of the work.

Woe is me if my prayers, my sympathy, and my knowledge are followed by no visible proof of Christian love and zeal for the great task entrusted by the Almighty to His church.

"Let us remember," as one of the greatest of modern missionaries used to say, "let us remember that Jesus saved the world not by interceding for it amid the glories of heaven, but by the sacrifice of Himself. Our prayers for the conversion of the heathen are a bitter irony so long as we give only what we can spare and shrink from all real sacrifice. We give nothing till we give ourselves."

March 18.-Review.

March 25.—Temperance Lesson.—Prov. 23:29-35.

The story of intemperance and the value of living the life of a teetotaler cannot be more forcibly portrayed than

in these lines. And further, as these lines so fittingly point to the "remedy" for all sin, including drunkenness, let the church hasten to save all those who are going toward ruin.

Only A Glass.

Only a glass he was asked to take— Only one glass for friendship's sake; Only one drink, but it caused his fall— Done to be sociable, that was all.

"Just to be sociable"—still one more, Binding him faster than that before; Once then again take the glass of sin, Blindly ignoring the death within.

"Just to be sociable!" Home may go, Hearts may be broken, and tears may flow, Character ruined; for pain and gall Just in a drink he will barter all.

"Just to be sociable"—on he goes,
Sharing the drunkard's delights and woes;
Scorning, with drunkards, the power to
save—

Finally sharing the drunkard's grave.

Is there no remedy? Can it be Nought from this bondage can set one free? Ye who have failed, though have often tried.

Know, there is power in the Crucified.

Liquor is strong, and yet far more strong
Than the strongest drink or chains of
wrong

Is the love of Christ, who came to save, Lifting the fallen, freeing the slave.

Able He is to make all things new,
"Able to keep you from falling," too;
Then, why not let Him? Just trust His
power,

Leaning on Him every day and hour.

Only believe Him—His Word is true; All that is written He says to you; Only believe; go on in His might; Jesus will help you the battle to fight.

-Pearl Waggoner.

* *

Famine in India in many of the provinces is assuming proportions which are alarming. Already relief work is very large. In parts of Baroda state, lying just north of Gujerat, where our Brethren missionaries are at work, and in the Surat district, where several of them are located, the famine is beginning to be sorely felt.

MISSION STUDY CLASS

Chapter V.

The Morning Cometh.

Evils and Hindrances that are Being Overcome

- 1. Slave Trade
- 2. Liquor Traffic
- 3. Pagan Brutalities
- 4. Passing of Domestic Slavery
- 5. Climate
- 6. African Fever
- 7. Sleeping Sickness
- 8. Polygamy
- 9. Languages

Missions

- 1. Medical
- 2. Evangelistic
- 3. Industrial
- (a) Native Response
- 4. Educational
 - (a) Capability of the African
 - (b) No System
- 1. Sum up how the European control is aiding the missionary.
- 2. Picture if possible the mental and moral outlook of an emancipated African slave trade.
- 3. How will commerce affect the languages?
- 4. Which form of missionary work does the most good in Africa—the medical, evangelistic, educational or industrial? Give reasons.

Chapter VI.

The Religion of Light.

Africa

- 1. In early Bible story
- 2. In Israel's later history
- 3. In New Testament history
 - (a) Ethiopian
 - (b) Traditional Apostolic Labors
 - (c) Heroic Christianity
 - (d) Missionary Zeal

Church

- 1. Coptic
- 2. Ethiopian
- 3. Roman Catholic

Missicns

- 1. Portuguese and Congo
- 2. Protestant

Difficulties

- 1. Climate
- 2. Race Hatred, etc.

Progress

- 1. In South Africa
- 2. Advance Northward
- 3. Native Evangelism

- 4. West Coast Missions
- 5. Colonies for Freedmen
- 6. Missionary Extension
- 7. Advance to Interior
- 8. Among the Pygmies
- 9. In North Africa
- 10. American Missions in Egypt
- 11. Amount of Literature Distributed 12. East African Missions
- 1. How did Africa respond to early preaching?
- 2. What causes destroyed the spirit in the African church?
- 3. Were the difficulties of the early church greater or less than those at present, and in what way?
 - 4. Sum up the principal needs in Africa.
 - 5. Sum up the principal difficulties.

. N. . M.

The Illinois Missionary states that "ninety-five per cent of our preachers, ninety-five per cent of our church workers, eighty-five per cent of our converts come out of the Sunday school, and that seventy-five per cent of all the churches start first as Sunday schools. These returns are in spite of the fact that our parents are not giving over ten per cent of their time and attention to Sunday-school work; that not one per cent of collections is spent on the Sunday school and that our seminaries and denominational papers are not giving one per cent of their attention to this great work."

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OUR OWN FLAG AND OTHERS.

(Continued from page 161.)

the Chinese made war upon the Japanese. They prepared for a great invasion. As a prophecy of victory they adopted a standard which is that of the present time. They took the sun of Japan and made it very small. This they put in front of the dragon's mouth to express the idea that the Chinese dragon would devour the Japanese. But a great storm wrecked the Chinese fleet and the dragon did not swallow the sun!



BETHANY BIBLE SCHOOL

By Georgiana Hoke.

We have been having busy days here at Bethany. During the special Bible term, which closed the last of January, the regular work was supplemented by extra classes thus adding much both to our work and the blessings received.

There seems to be something of a revival in the class in Personal Work lately. During this cold weather a number have been found who are more than hungry and cold in body; they want spiritual food and care also. Then, too, the various home Bible classes are progressing so well that many inquiries come from them. This coming in touch with souls who are really hungry and looking to us for help sends us back to more carefully learn how we can best lead them to Christ. In the class we take up the real difficulties of people, classify and analyze them, and then work our way to a remedy, as provided in the Word of God.

At 6:30 each Friday evening the students meet for a missionary meeting.

During January, Bro. Hoff gave a course of lectures on "The Holy Spirit," at Batavia.

Friday forenoon is always welcome at Bethany, for at 9:30 we have what we call "The Prayer Hour." First we have some lesson from the Bible on prayer, then requests are presented by the class. Sometimes friends at a distance send in special requests. This gives point and purpose to our praying and vitalizes in a

remarkable way the season of prayer that follows. We have received precious blessings in thus agreeing in prayer. Matt. 18:19, 20. It is not an hour of petitions only, but praise mingles with prayer.

In the evening department there is a class of about twenty-five members studying "The Gospel of Matthew." This is composed mostly of young people who are engaged in business here in the city.

The lectures given by Bro. I. B. Trout and others are growing in interest as we get deeper into the subjects. The last lecture on missions discussed was "The Holy Spirit in Missions." The hour was begun with prayer that we would be granted lessons from the Great Teacher Himself, but we were all, I think, a little surprised later on because of the realness of God's presence and the influence of His Spirit in our hearts. There came a moment when each heart seemed awed by the presence of our Lord. Then one said: "Let us pray." It was a season long-to-be-remembered; there were prayers from almost every one in the room, and hearts were vielding to the Spirit's power. But then I can not tell you how it was. Things like this can not be told. At last one said that which met the approval of all,-that he hoped the rich blessings the Lord was giving us here in this upper room might be felt to the ends of the earth.

188 Hastings St., Chicago.

BIBLE INSTITUTE AND CANTON COLLEGE.

By Cora Hostetler.

We are in the midst of the second winter term of school. The year's work thus far is marked by earnest efforts and success. Many consecrated young men and women, realizing that there is no nobler calling than that of serving our Master, are preparing themselves for more efficient service.

The special Bible term which was held the first two weeks of the new year was a feature of the school not soon to be forgotten. The term opened January 2 good interest and attendance which continued to increase throughout the session. Elder J. G. Royer, whose ability as an instructor is with us, giving well known, was the benefits of his broad experience and culture in class during the day, as well as his practical sermons each evening. He presented the subject of homiletics in a very practical and helpful way. class was cited to Christ as an example of the true teacher and preacher by being referred to various incidents in the Savior's life. In Sunday-school pedagogy he discussed the preparation, qualifications, and duties of the officers and teachers of the Sunday school in such a manner as to cause all to more fully realize their responsibilities and duties. One of the most interesting themes of discussion was the "Boy Problem," or "How to Handle the Boy in the Sunday School." His talks were full of practical suggestions and helpful illustrations. One period each day was given to the study of missions. All who enjoyed these privileges felt that they had received something that would be of great value to them and praised God for this opportunity of being under these spiritual influences and becoming more familiar with His Word.

The Missionary Society still continues its semi-monthly meetings. The work of the society is of such a nature as to inspire its members with a desire to become acquainted with the missionary problems of the day, thus opening a great field for thought and investigation. The Bible Institute being located in a large and prosperous city, the student not only has the privilege of being under the direction of those who have had many years of experience in training missionaries, but many opportunities are offered to make his work practical. This feature is sought by all wideawake workers, for the great need of the church is a training for practical service.

A Volunteer Band consisting of eight members has been organized. These earnest workers have banded themselves together for the purpose of deeper consecration and a more thorough investigation of the different mission fields. The society has decided to send one member of the Volunteer Band as a delegate to the National Volunteer Association to be held at Nashville, Tenn., February 28 to March 4.

Let us all remember Christ's command, "Pray ye, therefore, the Lord of the harvest, that He send forth laborers into His harvest." Let us also pray for those who are willing to go as well as those who have gone.

Canton, Ohio.

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BOTETOURT NORMAL COLLEGE.

By D. Newton Eller.

Our two weeks' special Bible term is now in progress, and we are indeed having a spiritual feast of good things. The work began on the evening of Jan. 29 by a sermon by Eld. J. G. Royer, who has preached each evening since.

The teaching is being done by Eld. J. G. Royer, on Jesus as a Teacher, How to Study the Bible, and Power of the Word, Homiletics, and the Sunday school; E. C. Crumpacker, Parables of Jesus; C. D. Hylton, Missions; D. Newton Eller, Ephesians; C. S. Ikenberry, Old Testament History, and Music.

The special Sunday-school meeting Feb. 3, conducted by Bro. Royer, was enthusiastic and inspiring. In the ministerial meeting, in the afternoon of the same day, presided over by the writer, many helpful suggestions were given on revival meetings, development of Christian character, city and district missions. The talks given by Brethren J. A. Dove, T. C. Denton, P. S. Miller and C. M. Yearout were intensely interesting and instructive to the large number present. Up to this date, six have professed faith in Christ and others are almost persuaded. We thank God for the present results and pray that the work being done here for the cause of Christ and His church may result gloriously in the future.

Daleville, Va.

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BRIDGEWATER COLLEGE.

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The usual two weeks in January were employed at Bridgewater College in a course of special Bible studies and in an accompanying series of night sermons. Bro. John W. Lear, of Illinois, did the preaching; and both he and Sister Lear did efficient work in the special Bible classes. In these, Paul's Epistle to the Ephesians and the Ten Commandments were presented in strong light. with forceful figures, and in practical relation to Christian life. In the study of the former it was clearly shown that Paul's purpose was, first, to impress the saints with the high calling they had received of God; and that he was chosen to reveal to them the great mystery of the Father, namely, that all should be one in Christ; second, that their walk and conduct, to be worthy of the call, should be in unity, with circumspection in the home, family, and the church.

The lectures on the Ten Commandments were manifestly appreciated, and revealed to all that the words on the two tables are still full of life; that Christ in His mission of love did not set them aside, but by His teaching greatly intensified their worth. The prevailing conviction was that they should find fuller expression in our homes and in our pulpits.

Sister Lear's presentation of the Doctrine of Love was appropriate and forceful. Love was shown to be the highest law of heaven and earth—the foundation of the Christian system. Its origin is from God, and God's love aims at man's good; therefore we should manifest our love to Him by keeping His commandments; for this is the test of our love. The Golden Rule is the true basis of life. The tender plant of love grown and cultivated in our hearts will bring forth abundant fruitage in this life, and exceeding abundance in the life to come.

Bro. D. C. Flory presented one phase of the relation that binds together the church and the school, the Duty of the School to the Church, and found therein the obligations of service, obedience, and filial devotion. Bro. D. H. Zigler presented the other phase of the same relation, the Duty of the Church to the School, making a strong plea, upon the basis of reciprocal and mutual interest, for supervision, guidance, discipline, and support, or nourishment, the last to be given in moral influence and spirit as well as in dollars and cents.

In addition to the lines of work already indicated, special studies in Church Music were conducted by Prof. C. W. Roller, and two courses of lectures were delivered by Prof. John W. Wayland: one on the Life and Labors of Paul; the other on the Doctrines of the Gospel of The Gospel of the Apostle of Love was found to be exceedingly rich in its presentation of those fundamental and vital principles that make the Christian religion powerful and glorious: that inhere in Christ's wonderful nature. His exalted relations, and His gracious offices. John teaches wonders of God the Father; of the Holy Spirit, who is Comforter, Teacher, and Convincer; and of Man the object of heavenly love; but most of all he holds up Christ the Son. the world's Light, the world's Life, the world's Savior.

During the period under review, three strong, young lives of rich promise were

laid in obedient consecration upon God's altar; many others felt the power of the quickening Spirit, but elected to wait a more convenient season. Those who had already chosen the good part were endowed with new strength. Several special missionary services were held by those who are seeking to become full laborers in the great harvest. May the Master add His rich blessings, in days to come, to His gracious favors already bestowed, that every good impulse and influence may be repeatedly multiplied in the coming years.

Bridgewater, Va.

36 36

ELIZABETHTOWN COLLEGE.

By Mrs. Flora Wampler.

The Bible term of 1906 has passed into history. It was one of intense interest and will long be remembered by all those who attended. The regular class work began on Monday, Jan. 8, and continued until Saturday, Jan. 20. The first few evenings were taken up by different brethren who gave us good sermons. On Friday night, Jan. 12, Bro. J. Kurtz Miller began evangelistic meetings. He gave us soul-stirring sermons and each evening we enjoyed spiritual feasts. The new chapel was used, so the large crowds could be accommodated, though it is not completed.

Not only were the preaching services full of good things but each day seven periods were devoted to various subjects: D. C. Reber Homiletics, H. K. Ober Sunday-school Economy, I. N. H. Beahm Doctrine, B. F. Wampler Sacred music, S. H. Hertzler St. James, J. Kurtz Miller St. Luke, two periods daily. Those who find their Bibles uninteresting would be convinced that a systematic way of study would add much to the interest if they could be in the class under such teachers.

On Saturday, Jan. 13, an educational meeting was held. On Jan. 20, at 10 o'clock, a missionary program was rendered and in the afternoon we enjoyed a Sunday-school program.

On Tuesday morning, Jan. 23, Bro. Miller gave his farewell talk to the student body in chapel exercises. At the close of the exercises five young men confessed Christ by standing. The scene was such that those present will never forget it but it will be a bright picture forever on memory's wall.

On the following Sunday many hearts were made glad as we stood on the banks of the pond and saw twelve dear young people put on Christ in baptism. Others await the rite.

Bro. Reuben Shroyer, of Ohio, continued the meetings in the church in town nearly two weeks; thus we had four weeks' meeting, and we thank God for His many blessings to us, and those who were added to the church. The church has been strengthened.

The new Memorial Hall will be dedicated March 4.

We shall be glad to read a report from the various schools in the Brotherhood concerning the Bible terms.

Elizabethtown, Pa.

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LORDSBURG COLLEGE.

By Anna C. Nelson.

The opening of the second semester presents an encouraging outlook for our work. New classes in mission study have been organized and a large proportion of the students are enrolled.

One of the new classes is taking up "A New Era in the Philippines," treating of their history from the time of their discovery until the present, condition of the people, religious work being done among them and the prospect for the future in that line.

"India and Christian Opportunity," an up to date treatise of a similar character is offered by another class.

To meet the growing demands of the classes for more mission literature and late books of reference on the countries studied, a mission library will be started in the near future.

A Japanese program will be given soon by the class completing "Sunrise in the Sunrise Kingdom." It is planned, in connection with the program, to exhibit a number of Japanese souvenirs, which have been collected by the class. The program will be in the nature of a review on the book, the topics being discussed by class members.

We feel the need of more active mission endeavors here on the Coast very keenly. At our very doors work may be done with people of several nationalities. The Japanese and Chinese laborers have camps within sight of our churches, vet little or nothing is being done for them. Their ancestral tablets are installed in every camp, and Buddha and the other gods receive their homage in a land with the light of Christianity on every hand. Buddhist temples are being established in the cities and the Buddhist priests are winning converts to their faith among the so-called Christians. This condition is deplorable. Bro. Shively's plea to convert the heathen in the homeland is worthy of serious consideration.

Lordsburg, Cal.

JUNIATA COLLEGE.

By J. B. Brumbaugh.

Our Bible session which closed February 2 was the best attended, the most interesting and spiritual of any that has yet been held; at least this was the expressed feeling of many who have been attending these sessions. The work was of a practical character. The most critical was, perhaps, Bro. Haines' exposition of Revelation, and yet those who were present until the close were pleased to get his point of view and the practical applications of the truths contained in the book. Some say they will read the book more intelligently and with a greater interest.

Sister Lizzie Howe's "Personal Work" was full of interest from beginning to end and contained what many of our people wanted and needed. When our people become personal workers, just what every Christian should be, the church will have more power. The texts

she gave and their adaptation to the different phases of personal work will be helpful to many, especially if they are memorized as she so earnestly insisted that they should be. There is nothing so important when we come in contact with unsaved souls as to be able to use and apply the Word of God and we are glad for the interest Sister Howe has awakened in the matter and for the efforts many of us are making to memorize portions of God's Word. We are thus not only better equipped for service, but we are made to realize more fully the sweetness and power of the Word.

Elder T. T. Myers' "Round Table for Ministers" was interesting and helpful not only to ministers but to the laity as well. The great need for trained pastors is becoming more and more apparent to our people and the church has a great and important work before it. When Christ sojourned among men He preached the Gospel to the unsaved, but He gave a great deal of time to the training of His disciples. The success of the Gospel depended upon it and it is no less so to-day. Many points as to when, how, and where this training should be done were presented during these Round Table Sessions, and especially were we ministers made to feel the importance of correct living, a fuller consecration to our work and an infilling of the Holy Spirit.

We cannot speak of all the work done. There were seven periods of forty-five minutes each day, all of which were well attended by earnest seekers for truth. The Spirit of Jesus characterized all the discussions: we were together with one accord and the guiding and comforting power of the Spirit was with us. The first week the evenings were occupied by programs by the Mission Band, The Whatsoever Band, and Sermons. Brethren F. F. Holsopple, John Bennett, C. O. Beery, S. S. Blough, and T. T. Myers gave instructive sermons. On Tuesday evening of the second week Dr. M. G. Brumbaugh

gave one of his lectures, the only one he could give this year on account of conditions over which he had no control. On Wednesday evening of the last week Elder W. S. Long commenced a series of evangelistic services which are at this writing, February 8, in progress and will continue over the coming Sunday. Thus far seven persons have publicly confessed Christ. The regular Bible session closed on Friday, February 2, with a consecration meeting.

Huntingdon, Pa.

36 36

MANCHESTER COLLEGE.

By J. H. Morris.

The long-expected and longed-for has come and is gone, the special Bible term. Some began planning for it last year and a large representation was the result. Surely all were richly rewarded for attending.

Bro. J. Henry Showalter had charge of the music work. He did not simply deal with the rudiments but went into the composition and the depths of theory. One of the essentials for a person who wishes to be a beautiful singer is: "Have a clean, pure life, because our songs are simply an expression of our inward selves."

On missions five lectures were given. The first one was on the subject, "Pentecostal Church an Example of Missions." Some of the characteristics of the pentecostal church were, "They were separated from ordinary interests and claims of life;" "they had an intense personal attachment to Christ;" "they had a strong love for the brethren;" "they were united in prayers and supplications"

The subject of the second lecture was, "Missions, the Principal Part of Christianity." In this lecture we were shown that, "Missions are evidence of our esteem of Christ; that Christianity is higher than law; that Christ is indispensable; and that Christ's last command (Go ye, therefore, and make disciples of all na-

tions," etc.) was nearest His heart's purpose."

"The Aim and Scope of Missions" was next discussed, showing that the true aim was "To establish self-supporting, self-governing and self-extending churches." "The scope is as broad as God's love and the needs of humanity."

The fourth lecture was concerning the "Motive and Call in Missions." "The motive looking Godward is manyfold. Among the different phases are gratitude, obedience, loyalty, love, sympathy, and zeal. Looking manward the motive should be the helping of the heathen because of our ancestors' condition and the condition of all who know not of the grace of our God. Yet none of these alone should be the motive but Christ the fullness."

"The call is twofold, first to Christ, second to the work. It is all summed up in consecration."

"The qualifications are about all included under the four general heads: strong physically, strong mentally, strong socially and sound in the faith."

The next was a Bible reading on "The Sin of Covetousness." "Covetousness is a strong or inordinate desire of obtaining and possessing some supposed good." It was discussed by finding what the Bible says concerning the ways of knowing the covetous person, the three-fold nature of the sin, its punishment, etc.

The sixth and last lecture was the climax of all of them. The subject was, "The Holy Spirit in Missions." "Religion without the Holy Spirit, though it have all the ordinances and doctrines, is not Christian." "The Holy Spirit cannot be abstracted from Christianity because His presence and power are vital." "A missionary needs a deeper life of the Spirit, because missions are spiritual enterprises; because He is the one who really reveals the church's mission; because He is the one who prepares the world for the church's work; because He is the one who is the chief agent in lifting the church out of worldliness; because He makes men covet the footsteps of Christ; and because He teaches man his true relation to his fel-lowman."

Bro. Fitzwater's work consisted of synthetically studying Matthew and Mark and analyzing Matthew; studying homiletics, first week from the textbook and second week by outlining sermons. Besides these three regular classes he gave five lectures on the "Sermon on the Mount," and three lectures on the "Future Destiny of the Reprobate."

We who were used to saying that the Beatitudes would be as well arranged if the first one was last and all the others changed about promiscuously, changed our minds somewhat when Bro. Fitzwater showed that they were logically arranged and that the second grew out of the first, etc.

Three views were given concerning the future destiny of the one who rejects Christ. The first one presented was that of "final restoration," the second, that of "annihilation" and the third and true view, that of "eternal punishment," was discussed on Thursday afternoon.

Bro. I. B. Trout came upon the scene with two lines of work besides the evening services, Church Polity and Sundayschool work. In his lectures on church government many were made to see the relations of the Bible and church rulings in a different light than ever before. The church has power. She has power to sit as a judiciary court and she has power to act as executive but she has not power to legislate.

In the Sunday-school work he gave some excellent things along that line of church work. First, he gave the Bible teaching for the establishment and existence of the Sunday school. To the class of people to whom he had to talk he had very little difficulty in proving that the Bible was on the side of Sunday schools, but that man and woman who are living two hundred and fifty years back of their time and have their eyes and ears closed to their best inter-

ests might have put up an argument and tried to hold up their pet theories.

In his lecture on Sunday-school teaching he gave the essentials of true teaching. He then gave us the qualifications of a Sunday-school teacher. "First, he or she should have a pure, abiding and earnest devotion to Christ; Second, he or she should be a student of the Word, of Bible lands, of the child and of him or herself."

He gave the different ways of studying the Word, i. e., prayerfully, reverently, habitually, systematically, thoroughly and devotionally. The child should be studied subjectively as well as objectively."

Here are a few of the excellent thoughts which your humble scribe gleaned from some of the lectures:

"God will furnish the oil for our lamps and will trim the wick, if we will only let the light shine."

"To clear yourself from the responsibility which you bear to the heathen, you must prove to Christ that you are not called to go to them with the Gospel. The command does not designate the age of the one called."

"We haven't learned to love Christ yet as we should or we would go to the heathen."

"You can tell whether you appreciate your Savior in how anxious you are to carry Him to others."

"The best way to carry the Gospel to the heathen is to get it into our lives and go among them and live it."

"The missionary is to the mission as the scaffolding is to the house, when the structure is complete no more use for the scaffolding."

"Do right because it is right and not because it is unlawful to do otherwise."

"Remove the sin of Achan and you will be fully able to take Jericho."

"A standing pool grows stagnant."

"Denominationalism is the expression of distance from God."

"We can't become attached to Christ while we try to carry part of the world."

"The essence of devilism is to ask for worship which belongs to God only."

"The New Testament positively declares that the wicked are eternally punished."

"Those who reject the offered mercy of Jesus Christ are doomed to conscious, unutterable, endless punishment."

"It is a benevolent thing to enforce law."

"Punishment does not come from love but from justice."

North Manchester, Ind.

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MARYLAND COLLEGIATE INSTITUTE.

By Cora Driver.

The series of lessons given during our Bible term at Maryland Collegiate Institute were a rich feast to all those who love the study of the Bible and a help to teach everyone to learn to love it.

Bro. Chas. D. Bonsack, of Westminster, taught the book of Romans. His work extended through the eighth chapter at the end of which he gave a complete outline of the book for the benefit of those who wish to continue the study.

Bro. Emory Crumpacker, of Bonsacks, Va., and a former teacher here taught Miracles of Jesus. He made very practical applications of them.

Bro. J. G. Royer, of Mt. Morris, Ill., whose knowledge of the Bible has become very broad by years of study and whose experience in teaching has made him very efficient in conducting Bible study, taught in the chapel four periods each day and preached each evening. He led us to see what the Bible says about God as a Spirit, His Personality, His Holiness, His Love, His Faithfulness and His Grace; of Jesus Christ, His Character, His Holiness, His Love to God and to Man, His Compassion and His Meekness; and of Man, His Fall, His Redemption, His Adoption, His Cleansing, His Repentance, His Love to God and that to Man, and His Future Destiny.

Brother Royer recommends that we take one at a time and study it for a half or a whole month and we will be sure

to grow in knowledge. He gave many helpful things to Sunday-school teachers and to preachers both young and old. In his sermons, he dwelt upon Christian living and led us to look into our home life, always emphasizing to parents the importance of home training, and, to the young, the care with which they should guard their habits and choose their associates because upon them depends the destiny of the future home, the church, and the state.

On Saturday, Jan. 18, the Bible students gave a missionary program. On the following Saturday morning, a program was given by Professors John, Cottrell and Early. In the afternoon Brother Royer spoke to us on "Sitting together in Heavenly Places."

Three dear souls were brought to their Savior and, judging from the good attendance and respectful attention given throughout, many of the truths presented during these two weeks will multiply and bring forth bountiful harvests long after those who have presented them have gone to their reward.

Union Bridge, Md.

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MT. MORRIS COLLEGE.

By M. W. Emmert.

The Word of God is the seed, the Holy Spirit is the life germ of the seed. When the seed falls into the hearts of Christian men and women, and is moistened with the mercy and warmed with the love of God, the germ quickly swells and springs into active life. Many of those who were present at our annual Bible term, just closed, have expressed themselves as having felt the new life thrilling them with new desires, new joys, new hopes, new ambitions. is the testimony of one of the many who enjoyed the feast of spiritual things. This young brother is a Sunday-school superintendent in one of our large cities. A few days after the close of the term he writes: "Permit me to say that I feel that your talks, and especially the devotional class talks have led me nearer to my Savior." We praise the Lord when young people come and testify that they have been led nearer to their Savior.

The devotional class to which the voung brother refers meets every Thursday evening for a half hour to talk of the best methods of getting a deeper spiritual life, a closer and sweeter fellowship with the Master, a more devoted service to the Lord, and a more perfect joy in obedience to His will. At one session during the Bible term the leader gave a very impressive and spiritual talk on complete surrender to the Lord so that the Lord may form us and shape us into the kind of vessel He wants for the particular work He wants done. This thought was illustrated by the following little poem:

Dear Lord, may I be ever as a saw,
A plane, a chisel, in Thy hand,—
No, Lord, I take it back in awe,
Such prayer for me is far too grand;
I pray, O Master, I may live
As on the bench the favored wood;
Thy saw, Thy plane, Thy chisel ply,
And work me into something good.
—Geo. MacDonald.

Indeed, the Lord often has to take us through heroic treatment before we are ready to fit into the place where He wants us to work.

On the following Thursday evening Bro. Trout talked to the devotional class. He gave us a strong talk on the place that the Word of God should take in our effort to be more spiritual. The devotional life can not be promoted without daily reading and meditation on the Word.

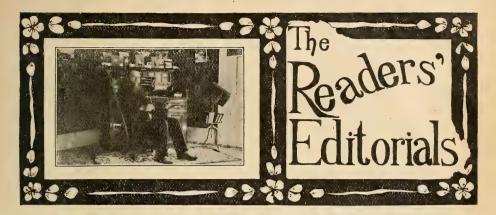
Inasmuch as the doctrines peculiar to the Brethren church are not as much upon the lips of the ministers as they used to be, we have adopted the plan of having at least one of these doctrines taught at each annual session of the Bible institute. Bro. Trout gave a series of lessons on the Communion this year. He set forth in a clear and concise way the symbolical and spiritual nature of the Communion. Many of the young brethren and sisters who are regular students

in the school were excused from their regular classes to attend the class by Bro. Trout. For some reason, the evangelical value of the peculiar doctrines of the church have of late years, been underestimated. We believe that, if all the ministers of Northern Illinois could have been in attendance at the lessons given by Bro. Trout, there would be much more preaching on doctrinal subjects during the ensuing year. The communion service properly treated from the pulpit can be made to become a strong appeal to men and women for a higher and more Christlike life.

To say that the missionary talks were inspiring would be putting it in very mild language. One could hear many such expressions as these after each lesson: "That was good," "That was inspiring," "That was just what we need." "I wish we could have more such talks as that." The first few talks were historical. The speaker has given considerable study to the history of missions in the Apostolic Age, and many of the facts which he presented were new to most of us. To many people historic facts are dry things, but in this instance the story of early privation, sorrows, and persecutions was told in such a spicy and instructive form that all were not only interested but were wrought upon to do more in the future for the support of missions. Later on we were shown that the Gospel of Jesus Christ is preëminently a missionary Gospel, the fundamental element in it being, "Go ye into all the world and preach the Gospel to all nations." We were also taught, giving the scripture to prove the points, that to withhold our money from the support of missions is covetousness and covetousness is idolatry. Those, therefore, who will not give towards the spread of the Gospel when they have plenty are no better in the sight of God than the heathen.

We praise the Lord for our special Bible term and the spiritual uplift which we all received from it.

Mt. Morris, Illinois.



C. W. G.: "What relation do the mission boards sustain to the local churches under whose care they may have a mission point? After a board has the consent of a church to start a work in their territory, are they not responsible to the district for the work, when they are using the district funds, or are they responsible to the local church? And do they (the board), not have a right to recommend an organization when they see fit?"

If there are decisions of the Annual Meeting which would fully cover these questions, they do not come to mind just now. The editor thinks nothing direct has been passed. Then, in the absence of a law, let us lay down a gospel rule and work to that. If the Gospel teaches anything on church organization and government, both in precept and in example, it is that all agencies of the church, in reaching out into new fields, should labor to establish, as rapidly as possible, self-supporting, self-governing and self-propagating congregations. This rule applies whether that agency be a district board or the General Board, a missionary or a district evangelist. The idea of holding on to any of the mission points a moment longer than really necessary, is like keeping a baby from walking when it is healthy and old enough to walk. It is unfortunate that perhaps too many agencies of the church have feared, for one reason or other, to let the child walk when it could.

But work to this gospel rule, and what have we?

- 1. The agency laboring for early selfsupport, thus making it possible for the board to enter new fields.
- 2. It accords the believers the privilege of governing themselves in the same realm as all congregations.

Properly taught, the congregations will quickly accept these relations and the problem solves itself. Boards should recommend organization and not to be tardy about it. Believers should assume responsibility of organization just as soon as possible, and hold same relation to district as others.

As long as believers are not organized, they should be considered, as far as possible, under the care of another congregation, from a church relationship standpoint, though from a support standpoint, under the care of the boards. Boards will always do well, as far as possible, to insist that all points of government and discipline be left with the congregation to which the mission belongs. That is fundamental in our organism.

H. W. S., Illinois: "I have spent about six days canvassing for the Brethren's papers. I ought to have gotten sixty subscribers but got only nine and one of these I donated. I am seventy years old and worn out. I am not satisfied with the comparative nothing I have done. My wife joins me in sending one dollar each, to help swell the \$100,000 for missions this year."

Our dear aged brother has more of the proper spirit than many younger and more able ones. Like the worn-out reaper, he knows what he was made for. The frame is there; the arm is there; the mind is there; but it is so worn it can do little work. How sad, though, to lay aside harvest work and see that younger and abler ones are not taking it up more ardently, as seen in the fact of so few subscriptions.—Ed.

L. W., Indiana: "Now as Christmas is drawing near, and it is the time for gifts, I think of how our heavenly Father has so wonderfully blessed us in the year past. Can we be happy in receiving these blessings without expressing our thanksgiving in a way that will bring blessing to others who are not so favorably blessed as we are? I enclose my check for \$\therefore_\"," etc.

The brother is elder of two churches. He asks that the contribution be divided between them, so that the shortage of the congregations, of making their donation a dollar per member, be made up in this way. What would be the result if every elder would thus lead! The only better thing this elder can do, is to lead his flock to give the dollar each themselves, and then he still give as the Lord prospers him. And he is going at it in the right way to finally accomplish this.

D. W. H., Iowa: "When I gave that endowment note the year the Annual Meeting was at Lincoln, Nebr., I had a mortgage of \$1,100 on my home. Today it is all paid off and I owe not one dollar. This is the first time I have been out of debt in twenty-five years. I expect to contribute a tenth or more of my income as long as I can do my own business. I hope to be a missionary while I have breath. I am much interested in the Brooklyn meetinghouse and if all those who have pledged to give annually would give it all at once, the fund would be soon raised. I was sincerely inter-

ested when I heard they were going to build a house, on account of the locality. To see the beloved saints take their lives in one hand and the Bible in the other, in going to a strange land among strangers, is no small step. Let us prepare to take care of them when they start, and follow them with our prayers ever after."

C. W. S., Illinois: "I have been soliciting quite a little, of late, for the world-wide mission fund and the question is so frequently asked, If a man give a dollar for himself and wife, or fifty cents apiece; will he be entitled to the Visitor?"

Answer.—The purpose of the offer to send the Visitor one year for every dollar given by one person is to lift the membership to giving not less than a dollar a year to the general missions of the church. The Visitor is made as good as it can reasonably be made, under the circumstances, and the membership is responding nicely. In answer to the above question, let it be said, first, that a really wide-awake, consecrated membership will find little difficulty in giving a dollar per member. Verv. verv few members or households over the Brotherhood that do not put more than that amount unnecessarily in clothes, food, or somewhere else, to serve the carnal man instead of the spiritual. Consecrate this unnecessary expenditure and the Lord's treasury shall always be full. In this spirit every household, even though the father and mother are the bread-winners, and three or four of the children who, too, are in the fold, are dependent yet, thus making the burden a little heavy, as compared with other families, will have the greater blessing through the sacrifice. To give the five or six dollars to missions, taking one subscription to self and four or five to others, well selected, will make that familv "rich in good works." God blesses such families peculiarly. On the other hand, should a husband and wife choose to put their half-dollars together, and give it in the name of one or the other,

as much giving is done, they are not excluded from receiving the Visitor, and as to the extent of the blessing, that rests with them and the Lord. At least give the dollar or two dollars, made up in the same family this year, for if you are willing to grow in grace, next year a dollar apiece will come the easier.—Ed.

Mrs. S. B. M., Iowa: "It seems to me we ought to be occupying South America. Truly the harvest is great but the laborers are few. Could the pursestrings be touched as they should, we would have much more to send you, but we must labor and wait and watch and pray."

V. C. F., Pennsylvania: "I am anxious that as many as deserve the Visitor shall receive it. 1905 was the first year any number of Visitors ever came to this congregation. Result: More given to missions than in any five years previously."

C. K., Ohio: "Yes, I am in favor of raising the \$100,000 for mission work. We receive many calls for help. I urge the brethren and sisters to be liberal and give as the Lord has prospered them. We preach missionary sermons and I am glad to say that our members are quite liberal. We took up quite a nice collection on Thanksgiving day for world-wide mission. I also preached Thanksgiving evening at —— church. The collection was rather small. They need more teaching along the line of mission work. I frequently hear it said, 'There is a continual begging for money. It was not so formerly."

members having all died or moved away."

A. G., Penna.—When did Bro. Hope make his first trip to Denmark and Sweden?

In the spring of 1876.

What is the year in which the Reading Circle was organized?

1893. W. B. Stover, of Edgemont, Md., was president; Mrs. H. M. Stover, Waynesboro, Pa., H. M. Barwick, West Alexandria, Ohio, and E. B. Hoff, Lemars, Iowa, vice-presidents; Edith R. Newcomer (now Howe), Waynesboro, Pa., secretary; Chalice W. Baker, Waynesboro, Pa., treasurer; Jas. M. Neff, Covington, Ohio, librarian.

J. E. M., Ind.—When did Bro. C. Hope first go to Denmark?

After a remarkable search for a body of people who lived out the teachings of the Bible as he felt they should be, Bro. Hope chanced at the home of Eld. Geo. Zollers in the Hickory Grove church of Northern Illinois. Here on Oct. 25, 1874. he was baptized. He was moved to translate Moore's and Eshelman's tracts for his people in Europe and show them the way and through Bro. M. M. Eshelman's call in the Pilgrim, the church paper at that date, there was contributed \$400 for the publication of these tracts. This was, perhaps, the first general mission money raised. This work was hardly completed in the summer of 1875 when a letter from Christian Hansen, of Denmark, asked the Cherry Grove church to send some one over to preach to them. Cherry Grove at once sought the counsel of all the churches in Northern Illinois in a special district meeting called in her congregation Nov. 12, 1875. Every congregation but one was represented; house was crowded; interest intense; the Spirit filled every heart. There was but one sentiment and that was "Some one must be sent." Brethren Eby and Wetzel were appointed to go. They needed an interpreter and the lot fell on C. Hope. By Jan. 1, 1876, C. Hope left Lanark,

Ill., to prepare for his departure to be followed by the other brethren later.

What have been the annual receipts for missions since the organization of the Committee?

1884-5	
1885-6	 3,074 84
1886-7	 3,877 29
1887-8	 4,184 41
1888-9	 5,587 28
1889-0	 7,936 32
1890-1	 7,627 69
1891-2	 11,074 04
1892-3	 8,328 05
1893-4	 11,235 03
1894-5	 16,691 86
1895-6	 19,629 18
1896-7	20,521 24
1897-8	 30,984 40
1898-9	 34,192 01
1899-0	 52,800 16
1900-1	 39,512 00
1901-2	 43,063 50
1902-3	 43,077 38
1903-4	 49,486 04
1904-5	 59,995 67
1905-6	 ???,??? ??

Some have been praying for \$100,000.

What have been the Annual Meeting Collections each year?

Please turn to page 413 of July, 1905, Visitor where this question is answered.

When was the mission work organized?

There was an organization preceding 1884 but for some reason the working plan was not satisfactory. At the An-Meeting at Miller's Crossing, near Dayton, Ohio, in 1884, the present plan was adopted. A few but very minor changes have been effected since. The Committee appointed was Enoch Eby, Daniel Vaniman, Samuel Riddlesberger, Collin P. Rowland and D. L. Miller, all of Illinois. They organized at their first meeting June 13, 1884, in Mt. Morris, Illinois, by making Enoch Eby foreman, Daniel Vaniman assistant foreman, and D. L. Miller secretary and treasurer.

When does the fiscal year close for raising the \$100,000?

At the close of March 31, 1906. Letters received April 2, following, will be too late.

Must the donations all go to world-wide fund to make the \$100,000?

No; donations to India, or the Brooklyn meetinghouse will be counted in the amount to make the \$100,000.

How many foreign missionaries have the Brethren?

Twenty-six in India, two in France, two in Switzerland, and a number of home ministers in Denmark and Sweden receiving either partial or full support.

What does it cost to support a missionary on the field?

India is the only field with a fixed basis of support. Here each American worker receives \$250 per year, and an allowance of \$50 for each child. It might be added that native workers,—natives who go out and preach and teach under the direction of the American missionary,—are supported for \$50 per year. Orphans are fed, clothed, housed and educated on a basis of \$16 per year.

Can our congregation arrange to support a worker?

Yes, but there is no arranging about it. Go to work and collect the funds and deposit it with the Committee and that is all there is to it.

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SEED-THOUGHTS FROM A BIBLE SCHOOL.

"Thinking of Christ will drive away, impure thoughts."

"We cannot pray while something is being held in reservation."

"Come unto me, all ye that labor and are heavy laden and I will give you rest."

"We need only to go to God in prayer and He will give us all the help needed."

"Fellowship with Christ in suffering—a badge of discipleship—a pledge of salvation."

(Concluded on page 190.)



Anna Newland Crumpacker Describes how Whole-souled Students at Mc-Pherson College are Entering Mission Study:

The mission-study work is growing in interest. At present we have nine classes with an enrollment of 150. We have a good number of students who are studying the problems and conditions of the homeland, however, the greater per cent are studying the biographies of foreign missionaries.

Two of the girls' classes have gone to small adjoining country towns and given mission programs in their schoolhouses. This work has been highly appreciated and the girls are preparing to do more of it.

Our volunteer band meets regularly each Friday evening. The band is divided into companies of two or three members each. The companies take their turns presenting to the band topics which will better qualify them for their life work. We praise God that two more have recently volunteered their lives for foreign service. May God help us all to be consecrated to His work.

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E. Stanley Gregory, of Sunnyside, Wash., Tells of an Experience that may be Repeated in every Congregation:

Last March there were twelve children of the Sunday school who were given ten cents apiece and six of the young people took twenty-five cents each to make or earn whatever they could with it. This was to be returned by Thanksgiving with its increase.

Two dollars and seventy cents was handed out and twenty-two dollars and

ten cents was returned. It would do one good to visit some of the Sunday-school pupils in their homes who took the ten cents and during the visit they would say, "O, yes, come out to see my missionary chickens," and you would be led through the gates and yards to see the mother hen come clucking along with her so-called "missionary chicks." They would point to them with pride, count over and estimate how much money they would bring by Thanksgiving. Another would take you to the garden and show their well-cultivated rows of vegetables.

When Thanksgiving came it was inspiring to see their eagerness to hand in their earnings. Their bright faces and sparkling eyes testified to their pleasure in being able to help the poor orphans.

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Esther Shultz, Big Sandy, Tenn., Sends Another Plea for Preaching:

I have been reading Sister Sue Bowman's plea for the South in the Missionary Visitor. How we feel and realize the need of help in the growing South, only those that live here can see and know. We feel the need of faithful helpers.

One sermon in two years and a half is not very much to report. The question comes again and again, "When will you have meeting again?" What can we say when we do not know? They are so ready to come to meeting, but they must be taught the way of the Lord more perfectly.

If only we knew what to do we would so cheerfully do all we can. We still have the Gospel Messenger and the Visitor to help us feel that we are one of the Brethren. What they are to us we cannot express. We distributed tracts; the Messengers are always loaned and passed on, and all are very eager to have them, but the people say they would like to see the commands practiced as we do at a love feast. So far we have not been able to have a love feast here.

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Mattie Cunningham, of Palestine, Ark., Sends in a Good Report from Her Field:

I am engaged every day just as busy as can be. The work is a pleasure to me when everybody seems so enthused. The children seem very eager to learn and, a little to my surprise, they are just as anxious for their Bible lesson as any other. I give a Bible lesson every day, read and explain and draw practical lessons. Then next day I have them to give me the story of the previous lessons and also the lessons they learned from it. It is real inspiring to hear how they give in their own words, the practical lessons and more so to watch the influence of such teaching on their lives and conduct. The parents manifest a greater interest in the work and in their children than I have ever seen before: we can see the "bud" that has been slowly forming during the two years just past, now beginning to open. I believe that before the close of another year there will be an ingathering of precious souls. People have been watching us closely-looking for both good and bad. Secret societies seem to be the greatest barrier. The people are so poor that in sickness they are not able to hire help and if the bread-winner is sick the family suffers. Because of this state of affairs many join lodges for protection in this respect. Of course those who unite with the Brethren church here will not be able to do for their brethren what the lodge can. Nevertheless, I verily believe that ere long God is going to direct to some plan whereby this barrier can be overcome. We are praying earnestly and putting forth every effort to make this the best year's work.

With all the bright prospects and all that is encouraging we also have our "clouds and storms." The adversary seems to be excited. Some of his servants are making house-to-house canvasses and are working just as hard against us as if their own souls were to be saved thus.

I am indeed glad to hear good reports from Manchester, and also to be remembered by dear ones there. Manchester College holds a place in my affections next to my own home. Many are the spiritual uplifts that I received while there. There also my brother Joseph found the Savior.

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D. L. Miller Tells in a Most Touching Manner how the Workers in India Closed the Old Year and Began the New, in Connection with Their District Meeting at Anklesvar:

"We have had two weeks and a few days among the missions and are now back at Bulsar again. It is good to get home and sit down in your own room and give the Hammond (Bro. Miller's typewriter) a chance. While gone we held our district meeting at Anklesvar and we did have a good meeting. It began on Friday evening and closed at noon on the next Wednesday. The time was spent in preaching, Bible reading, prayer and fasting. On the last day of the old year we held a meeting which lasted until after midnight. It began in the evening with a sermon on fasting by Brother Blough. It closed at midnight when, after a season of silent prayer, we sang on our knees, "Praise God from whom all blessings flow" and then prayed in unison the Lord's Prayer. was five minutes after-twelve when we arose from our knees and so we closed the old and began the new year. It was a rich spiritual feast and I think no one felt but that the fasting and prayer were good for the soul. I enjoyed a precious season of communion with God.

think the fasting makes one able to concentrate his mind on a special object and it may be that this is the real object of fasting. As one can shut self and the world out and think only of God and His goodness, it gives one power by preparing the mind and heart for the service. It was a good meeting and one that we shall not soon forget.

A. W. Ross, of Vyara, Writes on "Just Like Your Baby":

The other day on the way to one of the villages I met two children. The one, yet a baby, was some distance from his elder brother and when he saw me coming near him began to cry. passed by, his frightened attitude and crying attracted my special attention. It was nothing more than the ordinary, but somehow or other it struck me forcibly that that baby is like our babies. With my back turned I could not at all have told whether it came from a white boy or from one of darker skin. The idea so impressed me that I soon turned around and looked at the poor little fellow as he stood there shaking his little hands and the tears streaming down his face moistened the thick dust that had collected from his play in it. As I looked at him my mind went to far-away America, where there are thousands of children so tenderly fondled and cared for, who, when yet in their tender years. are taught the way of life, who, by their cute sayings and little deeds, endear themselves to us, so much so that we think that they are just a little dearer than any other children, and whenever our attention is called to the words of our Lord-" Of such is the kingdom of heaven "-we rather unconsciously begin to look at our own dear children and say what a most beautiful and good place it must be. But as we think on the sublimity of heaven and its blessedness and purity are our minds led to include in that picture of the beyond our darkskinned babies? They are just as innocent as yours are and in that pattern of God's workmanship that will look just as good as yours will. They cry just like yours do. With some cleaning up, to the unprejudiced mind they are just as lovable as yours, and if yours is made in the image of God, so are these, for they are just like yours, with the exception that their skin is browned by the torrid sun and they have not the blessings of centuries of Christian progress back of them. If yours has a soul to go back to God who gave it, so have these. And as yours in after years puts away childish things, so do these. As yours, becoming older, may either become a servant of the Lord Jesus Christ and a mighty power for good, or a tool in the devil's hand for the ruination of those about him, so may this boy which I met. Give him a chance and he may work wonders in India and the world will honor his name and your own dear child never be heard of outside of his immediate circle. One of those poor Alaskan girls, born without the bounds of civilization, was brought to Chicago and for three years stood alongside twelve hundred American children and at the end of that time took the gold medal. Oh, yes, the babies of the Anglo-Saxon world are not the only ones to beautify the kingdom. The babies of other countries are just like yours! Jesus is just as anxious about them as about yours. If they go astray He will shed just as many tears for them as for yours. Christ died to save the whole Will you help Him and give these darling ones their just rights, gospel rights. The new India will be largely what these babies make it, and that will be largely as you and I give them the gospel light.

34.

Mrs. Effie V. Long, of Jalalpor, with Her Husband has been Doing some Village Work:

We spent two weeks camping out with the villagers, and we enjoyed it in more ways than one. It was the first time we had moved out, and of course had experiences unexpected. Want to go again in a few days. So many villages have plague now, that we have to change our plans somewhat. It would not be wise to spend the nights there.

This village was Bhat, a fisher village near the sea. We traveled over the level country in a cart, and the sun was hot and the dust choked us, but we were recompensed for all that by the beautiful mirages, all the way. In fact they were the first I ever saw except once in the Suez Canal. As we were jogging along, I said, "Oh, we are coming to the water." But Isaac "kept on saying nothing," and after a mile or two, he asked, "Don't you think it is time we are coming to the water?" "Why, yes,"-and then I saw him laughing. Such beautiful clear water, and green trees on the bank which seemed to be reflected into the water beneath. On the other side of us could be seen flower beds laid out in different patterns, with colors of red and green.

In the evening we went out to the river, and I thought, "Truly, it is no wonder the fisherman says, 'No other life for me,' for there is something fascinating about it." The sun was just setting, giving beautiful colors to the rippling water, and away in the distance, on the Arabian Sea, and entering the mouth of the river, could be seen about fifty white-winged fishing smacks. All were coming toward us in a race, it seemed. One man kept a small drum, and as he approached, would beat it: then the women would say, "Listen, Lovejee is coming." Another boat had a peafowl tail tied to the top of the mast, and peering through the semi-darkness, when this would be seen, they would say, "Mungul's boat is coming"; so the women would get ready to meet him. I thought about it and wondered how many of these dear ones will be ready to meet Him when He comes. I hope they all will.

The boats anchor, and the women, putting a wooden tray on their heads, and in this a large basket, go down into the water waist-deep, time after time, until the boat is emptied, and carry the heavy loads of fish up on the shore some distance. It would not do to put them on the sand, so they have plastered over a place with cow manure, and on this pour The fish have very large the fish. mouths full of fine teeth, and hooking two mouths together, they are hung on large ropes to dry. There are acres of these ropes of fish. At night these rows give off a phosphorous light. The little girls separate the crabs from the fish. The women often work till midnight, and in the early morning hours we were awakened by the noise of the mills grinding the flour for the next day. They did not sleep during the day either. In the morning they brought their water for the day, from a distant well, then went to the river and brought the crabs. Here they worked with these all day, pulling off the shells and putting them on the roof to dry. It makes an awful smell and so do the fish when they do not dry properly. We thought at first we could not endure it. When evening comes again, all houses are closed up and everyone, babies and all, go out to the river. Then we would go too, and as the Christian woman and I would come into view, the women would call out, "Come and talk to us awhile. Come and tell us some stories." I have never met people more anxious to hear. There we would gather on the warm sand and talk till the boats would come in. One evening I asked, "Who can tell me now the stories we told you last night?" They laughed and several women replied, "A woman hasn't mind enough to remember." "Oh, yes, you have," we said. Then one elder woman spoke up and told us the stories. It did me good to hear it. Then we would try to teach them to sing some Christian songs. They said, "We can't sing. Teach the children; it is for them." But this same old woman joined her voice with ours and sang, "I want to be like Jesus." The others laughed, but we praised her. Then some of them tried, too. You see

(Concluded on page 192.)



ACKNOWLEDGMENTS



All things come to Thee, O Lord, And of Thine own have we given Thee,

Offerings are asked to sustain missions on the frontier in the various parts of the United States under the General Board, to aid the forty-seven districts of the Brotherhood in their respective fields, to support the work in Sweden, Denmark, France, Switzerland and India. The workers on the fields labor for a support, the members of the General Missionary and Tract Committee give their services free.

A copy of the Visitor marked "Sample" is sent to each person from whom money has been received within the time of the acknowledgment herewith made. Should any one thereby get two copies, please hand one to a friend.

See that the amount appears properly herewith. In case it does not, write at once to the Committee.

All mission funds for general work should be sent to and in the name of General Missionary and Tract Committee, Elgin, Illinois.

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Individuals.

Individuals.

The General Missionary and Tract Committee acknowledge receipt of the following donations during the month of January, 1906.

WORLD-WIDE.

Pennsylvania—\$379.62.

Eastern District, Congregations. Coventry, \$46.40; Big Swatara, \$14.05; Indian Creek, \$35.00; Tul-pehocken, \$25.00; Schuylkill, \$13.06,

Sunday School. Schuylkill,

Dry Valle Individuals.

Snyder and Wife, \$3.00, Southern District, Congregation. Upper Canowago, \$28.61; Lost Creek, \$3.00, 45 44 31 61

Individuals.

John Lehner, Upton, \$1.00; D.

B. Myers, Idaville, \$5.50; Aggie
Longenecker, Swatara, \$1.00; Mrs.
L. G. Landis, Linglestown, \$1.00;
Wm. A. Anthony, Shadygrove, 50
cents; A. S. Brumbaugh, Martinsburg, \$1.00; F. S. Ebersole, Lemasters, \$5.00; Susie Walker,
Lineboro, \$1.00; Amos P. Keeny,
Lineboro, \$1.00; Amos P. Keeny,
Lineboro, \$5.00; Celia Yost, Black
Rock, \$4.00; Sarah A. Baker, Walnut Bottom, \$2.00; Susan R. Demuth, Walnut Bottom, \$2.00; J.
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Lydia Hogentogler, Millerstown,
\$1.50; John H. Smith, Swales,
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Congregations.
Ten Mile, \$1.00; Bolivar, \$5.45;
Maple Glen, \$10.48,

Individuals.

A. Christner, Connelsville, \$1.00; Linda Griffith, Meyersdale, \$1.00; S. S. Lint, Hooversville, \$6.00; S. S. Lint, Hooversville, \$6.00; S. S. Lint, Hooversville, \$6.00; S. S. Lint, Hooversville, \$1.00; C. S. Spicher and Dora M. Spicher, Penfield, \$2.00; Elijah U m be 11, Markleysville, \$1.00; H. E. Snyder, Johnstown, \$1.00; Ernest W. Miller, Pittsburg, 33 cents; Mrs. Rachel Fox, New Stanton, \$1.00; Rhoda A. Brown, Penfield, \$3.00; J. J. Lehman, Rummel, \$1.00; Emma Z. Detwiler, Philadelphia, \$1.00; J. C. Brilhart, Ord, \$1.00; M. L. Griffith, Meyersdale, \$8.00; Linda Griffith, Meyersdale, \$5.00; Miss Haddie Moser, Claysville, \$1.00; A. W. Stahl, Mt. Pleasant, \$2.50; S. C. Johnson, Uniontown, \$15.00,

Indiana--\$257.25.

Northern District, Congregation. Yellow River,

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Individuals.		Pine Creek, \$11.11; Polo, \$8.59,	19 70
S. L. Sigler, Lagrange, \$18.50; Andrew M. Rupel, North Liberty, \$1.00; John S. Kauffman, Nappanee, 50 cents; Mrs. Wm. Kilian, Plymouth, \$1.00; J. L. Puterbaugh, Elkhart, \$3.00; Rachel Weaver, Brimfield, \$1.00; Daniel Funderburg, Markle, 15 cents; I ra Weybright, South Whitley, \$1.50; Y. D. Yoder, Lima, \$1.00, Mrs. Eunice Early, South Bend, \$1.00; Mr. and Mrs. Charles J. Lauer, Elkhart, \$2.00; Robert Wysong, Nappanee, \$3.05; J. W. Whitehead, Milford, \$1.00; Wm. H. Kensinger, Nappanee, \$1.20; James K. Cline, Markle, \$6.00; J. O. Weybright and Wife, Syracuse, \$2.00; Enos W. Bowers, North Liberty, \$1.00; Jacob S. Klepser, Warren, \$1.20; Sarah Whitmer, South Bend, \$1.00; D. M. Weybright, New Paris, \$1.00; Mary A. Lammedee, North Liberty, \$2.50: Henry Gale, Albion, \$1.00; J. W. Norris, Donaldson, \$1.00; Susan Schrock, Middlebury, \$1.500; A. C. Kindy, Middlebury, \$3.00: F. D. F. Sheneman, North		Sunday Schools. Elgin, \$52.66; Polo, \$7.07; Silver Creek, \$1.65,	61 38
nee, 50 cents; Mrs. Wm. Kilian, Plymouth, \$1.00; J. L. Puter-		Individuals	01 00
baugh, Elkhart, \$3.00; Rachel Weaver, Brimfield, \$1.00; Daniel	,	Mr. and Mrs. R. J. Faringer, Ashton, \$1.14; Otho Watson, Mt. Carroll, \$10.00; Jennie Harley,	
Funderburg, Markle, 15 cents; Ira Weybright, South Whitley,		Mt. Morris, \$1.20; Daniel Barrick, Byron, \$1.00; S. G. Hollinger, Po-	
\$1.50; Y. D. Yoder, Lima, \$1.00, Mrs. Eunice Early, South Bend,		wood, 50 cents; Ira Butterbaugh,	
Lauer, Elkhart, \$2.00; Robert Wy-		ron, \$2.50; D. C. McGonigle, Kas-	
Whitehead, Milford, \$1.00; Wm. H. Kensinger, Nappanee, \$1.20:		(deceased), \$5.00; William Lamp- in. Polo. \$5.00: A L. Clair Mt.	
James K. Cline, Markle, \$6.00; J. O. Weybright and Wife, Syracuse,		Morris, \$1.20; A Brother, Lena, \$26.25; E. P. and Alice Trostle,	
\$2.00; Enos W. Bowers, North Liberty, \$1.00; Jacob S. Klepser,		Mt. Morris, \$5.00; Mrs. Clara Carr, Mt. Morris, \$1.00; L. J.	
Warren, \$1.20; Sarah Whitmer, South Bend, \$1.00; D. M. Wey-		Ashton, \$10.00; Jennie Harley, Mt. Morris, \$1.20; Daniel Barrick, Byron, \$1.00; S. G. Hollinger, Polo, \$1.00; Willis R. Sweedler, Elwood, 50 cents; Ira Butterbaugh, Lanark, \$1.00; Daniel Barrick, Byron, \$2.50; D. C. McGonigle, Kasbeer, \$2.50; D. J. Clair, Mt. Morris, \$1.20; A Brother, Lena, \$26.25; E. P. and Alice Trostle, Mt. Morris, \$5.00; Mrs. Clara Carr, Mt. Morris, \$1.00; L. J. Gerdes, Coleta, \$5.00; D. J. Blocher, Pearl City, \$3.00; A. M. and Susie Flory, Mt. Morris, \$4.00; Samuel Fike, Milledgeville, \$12.50; John Arnold and Wife, Lanark, \$1.10.	
A. Lammedee, North Liberty,		Samuel Fike, Milledgeville, \$12.50; Lohn Arnold and Wife Langer	
J. W. Norris, Donaldson, \$1.00; Susan Schrock, Middlebury.		\$1.10,	89 89
\$15.00; A. C. Kindy, Middlebury, \$3.00; F. D. F. Sheneman, North		Southern District, Congregations. Pleasant Hill, \$4.35; Hudson, \$5.16; Oakley, \$3.00,	12 51
\$15.00; A. C. Kindy, Middlebury, \$3.00; F. D. F. Sheneman, North Liberty, \$2.00; E. P. Peffley, Go- shen, \$1.00; Eld. Samuel Whitmer,		Individuals. Mrs. B. S. Kindig, Piper City, \$1.00; Mathias Lingenfelter, Can-	
South Bend, \$2.00; Mr. and Mrs. William Weaver, Plymouth, \$2.00; Elizabeth Ebie, South Bend,		ton, \$5.00; J. M. Heckman, Cerrograde, \$1.00; Jacob Swinger, Pol-	
%10.00,	87 60	ton, \$5.00; J. M. Heckman, Cerrogordo, \$1.00; Jacob Swinger, Palestine, \$5.00; Mr. and Mrs. James Wirt, \$10.00; Miss Eugenie Groft,	
Osceola, \$4.00; Prairie Creek, \$29.56,	33 56	Baders, \$1.00; Frank Etmoyer, Cerrogordo, \$5.00; J. M. Shively, Cerrogordo, \$10.00; I. G. Cripe, Cerrogordo, \$5.00,	
Sunday Schools. Roann, \$4.78; Monticello, \$4.20,	8 98		43 00
Individuals. Florence Kennedy, Fort Wayne,		Ohio—\$200.82. Southern District, Congregation.	
Individuals. Florence Kennedy, Fort Wayne, \$1.00; Barbara Clingenpeel, Bringhurst, \$1.00; W. H. Greenawalt, Milford, \$1.00; W. H. Greenawalt, Milford, \$1.00; W. H. Greenawalt, Milford, \$1.00; Wms. Judy Plummer, Columbia City, \$1.00; Wm. B. Young, Clarks Hill, \$1.20; Mrs. Lucin da Figert, Roann, \$3.00; Mrs. Lottie Hummel, South Whitley, \$1.00; Miss Clara Green, Urbana, \$1.00; Charley and Ida L. Sink, Flora, \$5.00; L. D. Wright, North Manchester, \$12.00; Henry Shock, Huntington, \$3.00; David Eikenberry, Flora, \$2.00; J. B. Naff, Milford, \$5.00; Isaac L. Shultz, Huntington, \$1.20; Christ. Stonder, Nappanee, \$5.00; Benjamin Bowman, North Manchester, \$1.50; Louisiana, Priser, Sidney,		Salem, Individuals	24 02
mer, Columbia City, \$1.00; Wm. B. Young, Clarks Hill, \$1.20; Mrs.		Sister Keller, Dayton, \$1.20; Harvey Bunn, Old Fort \$1.00;	
Mrs. Lottie Hummel, South Whit-		Cornelius Benerly, Old Fort, \$1.00: Fanny B. Snavely, Old	
bana, \$1.00; Charley and Ida L. Sink Flora, \$5.00: L. D. Wright		Fort, \$1.00; Mary E. Miller, Tiffin, \$1.00; Maude Kline, Tippe-	
North Manchester, \$12.00; Henry Shock, Huntington, \$3.00; David		canoe City, \$1.00; Fannie Landers, Taylorsville, \$1.00; Noah	
Eikenberry, Flora, \$2.00; J. B. Naff, Milford, \$5.00; Isaac L.		Individuals. J. A. Miller, West Milton, \$1.20; Sister Keller, Dayton, \$10.00; Harvey Bunn, Old Fort, \$1.00; Cornelius Benerly, Old Fort, \$1.00; Fanny B. Snavely, Old Fort, \$1.00; Mary E. Miller, Tiff- fin, \$1.00; Maude Kline, Tippe- cance City, \$1.00; Fannie Lan- ders, Taylorsville, \$1.00; Jesse K. Brumbaugh, West Milton, \$1.20; David Brenner, Arcanum, \$1.20;	
Shultz, Huntington, \$1.20; Christ. Stonder, Nappanee, \$5.00; Benja-		Emanuel Shank, Dayton, \$1.50; Mrs. Lillie Rice. Chillicothe.	
\$1.50; Louisiana Priser, Sidney, \$1.50; Barbara Clingenpeel, Bring- hurst, \$1.50; Eli Fontz, Fern,		\$1.00; D. S. Filbrun, Tippecanoe City, \$1.20; Catharine Stoner,	
hurst, \$1.50; Eli Fontz, Fern, \$1.50,	49 40	Union, \$1.00; John H. Rinehart, Union, \$1.20; D. W. Kneisley,	
Southern District, Congregations. Upper Fall Creek, Middletown.		Union, \$1.20; Charley Wise, Old	33 70
\$7.25, Portage, \$13.50, Sunday School. Pyrmont,	20 75	Brumbaugh, West Milton, \$1.20; David Brenner, Arcanum, \$1.20; Emanuel Shank, Dayton, \$1.50; Mrs. Lillie Rice, Chillicothe, \$1.00; D. S. Filbrun, Tippecanoe City, \$1.20; Catharine Stoner, Union, \$1.00; John H. Rinehart, Union, \$1.20; D. W. Kneisley, Dayton, \$5.00; W. H. Folkerth, Union, \$1.20; Charley Wise, Old Fort, \$1.00. Northwestern Dist., Cong. Sugar Creek, \$57.80; Lick Creek, \$3.00.	00 10
Individuals, Richard Cunningham Russia-	8 68	\$3.00,Individuals.	60 80
ville, \$2.00; Catharine Stoner, Union City, \$1.00; J. W. Bowman,		David Byerly, Lima, Marriage Notice, 50 cents: Mattie Mohr,	
Hagerstown, \$1.00; Edna Fiant, Connersville, \$1.00; Sallie Hat-		Leipsic, \$1.00; C. A. Wright, Fos-	
rine Bowman, Hagerstown, \$1.00; Catharine Bowman, Hagerstown, \$1.00;		Smith, New Carlisle, \$6.50; Christena Leedy, Lima, \$10.00; John	
\$25.00; Levi S. Dilling, Hagerstown, \$1.08; William Stout, Hag-		W. Lehman, Defiance, \$1.20; Henry Lehman, Defiance, \$1.20; B. F.	
erstown, \$5.00; Miss Hattie Crull, Hagerstown, \$1.00; Henry C.		vid Byerly, Lima, Marriage No- tice 50 cents: S. I. Driver Lime	
Individuals. Richard Cunningham, Russiaville, \$2.00; Catharine Stoner, Union City, \$1.00; J. W. Bowman, Hagerstown, \$1.00; Edna Fiant, Connersville, \$1.00; Sallie Hatfield, Hagerstown, \$1.00; Catharine Bowman, Hagerstown, \$1.00; S. D. and Lina Stoner, Ladoga, \$25.00; Levi S. Dilling, Hagerstown, \$1.08; William, Stout, Hagerstown, \$5.00; Miss Hattie Crull, Hagerstown, \$1.00; Miss Hattie Crull, Hagerstown, \$1.00; Henry C. Shultz, Hagerstown, \$1.00; D. D. Hufford, Rossville, \$1.00,	41 28	Individuals. David Byerly, Lima, Marriage Notice, 50 cents; Mattie Mohr, Bellefontaine, \$1.00; C. E. Burns, Leipsic, \$1.00; C. A. Wright, Fostoria, \$1.00; C. M. and Minnie Smith. New Carlisle, \$6.50; Christena Leedy, Lima, \$10.00; John W. Lehman, Defiance, \$1.20; Henry Lehman, Defiance, \$1.20; B. F. Snvder, Bellefontaine, \$1.20; David Byerly, Lima, Marriage Notice, 50 cents; C. A. Wright, Fostoria, \$1.00; L. E. Kauffman, Bellefontaine, \$1.20.	
Illinois—\$226.48. Northern District, Congregations.		taine, \$1.20,	26 80

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East Nimishillen, \$10.00; Springfield, \$2.50; Canton, \$22.00,	34 50	Middle District, Sunday School. Juvenile Class of Dallas Center,	2	54
T_ 3:: 3:1 a		Individuals. C. S. McNutt, Adel, \$1.20; John C. Flechner, Garrison, \$6.00; William Long, Garrison, Marriage Notice, 50 cents; A. J. Reitz, Maxwell, \$1.20; A. H. Replogle, Harlan, \$2.00; John P. Nalley, Clarence, \$5.00; Melissa Chapman, Adel, \$5.00; Daniel Frye, Garrison, \$3.00; D. W. Miller, Robins, \$3.34; W. E. West, Ankeny, \$5.00; Ezra Fahrney, Deep River, \$2.50; Elizabeth Fahrney, \$2.50; Mary Jasper, Ankeny, \$1.00, Southern Dist., Individuals. W. G. Caskey, Corning, \$1.20; Mrs. H. Kurtz, Hebron, \$1.00; Joseph H. Wenger, South English, \$5.00; D. F. Sink, Lenox, 50 cents; W. J. Stott Lacey, \$3.40,		
Jacob Leckrone, Glenford, \$1.50; John R. Graff, New Philadelphia, \$1.00; Perry Kanniel, Hartville, \$1.00; Mrs. George M. Weidler, \$6.00; Daisy P. Davidson, Centersburg, \$1.00; Lydia Basler, Louisville, 50 cents; U. S. Snyder and Wife, Canton, \$10.00, Virginia—\$186.62.		C. Flechner, Garrison, \$6.00; William Long, Garrison, Marriage		
Hartville, \$1.00; Mrs. George M. Weidler, \$6.00; Daisy P. David-		Notice, 50 cents; A. J. Reitz, Maxwell, \$1.20; A. H. Replogle, Har-		
son, Centersburg, \$1.00; Lydia Basler, Louisville, 50 cents; U. S.		lan, \$2.00; John P. Nalley, Clarence, \$5.00; Melissa Chapman.		
Snyder and Wife, Canton, \$10.00, Virginia—\$186.62.	21 00	Adel, \$5.00; Daniel Frye, Garrison, \$3.00; D. W. Miller, Robins		
Congregations. Manassas, \$7.62; Barren Ridge,		\$3.34; W. E. West, Ankeny, \$5.00; Ezra Fahrney Deep River, \$2.50;		
\$39.47, Sunday School.	47 09	Elizabeth Fahrney, \$2.50; Mary	3.8	24
Linville Creek,	6 00	Southern Dist., Individuals. W. G. Caskey Corning \$1.20	00	
Individuals. Mrs. A. S. Hottel, Abingdon, \$1.00; J. B. F. Huffman, Riley- ville, \$1.50; Bettie E. Caricofe, Harrisonburg, \$1.50; Mrs. B. A. Fohnleger, Winchester, \$1.00; B. W. Neff, Quicksburg, \$5.00; A Sister, Cartersville, \$1.00; E. K. L. Heddings, York, \$1.00; Frances Hylton, Willis, \$1.00; Crissie Hed- dings, Midland, \$1.00; Frank R. Good, New Market, \$5.00; William Gochenour, Maurertown, \$1.00;		Mrs. H. Kurtz, Hebron, \$1.00; Joseph H. Wenger South English		
ville, \$1.50; Bettie E. Caricofe,		\$5.00; D. F. Sink, Lenox, 50 cents; W. J. Stout, Lacey, \$3.40,	11	10
Fohnleger, Winchester, \$1.00; B.		Idaho—\$119.00.	11	10
Sister, Cartersville, \$1.00; E. K.		Idano—\$119.00. Individuals. Dr. J. H. Powell, Nezperce, \$1.00; Stephen and Lizzie Johnson, \$50.00; N. J. Garman, Payette, \$20.00; Joseph Brown, Meriden, \$3.00; Nettie E. Graybill, Nampa, \$1.00; J. W. Graybill, Nampa, \$1.00; Susan Fogle, Nampa, \$2.00; David Betts, Caldwell,		
Hylton, Willis, \$1.00; Crissie Hed-		son, \$50.00; N. J. Garman, Pay-		
Good, New Market, \$5.00; William		den, \$3.00; Nettie E. Graybill,		
Lethe A. Loskey, Fort Defiance,		Nampa, \$1.00; Susan Fogle, Nam-		
cents; Mary Zigler, Broadway,		\$34.00; Sallie Clater, Nampa,	110	0.0
way, \$1.50; D. Saylor Neff,		\$1.00, Congregation.	113	
Bridgewater, \$10.00; John G.		Nampa, Missouri—\$68.53. Middle District, Individuals.	ь	0.0
Hettie E. Smith, Broadway, \$1.00;		W. H. Wagner, Adrian, \$1.00;		
\$3.00; James R. Shipman, Bridge-		Neher, Leeton, 50 cents; Nannie		
\$1.00; Mary E. Sickel, Newport		H. Wagner, Adrian, \$2.50; William H. Wagner, Adrian, \$2.50; Riley		
dings, Midland, \$1.00; Frank R. Good, New Market, \$5.00; William Gochenour, Maurertown, \$1.00; Lethe A. Loskey, Fort Defiance, \$1.20; Sallie Myers, Broadway, 50 cents; Mary Zigler, Broadway, 50 cents; Mary Zigler, Broadway, \$3.00; Benjamin Wine, Broadway, \$1.50; D. Saylor Neff, Quicksburg, \$1.50; W. H. Sipe, Bridgewater, \$10.00; John G. Kline, Broadway, \$1.50; J. N. and Hettie E. Smith, Broadway, \$1.00; Samuel Garber, Timberville, \$3.00; James R. Shipman, Bridgewater, \$1.50; A. Sister, Jericho, \$1.00; Mary E. Shickel, Newport News, \$1.00; B. F. Click, Weyers Cave, \$6.00; P. S. Thomas, Harrisonburg, \$1.50; D. D. Good, Penn Laird, \$2.00; C. N. Wine, Timberville, \$6.40; John A. Showalter, Cherry Grove, \$4.00; S. D. Miller, Mt. Sidney, \$6.00; Mrs. Susan Wine, Basic City, \$1.20; D. F. Long, Bridgewater, \$1.00; Geo. W. Shaffer, Nokesville, \$1.00; Geo. W. Shaffer, Nokesville, \$1.00; A. B. Miller, Timberville, \$6.00, First District, Sunday Schools. Germantown, \$1.048; Peters		Middle District, Individuals. W. H. Wagner, Adrian, \$1.00; Susan Moomaw, \$1.00; D. D. Neher, Leeton, 50 cents; Nannie C. Wagner, Adrian, \$2.50; Riley Stump, Leeton, \$5.00; J. C. Van Trump, Hardin, \$5.00, Northern District, Individuals. William C. Wolf. Plattsburg.	17	50
Laird, \$2.00; C. N. Wine, Timber-		William C. Wolf, Plattsburg,		
Cherry Grove, \$4.00; S. D. Miller,		William C. Wolf, Plattsburg, \$25.00; Joseph Wray, Mt. Moriah, \$4.00; N. C. Folger, Hagers Grove,	0.0	0.0
Wine, Basic City, \$1.20; D. F.		\$1.20, Southern Dist., Individual.		20
Garber, Bridgewater, \$8.00; John S. Garber, Bridgewater, \$1.00; Geo.		A Brother, Cabool,	20	83
Pearl M. Showalter, \$1.00; A. B.		Maryland—\$64.10. Eastern Dist., Individuals. W. H. Swam, Beckleysville, \$1.50; E. W. Stoner, Union Bridge, \$1.00; J. M. Prigel, Gittings, \$7.90; Vannie M. Wilson, New Windsor, \$1.00; Mrs. Mattie E. Miller, Oak- land, \$1.00; Peter Biser, Princess Anne, \$1.20; Miss Annie M. Shir- ey, Washington, D. C., \$5.00; W. E. Roop, Westminster, Marriage Notice, 50 cents; Annie R. Stoner, Union Bridge, \$15.00; Elizabeth Roop, Union Bridge, \$1.00; Alfred Englar, New Windsor, \$1.00, Middle Dist., Congregation. Hagerstown,		
Miller, Timberville, \$1.00; G. A. Moomaw, Troutville, \$6.00,	92 30	\$1.50; E. W. Stoner, Union Bridge, \$1.00; J. M. Prigel, Gittings, \$7.90;		
First District, Sunday Schools. Germantown, \$10.48; Peters	40.00	Vannie M. Wilson, New Windsor, \$1.00; Mrs. Mattie E. Miller, Oak-		
Creek, \$31.75,	42 23	land, \$1.00; Peter Biser, Princess Anne, \$1.20; Miss Annie M. Shir-		
Northern District, Individuals. Edward Zaph, Grundy Center,		ey, Washington, D. C., \$5.00; W. E. Roop, Westminster, Marriage		
\$2.00; Mabel Rensberger, Lake Park, 97 cents; Simon Arnold, Mt. Etna, \$1.30; Conrad Landner, Ware, \$1.50; Mrs. H. Kurtz, Heb-		Notice, 50 cents; Annie R. Stoner, Union Bridge, \$15.00; Elizabeth		
Ware, \$1.50; Mrs. H. Kurtz, Heb-		Roop, Union Bridge, \$1.00; Alfred Englar, New Windsor, \$1.00,	36	10
vale, \$1.00; John Weigle, Waterloo, \$1.88; T. L. Kimmel, \$2.00; S. Hershey, Sheldon, \$3.50; Eliza- beth Kile, Grundy Center, \$3.00; Waterly Weigle, Content \$5.00;		Middle Dist., Congregation. Hagerstown,	20	0.0
beth Kile, Grundy Center, \$3.00;		Individuals		
Henry Kile, Grundy Center, \$5.00; Miss Abbie Miller, Waterloo, \$5.00; J. J. Berkley, Waterloo, \$6.00; W. C. Kimmel, Sheldon,		W. E. Roop, Westminster, Marriage Notice, 50 cents; W. S. Reichard, Hagerstown, \$3.00; H.		
\$6.00; J. J. Berkley, Waterloo, \$6.00; W. C. Kimmel, Sheldon,		() Englar and Wife New Wind-	6	50
55.00, Mrs. A. D. Nicodemus,		sor, \$3.00,		50
Waterloo, \$34.00; Samuel Fike, Waterloo, \$6.00; C. A. Shook,		California—\$54.87. Congregation.		
dora, \$5.00; H. S. Sneller, El-		Vernon Mission,	8	0.0
Maiden, \$1.00; W. H. Lichty, Wa-		A Sister, Lordsburg, \$3.00;		
Edward Zaph, Grundy Center,		A Sister, Lordsburg, \$3.00; Mary M. Hepner, Covina, \$5.00; Sarah Kuns, Los Angeles, \$10.00; Elizabeth Forney, Lordsburg,		
Kingsley, \$5.00; Ephraim Lichty, Waterloo, \$3.40; Samuel Fike, Waterloo, \$6.00; C. A. Shook, Greene, \$2.00; H. S. Sheller, Eldora, \$5.00; Elizabeth B. Albright, Eldora, \$5.00; Mary A. Yeager, Maiden, \$1.00; W. H. Lichty, Waterloo, Marriage Notice, 50 cents; Edward Zaph, Grundy Center, \$5.00; C. Frederick, Grundy Center, \$4.00,	105 65	\$3.00; Magdalena Myers, Los An-		

geles, \$5.00; Eld. P. S. Myers, Los		Oklahoma—\$10.20.		
len. Covina. Marriage Notice. 50		Individuals. P. B. Garrison, Nashville, \$1.00;		
cents; Fanny E. Light, Pasadena,		William P. Bosserman, Goltry,		
geles, \$5.00; Eld. P. S. Myers, Los Angeles, \$1.00; Geo. F. Chemberlen, Covina, Marriage Notice, 50 cents; Fanny E. Light, Pasadena, \$1.00; D. S. Musselman, Cedarville, \$1.00; J. H. Huff, Imperial, \$1.00; Lizzie Schrock, Pasadena, \$1.00; Effie and Irwin Schrock, Pasadena, \$1.50; Joseph G. Calvert, Inglewood, 37 cents; Isaiah Brenaman, Lordsburg, \$5.00; Della M. Gnagey, Pasadena, \$2.00; J. L. Minnich, Pomona, \$3.00; W. H. Wertenbaker, Los Angeles, 50 cents; A Sister, Covina, \$2.00,		William P. Bosserman, Goltry, \$1.20; Mrs. Edward Lawver, Omega, \$1.00; John Woodward, Glendale, \$1.00; Martha W. Wampler, Guthrie, \$6.00,		
\$1.00; Lizzie Schrock, Pasadena,		Glendale \$1.00; John Woodward, Glendale \$1.00; Martha W.		
\$1.00; Effie and Irwin Schrock,		Wampler, Guthrie, \$6.00,	10	20
dena. \$1.50; Joseph G. Calvert,		North Dakota-\$17.49.		
Inglewood, 37 cents; Isaiah Bren-		Congregation		
Gnagev Pasadena \$2.00; Della M.		Turtle Mountain,	3	00
Minnich, Pomona, \$3.00; W. H.		Bowbells,		49
Wertenbaker, Los Angeles, 50	46 87	Individuale		10
	40 01	G. M. Clapper, Carrington, \$8.00; E. C. Cox, Hansboro, \$2.00;		
Kansas—\$48.01.		Luther Shatto, Denbigh, Marriage		
Southwestern Dist., Cong. Salem, \$9.00; Ramona, \$5.00;		Notice, 50 cents; W. E. Swank,		
Victor, \$5.55,	19 55	Vando, \$1.00; Mrs. Sadie Boyd, Newville \$1.00; John Deal Rock		
Individuals.		Lake, Marriage Notice, 50 cents;		
Ida Frantz, Conway Springs, \$1.00; Lydia Reiff, McPherson, \$1.12; P. H. Crumpacker, McPherson, Marriage Notice, 50 cents		Luther Shatto, Denbigh, Marriage Notice, 50 cents; W. E. Swank, Cando, \$1.00; Mrs. Sadie Boyd, Newville, \$1.00; John Deal, Rock Lake, Marriage Notice, 50 cents; A. B. Puterbaugh, Egeland, \$1.00,	14.	00
\$1.12; P. H. Crumpacker, Mc-		Michigan—\$5.25.		
Pherson, Marriage Notice, 50 cents,	2 62	Sunday School. East Thornapple,	2	25
Northeastern Dist., Cong.		Individual.	ŭ	20
Abliene,	1 50	William E. Trager, Lansing,	2	00
Individuals. T. A. Eisenbise. Morrill. Mar-		Texas—\$4.50.		
riage Notice, \$1.00; J. F. Hantz,		Congregation. Saginaw,	2	50
Abilene, Marriage Notice, \$1.00;		Individual.		
T. A. Eisenbise, Morrill, Marriage Notice, \$1.00; J. F. Hantz, Abilene, Marriage Notice, \$1.00; W. B. Price, Wamego, 50 cents; Joseph Mleynek, Irving, \$1.00; R. J. Wimer, Concordia, \$1.00; J. W. Fishburn, Overbrook, \$3.50; J. H. Mishler, Sabetha, \$1.00.		Joshua T. Brown, Joy,	. 2	00
J. Wimer, Concordia, \$1.00; J. W.		West Virginia—\$5.20. Indivduals.		
Mishler Sabetha \$1.00	9 00	R. E. Reed, Morgantown, 20		
Southeastern Dist., S. S.		R. E. Reed, Morgantown, 20 cents; Raphael Baker, Gormania, \$1.00; R. C. Ludwick, Burlington, \$1.00; M. M. Johnson, Cherry River, \$1.00; Eliza Hilkey, Laurigha, \$1.00; J. C. Annon, Philippi, \$1.00,		
Individuala	3 64	\$1.00; M. M. Johnson, Cherry		
Isaac B. Garst, Overbrook,		River, \$1.00; Eliza Hilkey, Laur-		
Isaac B. Garst, Overbrook, \$2.50; Julia A. Frame, Grenola, \$1.20; E. F. Sherfy, Westphalia,		eldale, \$1.00; J. C. Annon, Phil-	5	20
\$1.20; E. F. Sherry, Westphalia, \$1.00,	4 70	Nebraska—\$3.00.	U	20
Northwestern Dist., Cong.		Individuals		
Quinter,	5 54	Clay Wagner, Salem, \$1.00; Maria Lapp, Moorefield, \$1.00; Mrs. L. R. Stutsman, Virginia,		
I. S. Lerew, Portis, Marriage		Mrs. L. R. Stutsman, Virginia,		
I. S. Lerew, Portis, Marriage Notice, 50 cents; A Brother, To-	7 50	\$1.00, North Carolina—\$3.00. Individuals.	3	0.0
peka, \$1.00,	1 50	Individuals.		
Washington—\$20.10.		Individuals. Orphrah Marshburn, Richfield,		
Congregation. Centralia,	8 42	\$1.00; William D. Weesner, Winston-Salem, \$1.00; E. H. Robert-		
Sunday School.	0 12	son, Winston-Salem, \$1.00,	3	00
Outlook,	7 18	Minnesota—\$2.00.		
Individuals. Mr. and Mrs. B. L. Reber, Addy, \$2.00; Enoch Faw, Eltopia, \$1.00; L. Whisler, Centralia, Marriage Notice, 50 cents; B. C. Bohn, Centralia, \$1.00		Individuals.		
\$2.00; Enoch Faw, Eltopia, \$1.00;		J. A. Patterson, Brownsville, \$1.00; J. E. Burkholder, Harmony,		
Notice 50 cents: R C Rohn		\$1.00,	2	00
Centralia, \$1.00,	4 50	New Mexico—\$2.00. Individual.		
Denmark Churches-\$16.60,	16 60	C. A. Arnold, Raton,	2	00
Colorado-\$12.49.	2000	Canada—\$1.50.		
Congregation.	T 00	Individuals. Abram Buck, Francis, Sask.		
Prowers,	7 99	Abram Buck, Francis, Sask., 50 cents; Joseph D. Reish, Fallowmead, Sask., \$1.00,		
Individuals. C. Fitz, Boulder, \$2.50; Lizzie Ebbert, Fruita, \$1.00; Etta E. Fox Grand Junction \$1.00		Wisconsin—\$1.00.	· 1	50
Fox, Grand Junction, \$1.00; Etta E.	4 50	Individual.		
Oregon—\$10.70.	* 90	Mrs. J. T. Somers, Chetek, New York—\$1.00.	1	00
Sunday School.		Individual.		
Ashland,	3 00	_ W. M. Howe, Brooklyn,	1	00
Mary A. Evans, Eugene. \$1.50:		Montana—\$1.00. Individual.		
G. W. Hoxie, Williams, \$1.20;		John C. Patterson, Montford, Florida—\$1.00.	1	00
ence. 50 cents: Archie VanDyke		Florida—\$1.00. Individual.		
Brooks, Independence, 30 cents;		William H. Main, LaCrosse,	1	00
Individuals. Mary A. Evans, Eugene, \$1.50; G. W. Hoxie, Williams, \$1.20; John Wesley Brooks, Independence, 50 cents; Archie VanDyke Brooks, Independence, 30 cents; Orville Ray Brooks, Independence, 10 cents; Otis Fey Brooks, Independence, 10 cents; D. W. and E. May V. Brooks, Independence, \$4.00,				
pendence, 10 cents; D. W. and E.		Total for January,\$ Previously reported,	5029	99
May V. Brooks, Independence,	E E0			
V A. U U J	7 70	Total for the year so far,\$1	6910	89

INDIA ORPHANAGE.		Virginia—\$22.85.	
Pennsylvania—\$81.14.			
Western Dist., Sunday School.		Second Dist., Sunday School. Linville, \$5.85; Mt. Vernon Aid Society, \$16.00,	21 85
Pittsburg,	10 00	Individual. Mrs. Eliza Sharpes, Harrison-	
W. H. Blough, Somerset, \$16.00; Meyersdale Sisters' Mission Cir-		burg,	1 00
cle, \$16.00,	32 00	Idaho-\$45.00.	
Eastern Dist., Sunday School. Tulpehocken,	16 00	Sunday School. Class No. 7, Nampa,	13 00
Individual. Isabella Price, Oaks,	16 00	Individuals.	10 00
Middle District	10 00	David Betts, Caldwell, \$16.00; Lizzie and Stephen Johnson, Greer, \$16.00,	
Missionary and Temperance Association, New Enterprise,	6 14		32 00
Individual. Serena Ruble, McVeytown,	1 00	North Dakota—\$16.00. Sunday School.	
Illinois—\$48.50.		Hebron,	16 00
Northern Dist., Sunday School,	44 00	California—\$17.45.	
Waddams Grove,	$\begin{array}{ccc} 11 & 82 \\ 15 & 41 \end{array}$	Sunday Schools.	
Southern Dist., Sunday School.	5 27	Intermediate and Primary Classes, Santa Ana, \$9.95; Class No. 7, Covina, \$7.50,	75 45
Woodland,	0 21		17 45
W. I. and Katie Buckingham, Laplace,	16 00	Oregon—\$8.50. Individuals.	
Indiana-\$52.00.		J. H. Kreps and Wife, Inde-	8 50
Monthes Dist Individuals		pendence,	8 90
Thomas Cripe, Goshen, John Oberholser, \$5.00: Hiram Roose, Wakarusa, \$1.00: Eliza- beth Ganger, Wakarusa, \$1.00: Delilah Miller, Wakarusa, \$1.00: Adam Kiefer, Wakarusa, \$1.00: Irvin S. Burns, Wakarusa, \$1.00: Southern District		Michigan—\$8.00. Individual.	
Roose, Wakarusa, \$1.00; Elizabeth Ganger, Wakarusa, \$1.00;		Cassie Oaks, Woodland,	8 00
Delilah Miller, Wakarusa, \$1.00;		Alabama—\$2.00.	
Irvin S. Burns, Wakarusa, \$16.00,	30 00	Individuals. E. J. Neher and Wife, Holly-	
Middle Fork Christian Workers	16 00	wood,	2 00
Middle Dist., Individuals.		Colorado—\$1.00.	
Middle Dist., Individuals. Mrs. Wheeler, Junior Workers, Flora, \$5.00; Susan Knote, Sway-	0.00	Individual. Cora Rife, Rockyford,	1 00
zee, \$1.00,	6 00	Oklahoma—50 cents.	
Iowa—\$29.32. Southern Dist., Sunday Schools.		Individual. Ora G. Fretz, Watonga,:	50
South English, \$16.00; South	94.00		
South English, \$16.00; South Keokuk, \$8.00. Middle Dist., Sunday Schools. Robins, \$4.32; Juvenile Class of Dallas Center, \$1.00,	24 00	Total for January,\$ Previously reported,	3446 38
Robins, \$4.32; Juvenile Class of Dallas Center. \$1.00.	5 32	Total for the year so far,\$	
Ohio-\$53.75.		BROOKLYN MEETINGHOUS	
Northwestern District.		Pennsylvania—\$122.64.	
Sisters' Aid Society of Pleasant View,	16 00	Eastern Dist., Congregation.	
Individuals. Individual Pledges of Members		Mingo,	16 26
in Eagle Creek, \$17.00; Mrs. I. H.		Ephrata, \$10.00; Willing Workers' Society, \$25.17; Sisters' Mis-	
Rosenberger, Leipsic, \$16.00; Geo. W. Eavey, Lima, \$3.00,	36 00	sionary Society, \$25.00, Individual.	60 17
W. Eavey, Lima, \$3.00,	1 75	Individual. A Sister,	5 00
Nebraska—\$15.00.	1 10	Western Dist., Congregation.	15 21
Individual.		Ten Mile,	
Barbara Nickey, Alvo,	15 00	Pittsburg, Individuals	10 00
Kansas—\$46.32. Southwestern Dist., S. S.		Mrs. Sarah K. Dickey, Lavansville, \$5.00; Miss Sarah E. Dickey, Lavansville, 50 cents; Mary B. Dickey, Lavansville, 50	
Monitor, \$16.00; Salem, \$5.25; Primary Department of McPher-		Dickey, Lavansville, 50 cents;	
son, \$17.07,	38 32	cents,	6 00
Individuals. Mr. and Mrs. B. F. Stutsman,		Southern Dist., Individuals. John Hart, McAlisterville, \$1.00;	
Mr. and Mrs. B. F. Stutsman, McPherson,	8 00	John Hart, McAlisterville, \$1.00; Isaac King, York, \$4.00; Bessie Rohrer, Waynesboro, \$5.00,	10 00
Washington—\$1.75.		Illinois—\$33.00.	10 00
Individuals. Noble and Margaret Stutsman,		Northern Dist., Sunday School.	
Bremerton,	1 75	Polo,	7 00
Maryland—\$1.00.		Individuals. Mrs. Anna Flory, Mt. Morris,	
Western Dist., Individual. Geo. W. Beeghly, Accident,,	1 00	\$1.00; Katie Myers, Sterling, \$25.00,,	26 00
22 P 3 T 4 T 4 T 4 T 4 T 4 T 4 T 4 T 4 T 4 T	÷ 90	7	40 44

Indiana-\$32.17.			Northern Dist., Sunday School. East Kingsley,	10	0.0
Middle Dist., Individuals. Abraham Clingenpeel and Wife,			Individual		
Bringhurst, \$4.00; Charles and Ida Sink, Flora, \$5.00, Southern Dist., Sunday School.	9	0.0	W. H. Barger, Havelock, Southern Dist., Individual. Joseph H. Wenger, South Eng-	1	00
Southern Dist., Sunday School.			Joseph H. Wenger, South English,	5	0.0
Northern Dist., Individual.	21	17	Indiana—\$19.50.	Ü	00
A Sister, Nappanee,	. 2	00			
Iowa—\$19.00.			Northern Dist., Individuals. A Brother, Walkerton, \$1.00; A Sister, Nappane, \$2.00; Thomas Cripe, Goshen, \$6.00; Mr. and Mrs.		
Middle Dist., Sunday School. Dallas Center Juvenile Class,	1	00	Cripe, Goshen, \$6.00; Mr. and Mrs.	40	0.0
Congregation.			whitam weaver, Flymouth, \$5.00,	12	00
Prairie City, Northern Dist., Individuals.	13	0.0	Middle Dist., Sunday School. Class of Little Boys of Pipe	7	50
C. Frederick and Wife, Grundy	5	0.0	Creek, Virginia—\$13.50.		90
Center,	v	00	Second Dist., Individuals.		
Northeastern Dist Cong			A. F. Andes, Midland, \$10.00; B. D. Hinegardner, Lost City,		
Ashland,	5	80	\$3.80,	13	80
Primary Class of Ashland,	1	10	Pennsylvania—\$13.50.		
Individuals. Mrs. S. M. Friend, Lodi, \$1.00;			Middle Dist., Individuals. J. Elmer Hepner, Altoona, \$2.00;		
Mrs. S. M. Friend, Lodi, \$1.00; Mrs. Joseph H. Banm, Ashland, \$1.60. Northwestern Dist., Individual.	2	60	Serena Ruble, McVeytown, \$1.00;	_	~ .
Northwestern Dist., Individual.			J. R. Davis, Laidig, \$2.50, Sunday School.	5	50
Maggie Cromas	1	0.0	Sunday School. J. C. Miller's Class, Tyrone,	3	00
Mrs. C. Hanselman, Versailles, Route 1,	5	0.0	Southern Dist., Congregation. York,	1	00
Nebraska—\$10.00.	Ð	00	Individuals. Mrs. Noah Sprenkle, East Ber-		
Afton Missionary Reading Cir-			lin,	4	0.0
cle,	10	0.0	Colorado—\$7.64.		
Kansas—\$6.50.			Sunday School. Rockyford,	7	64
Southwestern Dist., S. S. Monitor,	5	0.0	Illinois—\$2.55.		
Southeastern Dist., Individual. Julia A. Frame, Grenola,			Northern Dist., Sunday School.		
	1	50	Sterling,	2	55
Washington—\$3.25. Individual.			Washington—\$1.90. Individuals.		
Mrs. Fred D. Whitaker, Brem-	2	25	Noble and Margaret Stutsman,	_	0.0
erton,	Ð	20	Bremerton,	1	90
Middle Dist., Individuals.			South Dakota—\$1.00. Individual.		
Bettie Bostetter, Hagerstown. \$1.00; C. F. Cripe, Lincoln, \$2.00,	2	0.0	E. S. Wampler, Hecla,	1	00
Virginia—\$3.00.	e e	00	Alabama—\$1.00. Individuals.		
			E. J. Neher and Wife, Holly-wood,	7	0.0
Second Dist., Individual. Mollie V. Foster, Luray, West Virginia—\$2.40.	3	0.0	Oregon—88 cents.	_	00
Second Dist., Individuals. A Brother, Brookside, 40 cents;			Individual. A. H. Baltimore, Lebanon,		88
Frank Stultz, Mathias, \$1.00; Harvey Stultz, Dovesville, \$1.00,				100	
	. 2	40		190 837	
California—\$2.00. Individual.			Total for the year so far,\$ 1	128	43
Mrs. Angeline Reese, Oakland,	2	00	COLORED MISSION.		
Tennessee-50 cents.			Illinois—\$20.58.		
Individual. B. W. Browning, Limestone,		50	Northern District. Sterling Christian Workers,	16	58
	959		Individuals. Two Sisters, Sterling,	4	00
Total for January \$ Previously reported,	$25\overline{19}$	50	Missouri-\$5.00.		
Total for January,\$	2772	46	Middle Dist., Individual. D. M. Mohler, Warrensburg,	5	00
INDIA MISSION.			Indiana—\$2.00.		
North Dakota-\$100.25.			Northern Dist., Individual. A Sister, Nappanee,	2	00
Congregation. Berthold,	100	0.0	Iowa-\$2.00.		
Individual.	100		Northern Dist., Individual. Emma Knop, Waterloo,	2	00
J. M. Deeter, Surrey,		25	Total for January,\$	29	
Iowa—\$28.50. Middle Dist., Sunday School.			Previously reported,	160	26
Dallas Center,	12	50	Total for the year so far,\$	189	84

PALESTINE MEETINGHOUSE.

Illinois—\$10.00. Southern Dist., Individuals.		
W. I. and Katie Buckingham, Laplace.	10	00
Ohio—\$5.50. Southern Dist., Sunday School. Poplar Grove.	5	50
Total for January,\$ Previously reported,	15 151	
Total for the year so far,	166	89

BROOKLYN MEETINGHOUSE FUND FOR JANUARY, 1906.

Alabama.—E. J. Neher and Wife, \$1.00. California.—Lydia A. Heisey, \$1.00; Mr. and Mrs. Joe Kloppenstein, \$1.00; Elizabeth Forney, \$4.00; David Kinsey, \$4.00; Emma Kline, \$1.00; R. L. Thomas, \$4.00; John B. Hoff, \$2.00; Sister D. H. Weaver, \$4.00

Emma Kline, \$1.00; R. L. Thomas, \$4.00; John B. Hoff, \$2.00; Sister D. H. Weaver, \$4.00.

Colorado.—Sterling S. S., \$5.00.

Iowa.—Mrs. S. Sweitzer, \$1.00; Eld. John Zuck, \$1.00; W. B. Stickler, \$4.00; Judea E. Shaffer, \$2.82; Lizzie Hoffa, \$4.00; Robert L. Fisher, \$1.00; Irvin L. Barto, \$1.00; Errest C. Trostle, \$1.00; Greene S. S., \$5.83; Mrs. Simon B. Miller, \$3.00; Mary A. Long, \$1.00; Ralph Barnhart, \$2.00; Clarence Barnhart, \$1.25; Sarah E. Barnhart, \$1.50; George H. Allen, \$5.00; Sarah H. Brallier and daughter, \$6.00; Miss Rebecca C. Miller, \$5.00; H. R. Schrock, \$5.00; Lloyd Connell, \$1.00; Mrs. Theo. Davidson, \$1.00.

Indiana.—Sadie Voorhis, \$1.00; Mary Carber, \$4.00; C. C. Petry, \$4.00; Anam W. Kinsey, \$1.00; E. P. Peffley, \$1.00; Sarah Livezey, \$4.00; Mary A. Dunbar, \$5.00; Lafayette Steel, \$4.00; Henry Gale and Wife, \$3.00; Mrs. G. W. Miller, \$4.00; Lillie and Catherine (Clay City), \$1.00; Grace Hiatt, \$4.00; Delila Fink, \$1.00; E. F. Good, \$4.00; Loon Creek S. S., \$8.48; Primary Class, \$1.52; A Disciple, \$1.00; John E. Harter, \$5.00; Blkhart Christian Workers (East Side), \$4.20; Cedar Lake S. S., \$5.00; Pleasant Grove S. S., \$5.00; North Manchester (City) S. S., \$18.00; James A. Byers and Wife, \$2.00; Juda Pummer, 95 cents; Demas D. Heim, \$4.00; Juha Pummer, 95 cents; Demas D. Heim, \$4.00; John Snider, \$1.00; Mrs. Jane Boone, \$1.00.

India.—J. M. Blough, \$5.00.

Idaho.—W. D. Byer, \$1.00; J. H. Bowers and Wife, \$2.00.

Illinois.—Geo. H. Brallier, \$5.00; Ida Davidson, \$1.00; Geo. W. Robey, \$4.00; John C. Demy, \$2.00; Florence S. Moats, \$1.00; Cerrogordo S. S., \$1.00; Benjamin Protzman, \$4.00; Mr. and Mrs. Geo. Masters, \$4.00; Mr. and Mrs. Geo. Masters, \$4.00; Mrs. and Mrs. Geo. Masters, \$4.00; Mrs. Sewing Circle, \$5.00; Dixon S. S., \$4.00; Mrs. Andrew Christenson, \$2.00; Mary McCutchen, \$2.00; Katie Yost, \$4.00; Elizabeth P. Mason, \$4.00; Mrs. Andrew Christenson, \$2.00; Mary McCutchen, \$1.85; Jacob Stutsman, \$1.00; Mrs. Andrew Christenson, \$2.00; Mary McCutchen, \$2.00; Katie Yost, \$4.00; Peabody congr

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New Jersey.-Mrs. A. R. Rambo, \$1.00. New York.—Agnes and Martin Texiere, 2.00; Mrs. E. Peterson, \$1.00; Mrs. Caroline Fredericks, \$5.00.

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church, \$4.08; A. M. Neher, \$1.00; Edna R. Forney, \$1.00; Wm. Kesler, \$4.00; W. T. Beeghly, \$4.00.

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Gibble, \$2.00.
Florida.—Mary R. Malphus, \$1.00.
Washington.—Sunnyside S. S., \$12.30; E.
S. Gregory, \$1.00; M. F. Woods, \$1.00; Hannah Sutphin, \$2.00; S. H. Miller, \$4.00.
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Tennessee.—Etta Lemons, \$1.00; Angie

\$1.00; Daniel and Mary Wampier, \$4.00.

Tennessee.—Etta Lemons, \$1.00; Angie Clark, \$2.00.

Virginia.—Katharine Michael, \$1.00; Otto Michael, \$1.00; Willie V. Rexrode, \$1.00; Mrs. M. L. Miller, \$1.00; Sue Kiracofe, \$1.00; D. V. and Lizzie Sharar, \$8.00; Ida M. Wine, \$4.00; Eld. J. M. Cline, \$25.00; Viola C. Spitzer, \$4.00; S. I. and L. V. Stoner, \$3.00; Fort Defiance Sister, \$5.00; Mary Kendrick, \$1.00; S. I. Bowman and Wife, \$2.00; Troutville S. S., \$15.00: Walter Strickler, \$4.00; Laura B. Rodeffer, \$6.25.

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Total for January, \$1,462.41.

J. Kurtz Miller.

J. Kurtz Miller.

5901 3rd Ave.

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SEED-THOUGHTS FROM A BIBLE SCHOOL.

(Continued from page 178.)

"Many of our trials come simply to try our faith."

"The life of prayer is lifting up the heart and pouring out the soul."

"The mission spirit is the spirit of simple justice, generosity and fair dealing."

"When we cannot command the respect of those who are with us and know us best, there is something wrong."

"If there are hypocrites in your way of uniting with the church and becoming a follower of Jesus Christ, you must be traveling the same way."

"In the beginning when God created and chose His people, it was God for His people; when Christ came, it was God with His people; when the Holy Spirit came it was God in His people,"

MINISTERIAL BUREAU

Under the Auspices of the General Missionary and Tract Committee, Elgin, III.

Purpose.

The purpose of the Ministerial Bureau is to bring the congregation seeking a minister in touch with ministers who are willing to change their location to help such churches.

Who May Enroll.

Any congregation, large or small, poor or wealthy, scattered or compact, having resident ministers or none, who for any reason whatever is seeking to have a minister locate in their midst, may enroll in the Bureau. Enrollment does not involve the church in any kind of terms whatever. These are all agreed upon between the minister and the congregation, after the Bureau has brought the two together.

Information.

Churches applying are supplied with blanks on which certain information is asked concerning location, membership and their distribution, elder in charge, number of appointments, number of Sunday schools and prayer meetings, with attendance, meetinghouses, resident ministers; and if congregation will pay a part or all of expenses for a minister to come in and hold a series of meetings.

Of this information, only a part is published as will be noted below. Where nothing is said about appointments, prayer meeting, Sunday school, attendance and house it means that none are reported.

Method.

Any minister, after looking over the list and feeling moved to become acquainted with a certain congregation with a view of locating in its midst, writes to this office requesting information as full as we have it. At once a blank is sent asking him to make a statement concerning himself, as to his

age, experience, position and so on, with references to elders. Upon return of this blank properly filled out, a copy of the information concerning the church is sent to the minister and at the same time a copy of the information concerning the minister is sent to the clerk of the church.

This is as far as the Bureau's work goes. It now remains for the minister and church to come to any agreement they see fit, that he may move among them. Neither is under any obligation to the other. They have simply been brought in touch with each other through the Bureau.

As soon as a congregation has been supplied with a minister, it should report to the Bureau so as to be removed from the list.

Ability and Character.

"How do we know if we are getting the right kind of man through the Bureau?" You are to be your own judge in this matter. These ways are open for you to satisfy yourself before any permanent arrangement is made:

- 1. Unless minister applying can give two or three satisfactory references, elders preferred, the Bureau will not send information to him. With the name and address of elders, you can write and ask such questions as you think best, tell your purpose and get a confidential answer.
- 2: If favorably impressed with the report of the elders you can invite the minister to come and hold a series of meetings and become acquainted with him. That will also give him a chance to know how he will like you and your location. If you agree, well and good. If either side does not want to go further, it is presumed that no harm has been done.

You can then try again as far as the Bureau is concerned.

Cost.

There is no expense connected with the Bureau to any individual save the labor it takes to fill out the blanks and the postage necessary to carry on the correspondence.

Need.

About one hundred congregations in the Brotherhood are without resident ministers. Others have resident ministers unable to serve because of failing health. It is hoped that this plan will be so generally endorsed by the needy churches enrolling as to call forth applications from a number of ministers who will leave their places of ease or "crowded benches behind the table" and go forth to help the needy ones.

All correspondence concerning the Bureau should be addressed to the General • Missionary and Tract Committee, Elgin, Illinois.

No. 1. Ohio.—44 members; 2 meetings per month; attendance, 16; 1 Sunday school, attendance, 20; 1 house, seating 250

No. 2. Arkansas.—33 members; 6 meetings per month; 1 Sunday school; 1 prayer meeting; 1 house, seating 150.

No. 3. West Virginia.—60 members; 2 appointments; 2 meetings per month; 1 Sunday school, attendance, 25; 2 houses, seating 150 and 200.

No. 4. Arkansas.—6 members.

No. 5. Arkansas.—17 members; 1 appointment; 3 meetings per month; attendance, 45; 2 Sunday schools, attendance, 30; 1 house, seating 300.

No. 6. Arkansas.—37 members; 2 appointments; 3 meetings per month, attendance, 45; 2 Sunday schools, attendance, 45 and 35; 1 house, seating 300.

No. 7. Ohio.—25 members; 1 appointment; 1 meeting per month, attendance, 30; 1 Sunday school, attendance, 10; 1 house, seating 400.

No. 8. Indian Territory.—25 members. No. 9. Iowa.—21 members; 1 appoint-

ment; 1 meeting per month, attendance small.

No. 10. Iowa.—18 members; 1 Sunday school, attendance, 25.

No. 11. Iowa.—28 members; 2 appointments, attendance small; 1 summer Sunday school, attendance small.

No. 12. Ohio.—25 members; 1 appointment per month; attendance, 15; 1 house, seating 200.

No. 13. Illinois.—105 members; 2 appointments each Sunday; attendance, 150; 1 Sunday school, attendance, 55; 1 prayer meeting, attendance, 35; 1 house, seating 325.

No. 14. Iowa.—9 members; 1 appointment per month; 1 house.

* *

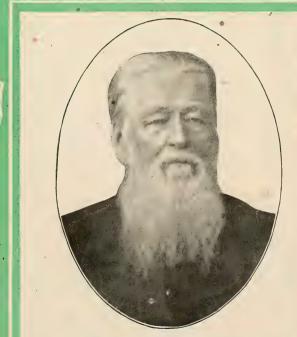
FROM THE FIELD.

(Continued from page 182.)

they have come to think, too, that a woman does not amount to much, only to work hard all day to support her family.

Indeed the gospel story comes to us in greater power as we tell it over in a simple way to simple people. Really, I find beautiful things that I never saw before. And it applies so well to all classes and conditions, that it proves for itself that it is for the whole world. When we are with the shepherd people here, we can tell the story of "The Good Shepherd" and "The Ninety and Nine"; among the carpenters we can say that Jesus and Joseph worked at it; among the fishers we can tell of some of the disciples who were fishermen, of Jesus preaching from the boat, of stilling the water, of the night they caught no fish, and at His word the nets became filled, etc. These have power and are full of interest. When these people do not catch any fish they say there is an evil spirit in the net, and they "dhoon" nearly all night to cast him out. We compare this with the way Jesus did, and show them the picture. They like pictures as much as children do. Then they confess that they are wrong, and ours is the right way.

THE MISSIONARY VISITOR



Bishop D. P. Sayler, of Maryland.

...PUBLISHED BY...

Brethren's General Missionary and Tract Committee, Elgin, Illinois, U. S. A.

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Little Bits of Experience,

The Brethren Church

Has directed, through Annual Conference, the publication, "quarterly or oftener," of a report of the work done by the General Missionary and Tract Committee. Under this provision, and by the highest authority of the church,

The Missionary Visitor

(A Monthly Magazine)

Seeks admission into every family in every congregation. It also appeals to every one loving the cause of Christ to use diligence to bring it to the greatest possible usefulness.

The General Missionary and Tract Com.

D. L. Miller, Mt. Morris, Ill. John Zuck, Clarence, Iowa.

A. B. Barnhart, Hagerstown, Md. H. C. Early, Penn Laird, Virginia.

S. F. Sanger, South Bend, Ind.

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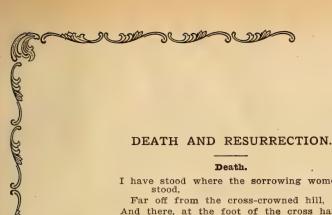
What the Visitor is, you see.

Many are loud in their appreciation of its spirit, and among them our most loyal church workers.

Are YOU a subscriber?

If not, will you become one?

Will you not send in one or more new subscribers?



I have stood where the sorrowing women

Far off from the cross-crowned hill,

And there, at the foot of the cross have bowed.

While the echoing shouts of the maddened crowd

Grew fiercer still!

And my heart hath cried in its grief and pain,

No sorrow like this can be;

Never, O Christ, was love like Thine,

Love all redeeming, all divine,

Boundless and free!

* * * * * Resurrection.

I have stood where the wondering women stood

In the early morning light,

By the empty tomb with its lifted stone, And its angel watchers there alone,

In robes of white!

I have heard them say, in their tones of joy,

"He is risen, He is not here!

Why seek ye the living among the dead, Remember ye not the words He said,

Why do ye fear?"

And I know that the Christ who died on the cross,

Is the Christ who rose to-day,

Vain was the strength of the guarding stone,

Vain was the power of watch or throne, To bid Him stay.

And my heart exults with a holy joy,

And swells with a glad surprise;

For sure as my Christ in the grave hath lain

And risen, unharmed, from its dust again, I, too, shall rise!

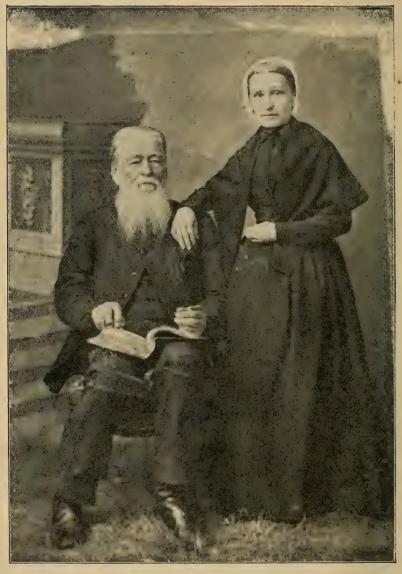
-Mrs. A. H. Eaton.

De Caller

-OUCC

Baltimore, Md.





Bishop D. P. Sayler and Wife. Taken soon after his second marriage.



DANIEL P. SAYLER*

By THE EDITOR

Some men of the past, strong in church doctrine and government, would have been as strong in missions had the Master's last command been the passion of the church in their day

On a high bluff, overlooking Double Pipecreek, in Maryland, stands an historic home. Its walls are built of stone. Its veranda, liberal in width, stretches nearly across the entire front of the building. To sit on this yeranda, on the quiet of a summer evening, is to behold one of the prettiest little valleys, of which Maryland has so many. At the foot of the bluff, still within the enclosure of the "front yard," gushes forth a spring, sparkling and pure, and murmuring over pebbles and stones, as it hurries on to the creek hard by. Just beyond the gate is a two-span iron bridge. Clustering around this crossing is the little village of Double Pipecreek, now Detour, the home, in the latter part of his life, of Daniel P. Sayler.

The Daniel P. Sayler, known to the aged men of this day, is the fourth generation of a line of Saylers who emigrated from Switzerland to America in 1725, and originally settled in Lancaster county, Pa. The family loved the Bible and have now, as an heirloom, a complete German text in good condition.

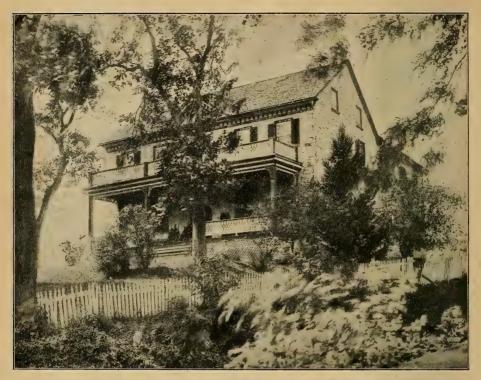
*The information for the following was supplied by Jesse P. Weybright, of Detour, Md., to whom proper credit is hereby given.

bearing the date of 1556. This ancient volume is now in the possession of Danie! Sayler Weybright.

Grandfather D. P. Sayler was an active church worker, and labored faithfully in building up the church from Conestoga, Pa.; to Blackwater, Va., when all such trips were made on horseback, and required more deprivations than ministers to-day, in most parts, know anything about.

Daniel's father was a natural-born mechanic, a good farmer and a fair scholar His mother, whose maiden name was Mary Simmons, was of that good German stock that clusters around Hesse-Cassel, Germany. They had four children, Jacob, Daniel P., Anna and John.

Daniel P. was born June 23, 1811, on Red Level, near Beaverdam, Md. The original Sayler farm is now owned by Mr. Gernand. On it is still preserved the family burying ground, and here rest the four generations of the Sayler family to this day. Little is preserved of Daniel's youth, save that he was full of life and perhaps sowed too much to the wind, for in later years he lamented the whirlwind against which he had to struggle.



The Sayler Home Overlooking Double Pipecreek (now Detour), Maryland.

In 1833 he married a widow named Sarah Root Smith. Intelligent and with great strength of character, she had much to do with leading her husband to Christ, though she herself never put on Christ in baptism. Her dress was like that of a sister, and her speech often put those within the fold to shame, so loyal was she to the faith of the Brethren. It was said that she was afraid of water and this may have been the reason why she never offered herself for baptism. For fortyone years, or till Nov. 3, 1874, she walked by the side of her husband, and then was laid to rest in Beaverdam cemetery. Three children were born to this union, Mary S., June 14, 1835, who died Aug. 30, 1852; Margaret E., born Sept. 16, 1837, who is still living at Thurmont, Md.; and Anna E., born March 27, 1839, who died July 10, 1905, at Hagerstown, Md.

Aug. 20, 1837, Daniel P. was received into church fellowship. Eld. John Garber administered the rite of baptism in Beaverdam Creek, on the farm now owned by David Stitely. Sept. 30, 1840 Bro. Sayler was called to the ministry, and May 7, 1850, ordained to the eldership. He was at first a little slow in taking up his ministerial duties. He had done practically no preaching when, on the occasion of a funeral, at which Brother Garber, the elder, felt, because of his relationship to the deceased, that he should not officiate, he was told that he should speak in English after Jacob Sayler preached in German. Jacob's remarks were brief, Daniel arose, quoted the text, "I am the resurrection and the life," and spoke in such an eloquent and forcible manner as to surprise every one present.

The services in the community had been largely in the German, and had drifted entirely too much into formalism. It is related that within three months after this sermon of Daniel's some ninety persons joined the church, so vigorous were his efforts from the pulpit.

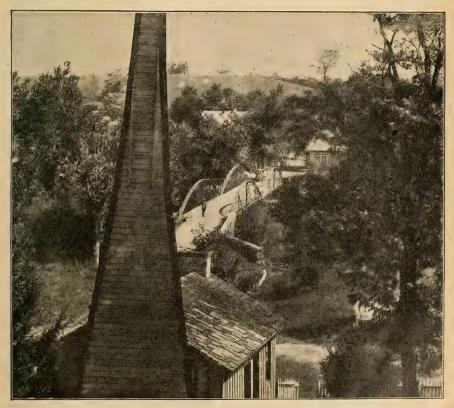
Some time after this he and Elder John Umstead made a preaching tour through Western Pennsylvania. Later several similar trips were directed into Virginia. This was done entirely at their own expense, save in one instance when a brother gave one of them fifty cents.

Soon after his ordination, in 1850, a Mrs. Adams applied for membership. She was a slaveholder but in coming to the church was induced to manumit all her slaves. Grateful for their freedom, a number of them followed her through baptism into church fellowship. Bro. Sayler, a strong anti-slavery man, did

not hesitate to baptize them, though he knew he might have to suffer violence thereby. The opposition, however, spent its force in threats only. About this time Daniel was strongly urged by his friends, who were engaged in politics, to attend the Constitutional Convention of 1864; but he resisted this temptation to enter the political conflict and kept his face steadily towards the work of the church.

Bush Creek and Monocacy congregations were built up under his leadership, and he was the first one to preach in the dingy old log schoolhouse, where now stands the Rocky Ridge church in Maryland.

He was, as far as known, the first one of the Brethren in Eastern Maryland to advocate Sunday schools, and the Mon-



Scene from portico of Sayler home. Windmill tower in foreground. Spring-house below and bridge across Double Pipecreek in distance,

ocacy congregation had from the first one of the best regulated schools in those parts. Bro. Sayler was president and had two superintendents who assisted him. As president he always had a short address ready, on some vital subject, for the close of the session.

In 1848, traveling in his own conveyance from eastern Maryland he attended the Annual Meeting held in Wayne county, Ohio. It was at this meeting that he prepared and submitted the formula which has since been used by the church in administering baptism. He served on the Standing Committee twenty times, was chief clerk of Standing Committee once, and assistant twice, and moderator of the Conferences of 1859 at Elk Lick, Pa., and 1877 at New Enterprise, Pa. In 1873, at the request of Conference, he prepared the formulas now used for installing ministers and ordaining elders.

In 1876, Nov. 16, he was again married, this time to Sarah K. Rohrer, of Washington county, Md. By this union three children were born. The two sons died in infancy, while Elizabeth R. Sayler is now residing at Waynesboro, Pa.

In 1884 Daniel P. held his last series of meetings in the Lower Conewago congregation of Pennsylvania. Though but little past the three score years and ten, his strength began to fail him through organic heart trouble, accompanied by dropsical complications. During his sickness he said to a brother on one occasion, "Life was never a burden to me. I enjoyed it, and although I am patiently waiting my release from this mortal body, yet, were it the Lord's will that I should recover, I could take up life's duties, even after my experience with its trials, and go to work in my Master's vineyard as cheerfully as in youth and not be daunted by the bluffs, reproaches and unkindnesses attendant upon an earnest worker for Christ." As the end approached, he would now and then be heard to say, "All is peace; could the end only come." And again, "Lazarus is coming!" At last life's race was run and he passed peacefully away June 6, 1885. aged 73 years, 11 months and 13 days. The concourse of people who attended the funeral was the largest ever seen in that section. On the occasion Eld. James Quinter, of Huntingdon, Pa., preached from Heb. 12:22, 23 dwelling especially on the latter part of verse 23. Such fellow-laborers as E. W. Stoner, of Union Bridge, Md., Andrew Hutchison and Lemuel Hillery were among the number who stood by the open grave to realize still more deeply the loss which a whole fraternity felt, when they learned that Daniel P. Sayler was no more. On the stone marking his resting place are these fitting words:

"Faithful in life, triumphant in death, Gone home to the God he loved to adore."

Our departed brother did not have the opportunities of an education that are offered by the many schools of the church to-day. Yet he did not lack in proving himself efficient as a worker for the Lord. He was a great reader, a careful thinker and had the power of concentration that usually solved every problem or met every difficulty. His was not a day of note books and pencils, and he trained his memory so that he could read a chapter of the Bible or a column of a newspaper and repeat it almost verbatim afterwards. And the query presses home very heavily upon the mind of every thoughtful one, Why is it that a young man who says he cannot go to school and train his mind, must sit down, fold his hands and do nothing? Or why is it that from so much better teaching and training there do not arise stronger men for the church? Does the ease with which men may acquire culture these days weaken instead of strengthen? Daniel P. Sayler will always stand out as an example of what every young man with persistent effort may do before the close of life. IF HE BUT WILLS.

Bro. Sayler did not live in a period of the church when she was aggressive in mission work. Still he showed a decidedly aggressive spirit in taking up Sunday-school work, and in traveling among the churches and preaching the Word in new places, as he often did. His was missionary endeavor under more trying circumstances than is usually found today. The life of this worker, who did so much and went, knowing there would be no recompense, not even "expenses," should set most preachers to-day to serious thinking of their own effort. His may have been an unjust burden, for a "laborer is worthy of his hire," but here is a living comment on that burning zeal for the Master that went faithfully and earnestly at all times. He owned a mill part of his lifetime and a farm the other part, but these things did not deter him. Better, a thousand times over, have ministers like Bro. Sayler, who went forth for his Master trusting, than to have those who must see all financial ends met before they start. The latter class do not live by faith.

Bro. Sayler had his weaknesses and need of relating them. We should emulate that.

seek the good in each other and It is but fitting that a few words from others who knew him personally should be appended to this account.

Eld. H. B. Brumbaugh, of Huntingdon, Pa., thus speaks:

All men have their peculiarities and personalities as to approach, force and influence—some more, some less. Then there are some that stand out clear and distinct from all others. We sometimes speak of such a man as being one among a thousand. Of this class of men I speak of only two who were members of our church—the one Eld. James Quinter, the other, Eld. D. P. Sayler. Both were leading men in the church, yet very different one from the other. Both had attained to a very high standard in morals



Pipe Creek Church, Maryland.

and deep spirituality, and were fast friends all through their church life.

At this time I speak especially of Eld. Sayler, as he impressed me on learning to know him at Annual Meeting of 1863. I shall never forget that meeting. It was during the rebellion, and, in preaching a sermon, he referred to the war and the institution of slavery in such a warm spirit that some of the more conserva-

sion of his great soul and it could not be held back. A few years later I had the pleasure of entertaining him in my home. I was always impressed with the dignity of his bearing and commanding appearance. It was such as would command respect anywhere, and among all classes of people. He was a man among men—bold as a lion, harmless as a dove, and to know him was to learn to love him.



Meadow Branch Church, Maryland.

tive brethren grew alarmed and tried to restrain him. But no, such a spirit could not be quenched. Raising himself to full height, in tones of thunder and flashing eyes I yet hear him say: "Brethren, you say, Be careful. No, I thank God that the time is here for the sound of the breaking of the shackles off the hands and feet of the slaves, and when the curse of slavery shall be destroyed forever." It came like a clap of thunder from a clear sky. But it was the expres-

Elder Daniel Hays, of Broadway, Va., thus characterized Bro. Sayler:

When Bro. Sayler arose to address an audience, he was a marvel in strength of utterance and in the majesty of his personality. See that massive brow! A frown, not of anger but of conscious power, gleamed from under its expressive form. Mark those firm, full, well-set lips from which flow waves of stern, wholesome, argumentative truths. What freedom in the use of words! What

ponderous sentences in a voice—deep, clear, sweeping, as the wind passing through a forest, or the deep tones of a great bell.

Bro. Sayler stood alone, and without an equal in his personality. In his towering manhood, as the champion of truth and right, in his firm adherence to the doctrine and principles of the church, rest his moral and spiritual characteristics and strength. Others grew confident by his bold defense of the truth, and by his firm stand in the van of the conflict. Then to see a leader, great in the elements of manhood treading the common path, with the humblest of men, walking in the footsteps of Jesus, and the self-denying precepts of the Gospel, was a lesson of incalculable benefit to all.

Had this stern exterior a kindly sympathetic interior? His interior self was open to the whispers of the gentlest moods and the breathings of the kindliest sympathy, and drew about him and held, in the holy ties of Christian fellowship and brotherly love, a large number of earnest workers and co-laborers.

J. H. Moore throws excellent light on the character of the man in the following:

Bro. Sayler always impressed me as a man made along positive lines. I never knew a man who had more decided convictions on leading questions. He studied questions thoroughly, reaching his own conclusions and staid by them. He had a very decided way of expressing his views, and was not often misunderstood. He knew how to drive an argument or a truth home with telling force. However numerous or conflicting the statements regarding a point in question, he had the faculty of seeing straight through everything presented, and would often get right at the real point desired, and bring it out so clearly that everybody could not help understanding it.

I have known him to listen to a man patiently, while stringing out a long argument, and the moment he quit would send a keen question at him that would upset his whole theory. It was interesting to watch him at Annual Meeting, when complicated questions were being discussed. One time the Conference was considering the advisability of members engaging in the banking business. One strong speech after another was made, then there was a lull. Brother Sayler arose in his deliberate manner, and said: "Brethren, you need not be afraid of a man, who has no money, going into the banking business, and a man who has enough to run a bank will do about as he pleases with it anyhow."

Thirty-two years ago the propriety of publishing a full report of the Annual Meeting was a burning question. Some of the brethren were in favor of the speeches being published, if the names of the speakers could be omitted in the printed report. One speech after another was made on the subject. Finally one of our most influential elders took the floor. made a strong and eloquent speech in favor of omitting the names. After the speech was finished Bro. Sayler arose. paused a moment, and said: "Brethren, I am in favor of having the names attached to the speeches, on account of the speech just made. I don't want everybody in the whole Brotherhood to think that speech was made by Daniel P. Savler." That was a clincher in the discussion, and the people felt it. was characteristic of the man.

I refer to another incident, showing how he confided in Providence and trusted God for the future. Seated in a store some weeks before the election, which called Abraham Lincoln to the presidency, he listened to a number of men discussing the burning questions of the day. Some were supporting Douglas, others Bell, others talked in favor of Breckenridge, and a few favored Lincoln. Finally one of the men turned to Brother Sayler, who was a silent listener, and said: "Bishop Sayler, what do you think about it?" His reply came quickly and forcibly: "Gentlemen, on election day you are going to hear the voice of God Almighty saying, 'Abraham! Abraham!! and then you will hear an answer from



Rocky Ridge Meetinghouse, Maryland.

EASTERN MARYLAND SUNDAY SCHOOLS.

First school organized by Elder D. P. Sayler, in Rocky Ridge house of Monocacy church April 23, 1861. About the same time Elder Philip Boyl began one in New Windsor. Meadow Branch started one March 13, 1875. The sentiment for Sunday schools has grown until now the ten congregations of the district have twenty-five schools with an enrollment of 2,398 scholars and 165 teachers, and a number have teachers' meeting and Home Departments started.—W. P. Englar, Uniontown, Maryland.

Abraham saying, 'Here am I!'" That ended the discussion, but it showed how Brother Sayler could look into the future and forecast the outcome of an election that proved the turning point in the history of the American continent.

AN INDIAN'S WELCOME TO A MISSIONARY.

Miss Isabel Crawford, in a letter, told of her visit to the Indians in 1896, and the welcome which they gave her:

As the news of our arrival spread, Indians rode in from all directions to see if it could really be true that a white woman had come along to live among

them. These are some of the things they said: "We like you for coming this way; you trust us." "No white Jesus man, ever sat down with us. You one white woman all alone among Indians and no scared! This is good. White people afraid we scalp them. They not know our hearts better than white men. The Great Father told you we would be good to you, and He came over with you. We give you our hands, and our hearts are open for you to see. We have no one to help us about Jesus over here, and we will listen with all our hearts, and pretty soon some of us will be Christians."-From a Baptist Leaflet.

HELP TO INTERCESSION*

By E. H. EBY

Christ ever liveth to make intercession.

The Spirit Himself maketh intercession for us with groanings which cannot be uttered.

Ye also are a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ.

Calls to Prayer.

Ye that are the Lord's remembrancers, take ye no rest, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth.—Isa. 62: 6.7.

Pray ye therefore the Lord of the harvest, that He send forth labourers into His harvest.—Matt. 9:38.

When ye pray, say, Thy Kingdom come.—Luke 11:2, 3.

Hitherto ye have asked nothing in My name: ask, and ye shall receive, that your joy may be fulfilled.—John 16:24.

"The evangelization of the world depends first upon a revival of prayer. Deeper than the need for men—ay, deep down at the bottom of our spiritless lives, is the need for the forgotten secret of prevailing, world-wide prayer."

I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men.—1 Tim. 2:1.

With all prayer and supplication praying at all seasons in the Spirit, and watching thereunto in all perseverance, and supplication for all saints.—Eph. 6: 18.

Conditions of Prevailing Prayer.

The supplication of a righteous man availeth much in its working.—James 5: 16.

If I regard iniquity in my heart the Lord will not hear.—Psa. 66:18.

And whensoever ye stand praying, forgive, if ye have aught against anyone.— Mark 11:25.

*There may be some who will not feel the need of this help, on the other hand there are many who will welcome it. For further use it is published in attractive envelope size for free distribution. Address General Missionary and Tract Committee, Elgin, Ill.

Whatsoever we ask we receive of Him, because we keep His commandments, and do the things that are pleasing in His sight.—1 John 3:22.

If we ask anything according to His will, He heareth us.—1 John 5:14.

And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son.—John 14: 13.

If ye abide in Me and My words abide in you, ask whatsoever ye will, and it shall be done unto you.—John 15:7.

Have faith in God. Whosoever shall say to this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that what he saith shall come to pass; he shall have it.—Mark 11: 23.

Assurances to the Prayerful.

He that spared not His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things?—Rom. 8:32.

Able to do exceeding abundantly above all that we ask or think.—Eph. 3: 20.

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for everyone that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened.—Matt. 7:7, 8.

Ah, Lord God! Thou hast made the heaven and the earth by Thy great power; there is nothing too hard for Thee. Behold, I am the Lord: is there anything too hard for Me?—Jer. 32: 17, 27.

Call unto Me and I will answer thee, and will show thee great things and difficult, which thou knowest not.—Jer. 33: 3.

They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint.—Isa. 40:31.

WEEKLY CYCLE. Sunday.

And on my behalf, that utterance may be given unto me in opening my mouth, to make known with boldness the mystery of the gospel.—Eph. 6: 19.

Pray

For all congregations in North America: That ministers may speak in the power of the Spirit; that believers may be quickened and built up; that unbelievers may be converted.

For all young people's meetings: That their members may devote themselves to studying, giving, praying and working for the evangelization of the world.

For all Sunday schools: That teachers may go to their classes with a divine message; that there may be definite spiritual results from the teaching of the lesson.

For North America, including Alaska, Greenland, Mexico, West Indies, Philippines.

For missions among the Eskimos, Indians, Negroes.

"The devil's motto, is 'Spare thyself;' the Lord's eternal motto is, 'Deny thyself.'"

Monday.

"Many shall come from the east and west, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of heaven."

South America.

Religion: Roman Catholic. "The Neglected Continent," "in worse than heathen darkness."

Population, 37,500,000. Foreign missionary workers, 682, or one to 34,804 of population.

"The ignorance which is the handmaid of superstition is giving way before the intelligence that is the handmaid of faith and devotion."

Pray for all our city missions and missionaries in the United States—

"That the problems incident to the mingling of so many races on this continent may be solved in such a way as shall hasten the evangelization of the world.

"That the civilization of the United States and Canada may not become self-centered.

"That the following evils which threaten the best life of the United States and Canada may be overcome: Materialism; intemperance; impurity; Sabbath-desecration."

Tuesday.

"Ye shall be witnesses unto Me, both in Jerusalem (your own town), and in Judea (your district), and unto the uttermost parts of the earth."

Europe.

Protestant countries; and our own work and workers in Scandinavia, France, and Switzerland.

Greek (Russia, where no Protestant workers are as yet allowed): For religious and political freedom for all her people.

Mohammedan: That Islam may yield to the light and love of Christ; For all the persecuted Christians under Turkish

Roman Catholic: "Rome does hold up Christ. Yes, but, what Christ does Rome hold up? A helpless infant in a Mother's arms, a helpless man hanging dead upon a cross, a wafer in a priest's hand." "An unattainable Christ, except as brought by priest and worker; not a living, risen, present Savior of men."

Pray for your District Mission Board and all evangelistic work in your District—

That all ministers and Christian workers may realize their responsibility and opportunity.

"Look not every man on his own things, but every man also on the things of others."

Wednesday.

"As his part is that goeth down to battle, so shall his part be that tarrieth by the stuff."

Africa.

"The open sore of the world." "The dark continent." Population, 160,000,000. Number of foreign missionaries, 3,051, or one for every 49,559 of the population.

Words of the West African dying chief: "White men, I don't know the day when I have not heard of your power and your learning—why did you not come here sooner? You have come now, and these eyes are too blind to see you; these ears are too deaf to hear you. If you have a message, give it to the young men; you are too late for me."

Prav

For Home workers for Foreign Missions:

For our General Mission Board: for the Spirit's leading in the work of the Board.

For our Missionary Reading Circle: that its influence may widen and deepen.

For our Schools: that they may be increasingly the propagating centers of mission activity.

For the spirit of liberality to be given to all Christians.

"We should readjust our expenditure at the foot of the cross, in the light of those eyes that closed in death for us and for the world."

Thursday.

"Pray ye the Lord of the harvest that He will send forth labourers into His harvest."

China.

Population, 386,000,000. Number of foreign workers, 2,785, or one for every 132,136.

Japan.

Population, 43,000,000. Foreign workers, 772.

Korea.

Population, 12,000,000. Foreign workers, 141.

"To the Christian, China is not the yellow peril, it is the golden opportunity."

Pray that Japan may be taken for Christ.

Pray

For all who are preparing, in our colleges and Bible schools, for work at home and in other lands.

That the church may consecrate her best life (her sons and daughters) to Christ's service. For the baptism of the Spirit on all who go to work, as home or foreign missionaries, teachers or ministers of the Gospel.

"Lord, what wilt thou have me to do?"

"Find out God's plan for your generation, and then beware lest you cross it, but fall promptly into your place in that plan."

Friday.

"Brethren, pray for us, that the word of the Lord may have free course and be glorified."

India.

Population, 289,000,000. Foreign workers, 3,836, or one for every 73,987. 23,000 die in India every day. "I am come that they may have life."

Here we have twenty-six missionaries in nine different stations.

Prav

For fullness of Divine indwelling for all our missionaries.

For the native preachers, teachers, book-sellers and other helpers; that their work may be in the power of the Spirit.

For the orphans: that they may be trained and divinely called for effective service.

For the church in India: that all the native Christians may be given power to live good consistent lives, and may grow in the knowledge of our Lord and Savior.

"We owe these long-forgotten souls the tidings of the Gospel. Our Lord commands that His Word be given to every creature here. God's love warrants it, Christ's death demands it, a lost world pleads for it, and we are debtors to obey."

Saturday.

"Woe to them that are at ease in Zion."

Pray

For the deepening of the missionary interest in our church, and that I may be

enabled to discharge my personal responsibility in giving the Gospel to the world in this generation.

"He who is most enamored and engrossed with the work of giving the Gospel to the destitute millions of the race is most closely linked with the Lord, and in line with His march."

"By the Divine method of the redemption of the world, God trusts YOU, and there is no one else to trust, and the silence must be unbroken unless the word of the Gospel comes through your lips."

"The man who has known the Lord Jesus Christ, and has felt the power of the cross in his own heart, is bound by that wonderful blessing never to rest as long as there remains anyone else who has to be brought to Christ."

"" Till every border is possessed,

And Christ proclaimed in every land, Till then we would not, dare not rest, But forward press at Thy command."

"Pray, Thy Kingdom come."

Suggestions on the Use of the Cycle of Prayer.

1. The "Calls," "Conditions," and "Assurances" given above should be read

thoughtfully and prayerfully many times each month.

- 2. These pages contain a number of objects for which we may pray on each day of the week. The cycle is to be gone over each week throughout the year.
- 3. Let every prayer be filled with praise—

For victories over temptation and the forces of evil in the world.

For answers to prayer.

For what God hath wrought.

4. Spend a little time each week in self-examination and confession—

With reference to my easily besetting sin.

With reference to my prayer life.

With reference to my habit of daily personal devotional Bible study.

With reference to my character building.

With reference to my faithfulness in Christian work.

With reference to preparation for my life work.

5. Care must be taken to avoid the perils of formality, indolence, haste, irregularity in one's prayer life.

Anklesvar, India.

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A MISSIONARY'S MOTHER

By Jerome E. Blough.

After reading the touching extracts from letters written by missionary mothers to their dear ones in India, in the January number of the Visitor, my mind went out to one over there who never did, and never will, receive a letter from his dear aged mother in the homeland. This is not for want of love for, or interest in, her son and his work, but for the simple reason that she cannot write.

By permission of our kind editor I will furnish a brief sketch of her life. She was the oldest of fifteen children and the family was in somewhat limited circumstances. When she was but eight years old her mother died, leaving her and two little brothers orphans. In the course of time a stern stepmother came into the home whose affection for little Sally wasn't any too strong and her lot was at times a hard one. In those early, primitive days school terms were short and supplies scanty. The other day when her granddaughters were looking through some of their old school readers, she remarked that she never had more than one schoolbook and that one she wasn't allowed to keep. All her schooling didn't amount to more than several months and yet in that time she learned to read German and English. But her stepmother did not allow her to learn to write, arguing that it was unnecessary for girls, and this is the reason she cannot write nor read script.

Her parents being Lutherans she was christened in her infancy and after having reached the proper age, was taught the catechism and became a full member of the church. After leaving home she lived in several good Brethren families where she formed an attachment for the church of the Brethren; and even before this time her parents had joined the Brethren.

Oct. 2, 1859, she became the wife of a young Brethren deacon, a widower with a little five-year-old daughter. Remembering her girlhood experiences she determined to become a true mother to the dear little orphan. For some years she had not been attending the services of her church, but frequently got to the Brethren's meetings. She became more and more dissatisfied with her church relationship and before she was married a year she was a member of the Brethren church.

Before the birth of her oldest son the War of the Rebellion was on and the whole country was in confusion. after this her father died and she took one of her young brothers into her home which increased her family cares. Next her older brothers went to the army and one after another she bade them goodbye until four (all that were old enough) had gone; also a number of cousins. Her husband also was drafted but by the payment of three hundred dollars was exempt. In June of the fourth year of the war the sad news came that her brother Jacob was killed by a rebel bullet. Her baby girl was only three days only and the shock was almost more than her strained nerves could bear. Among her brother's effects was a little red Testament which fell to her and which she prizes very highly.

About this time were added additional cares and duties. Her husband was called to the ministry, in the course of time advanced, and twenty-four years ago ordained to the eldership. Proving

himself an efficient worker, his ministerial duties frequently called him from home and many were the lonely days and nights she and the children spent.

She is the mother of four sons and one daughter. All of them, no doubt, can recall many Sundays when the father was away preaching, that the mother would give such instructions from the big Bible as her limited education would enable her. A love for the Word of God was thus cultivated which resulted in the early conversion of all the children. All dedicated their young lives to God in the old Pine Grove church and were baptized in the historic Quemahoning.

Realizing the disadvantages of a limited education, the children were sent to public school as regularly as possible. In time all the sons and her son-in-law became teachers, teaching from four to twenty years and in the aggregate about fifty years. One after another the children left the old home and started up homes of their own, until only their "Little Jakey," the son of their old age was left. But too soon the time came for him to follow the example of his brothers and he started for Juniata.

Now father and mother were alone, and, no doubt, often lonely. The best part of six years was spent in college and when some time during the last year the word came that Jakey was chosen by the Mission Band to represent them in India, it was a terrible shock to his aged parents, though not entirely unexpected. They had hoped that in their old age they might lean upon him, but now that hope was shattered. It took deep meditation and much prayer to become willing to let him go. Attending Juniata Commencement and associating with other missionary mothers had a helpful effect. The weeks of preparation, spent in the old home, with his young, devoted wife prior to the sailing, were weeks of mingled happiness and sorrow. The farewell meetings were interesting and filled with missionary enthusiasm. But the fervent prayers to almighty God for strength to bear up were availing and the parting though sad was not distressing. All realized the sacrifice was being made for a noble cause.

And now since they are in their appointed field of labor, she looks for some news from over the sea every week and so far has only once been disappointed. Since the letters are written on the typewriter she can read them herself, but she can never pour out her homesick heart to him in writing as the rest of you mothers can. Every card and letter is carefully preserved and stored away as well as the presents, and frequently shown to his old friends. Every Messenger and Visitor is carefully searched for news from India, and a desire to be in Tacob and Anna's home at least for once. is often expressed.

Though mother has had poor health for thirty-eight years and her life has at times been despaired of, and father passed through a terrible ordeal by being mangled under a passenger train twenty years ago, they were both permitted to live to see all their children in the church, and all their sons and one son-in-law in the ministry, though seventy-five and seventy-one years old respectively, are able to attend the sanctuary services and father takes most of his turns in preaching. Every night they bow around the old family altar as they have done ever since we can remember and offer up their prayers for their children, and especially for the missionaries. Brethren and sisters, pray for the missionaries' parents.

R. F. D. No. 1, Hollsopple, Pa.

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SUSAN EBEY

A Memorial by Her Son, Enoch Ebey.

Susan Ebey, nee Huff, was born in Tuscarawas county, Ohio, Aug. 2, 1841, and died at the home of her daughter, Mrs. M. S. Bolinger, at Bolinger, La., Feb. 11, 1904, aged 62 years, 6 months and 9 days. She was the daughter of Abram and Sophia Huff. (The latter still living.) She was united in marriage to Cornelius Ebey, Aug. 26, 1860, at Wawaka, Ind. Here on a farm they built their home. To this union were born fourteen children, nine of whom are still living and members of the Brethren church. Father Ebey died Feb. 6, 1891.

My mother united with the church in her youth and was always a faithful worker for the Savior. Her influence was felt in the community in which she lived, but far greater was the power for good she exerted in her large family of boys and girls. She was a queen in the home and ruled it with love.

When Adam went to India she encouraged him all she possibly could, for

while she loved her children as much as any mother, she wanted them to do what was right. She would rather have her son go to India and save souls than stay at home and gain wealth. She was now left alone with her family, some of whom had married and moved away to distant parts of the United States. She still remained on the farm and taught her children to work not only for themselves but also for God.

It was always Sister Ebey's desire that her children should receive a Christian education and she denied herself many comforts in order to keep them in school. She had spent her life for her children, trying to bring them up in the right way and it seemed as if when her work was accomplished her health gave way. The desire to be with some of her daughters took her down to Louisiana, where two of them lived. While there she had an attack of her old trouble, neuralgia of the stomach, from which she never recovered. Her last days







Mrs. Susan Ebey, lately of Wawaka, Ind.

were full of pain and suffering, but she bore all without a single word of complaint. She was conscious up to the time of her death and just before she fell asleep she spoke the earnest desire of her heart, "I wish Jesus would come and take me home." Jesus, who had answered her prayers so often before, heard her now and came and took her

home to Himself.

She sleeps in the churchyard at Wawaka, beside her husband and five children. Her face we see no more, but she lives to-day in the lives of her children and all those with whom she came in contact, and eternity alone will reveal what a life of self-denial and devotion she lived.

"GO YE"

By IDA HIMMELSBAUGH

Every Christian should be willing to "go" without such a plea, but there are many who are not

"All power is given unto me in heaven and in earth."

Thus spake our Lord to His disciples, when He came to them in the mountain after He had risen from the dead.

Immediately after these words, assuring them of His power and authority, He gives them the command, "Go ye there-

fore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things, whatsoever I have commanded you." And then follows this most wonderful promise, "And, lo, I am with you alway, even unto the end of the world."

This command, although given to His disciples, is just as much given to us. For are we not His disciples now just as much as they were then?

But why should anyone leave his home, friends and homeland! Because Christ has said, "Go ye into all the world and preach the gospel."

Why should any of us who are so pleasantly situated, living in a land of freedom and religious liberty be called? How dare we enjoy all these gifts, given by our heavenly Father and disobey that command, GO YE! while millions are dying in heathen lands who know not of this wonderful Savior?

If God had intended that we alone should enjoy this great blessing, He would not have told us to go. Christ loves them just as much as He does us. He died for them just the same as for us and He never asks anything of His people, that would be impossible to do,

and if we are ready to obey the command He is ready to go with us.

In reading the accounts of missionaries we find many instances in which Christ showed His wonderful power and protecting care, thus proving His promise, "Lo, I am with you alway." A good soldier is an obedient soldier, and there have been thousands of men who have calmly faced death at the command of their leader, a human being like themselves; often, too, when the cause was not a just one. And their reward, if not death, meant only a little earthly glory.

Why cannot we do as much to save the souls of men, at the command of our Leader, as they have done to destroy men at the command of their leader?

"Go seek the lost ones, bring them gently in;

Out of the tangled maze and waste of sin, Go with thy heart aflame with saving love, Lit by the fire on altar-thrones above."

Huntingdon, Pa.

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THAT HEROIC WOMAN

By EMMA HORNING

A plea for evangelistic work among the women of the world because of their need as well as influence

When a few thousand negroes were held as slaves in the South, our nation arose to suppress the injustice, sparing nothing to accomplish its end. Millions of dollars were spent and thousands of heroes lost their lives. It was the same nation, our own glorious United States, who gave justice and freedom to Cuba, Puerto Rico and the Philippines. It is to her that the nations are looking for the example of peace and justice to humanity. It is our soldier heroes who are receiving the praise.

But there are many worlds of injustice and slavery yet to conquer, whose fields are a thousand times more difficult, and whose needs call for more dollars and more heroes than these.

The world of injustice is looking to the United States for freedom. See her plead! Shall we bind up her wounds with oil and wine or shall we pass by on the other side?

One of the greatest fields of injustice and slavery is that of heathen womanhood. They are bound by the heaviest iron chains in their black dungeons of custom, superstition and public opinion. When now and then one raises her voice in self-defense she is instantly crushed by the millions. Such an one was the brave Rakhmabai of India. She, as is the custom, was betrothed at an early age.

The girl is usually married and taken to the husband's home at the age of ten or twelve years, but she had the rare opportunity of staying at home till she was nineteen when her marriage was to take place.

She had been well brought up, but her intended husband was illiterate and very repulsive to her. She refused to marry him. He appealed to court. After three trials and the greatest excitement throughout the nation, it was decided that she need not marry him, if she paid him a large sum of money so he might marry some one else, but that she should never think of marrying anybody. Thus the iron fetters fall upon her again from which she cannot rise.

Why is this field great? First, because of the vast numbers. In India alone there are 23,000,000 widows who are the outcasts of society, where they are held in worse slavery than any negro ever was held in the South. The millions of child wives and those of the zenanas are only comparatively better. They are all such scenes of injustice that in America we would not tolerate for one moment. See also the millions from China, Africa, and Mohammedan lands calling to us from the chains of slavery.

Secondly, the field is great because of the unlimited influence of woman. It is the mother who molds the child, the child who forms the home, the home that forms the nation. Thus to reach the heart of the nation, the mother must be reached. The standard of heathen womanhood must be raised or much of the other efforts will be lost. They are looking to us. What shall we do? Shall we send them our soldier boys to break the chains of slavery? Ah, no, a thousand times no. "Who overcomes by force hath overcome but half his foe." The force that breaks these fetters of steel must be mightier than all the combined forces of the military world. The shot, shell and spear, vastly more penetrating than mortal invention. The only force that can accomplish this heroic deed, that can give to humanity such a magnificent victory, is the power of the Almighty One using the hand of woman.

O, daughters of America, they are calling for us. Hear them calling, see them dying without the peace of God in their hearts. His infinite riches are on every hand; they need but to be taught the way of peace and righteousness.

Here is one of the mightiest problems of the world. It must be solved by the hand of woman. Are we equal to the task?

Dear sisters, here is a task worthy our greatest talents and highest accomplishments, and we will need every one to master the situation. Hundreds, yes, many hundreds, are needed in this noble work. Let us say, "Here am I; send me." Here is a chance to prove our heroism and worth. Let us take the challenge and march boldly on, under the banner of King Immanuel to conquer the wrongs of heathen womanhood.

McPherson, Kans.

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CONGO MISSIONARIES ON CONGO REFORM

If anyone in this goodly land thinks the awful atrocities carried on in Africa under the supervision of King Leopold of Belgium have ceased, let them read the following protest and appeal issued by fifty-two missionaries assembled at their Biennial Conference, as reported in the March issue of Regions Beyond:

Kinchassa, Stanley Pool, Congo Independent, State, Jan. 11, 1906.

We, the undersigned, evangelical missionaries from Great Britain, the United States of America, Canada, Germany, Sweden, Norway and Denmark, working on the Congo, many of whom have been

in the country for over twenty years, being assembled at our third General Conference at Kinchassa, Stanley Pool, desire to place on record our views as to the present state of affairs in this country. We had hoped when we last met, two years ago, that some amelioration of the unhappy condition of things existing would be effected, but we profoundly regret to state that in many parts of the land this condition is still unaltered.

We are greatly disappointed that the memorial presented to the Sovereign of the State, through the Governor-General, on the 1st of March, 1904, has elicited no reply.

We regret that the report of the Commission of Inquiry, as published, does not convey to the general public an adequate impression of what has occurred, since so much evidence presented has been omitted, or only referred to in very modified terms.

Although we recognize the courtesy of the Commissioners and their impartiality in hearing evidence, and feel gratified by the fact that their findings have entirely justified the attitude taken by missionaries and others, in exposing the terrible state of affairs, we still feel that the reforms suggested are merely palliative, leaving untouched the main root of the evil, which we all recognize to be the system in force. On the one hand, this system, wherever applied, robs the native of his rights to the free use of the land and its products, and on the other compels him to labor as a serf under the name of taxation, while, for the most part, practically nothing is being done for the good of the native thus taxed.

We are convinced that the atrocities which have been abundantly proved, and which still continue to be perpetrated, no less than the general oppression resulting from this so-called taxation, are the natural outcome of the system adopted, of the radical alterations of which we see no sign.

Several missionaries present have testified that the acts of oppression complained of are still practiced, and, despite the recommendations of the Commission, practically no attempts have been made to change the old regime. We earnestly protest against this continued disregard of all the appeals and evidence laid before the authorities.

We also emphatically protest against the repeated refusal to sell sites for mission stations to our societies, contrary to the provision of the General Act of the Conference of Berlin. We have never been other than loyal to the State, and have borne this and other grievances which we have more strongly protested against, because we hoped they were only a passing phase of affairs.

We have no object in view but that of the interests of humanity, and the desire that the natives shall not be caused to disappear from off the face of the earth, and so we would utter again our solemn protest against the terrible state of affairs existing in the Congo State, and we appeal in the name of justice, liberty and humanity, to those who value these blessings, to help in every lawful way to secure them for all the Congo peoples.

Trusting in Almighty God, we send this our protest and appeal.

Signed by seventeen missionaries of American Baptist Missionary Union, seventeen of Baptist Missionary Society, ten of Congo Balolo Mission, six of Swedish Missionary Society, one of American Presbyterian Congo Mission, and one of Foreign Christian Missionary Society.



TO McPHERSON CHURCH, KANSAS

A letter of greeting from Brother and Sister E. H. Eby, of Jalalpor, India, to the congregation supporting them on the field

Jalalpor, India, Dec. 6, 1905. To the McPherson Church,

Greeting in the Lord: It may surprise you that we are still addressing our letters from here, but so it is. Things move slowly here and all the more so when we are waiting for the word of an unwilling king. Not that our going is dependent upon his permission, for we expect to go, but we desire if possible to enter with the good feelings of the government in our favor. In the judgment of the older missionaries it is wise to wait for it, and not be hasty in the beginning. So we are still studying and trusting our good heavenly Father to open the way before

Our missionary family is generally well at present, with the exception of colds and some fever in one or two cases. We have colder weather now and the season so hard on the health is past. Now it is easier to work than when it was so warm and damp. We have great reason to thank our Father for His mercies in keeping us so well during this the first year of our life on the field. His mercies are many and great.

Brother and Sister D. L. Miller and Sister Eliza are home again from the long trip to Australia. They returned with good health, having enjoyed the visit except a stormy sea. We are always glad to have Bro. Miller with us. His wisdom gained from such wide experience is especially valuable to one who has the privilege of talking with him. He with Bro. Stover came up to stay a few hours the other day, and he told us many things of interest.

In Australia ninety and one-half per cent of the population are professing Christians, and there is a church for every four hundred of the people. But the Christian church of Australia has fallen into the sin of gambling. It is the national sin. The horse race is the great event, for which even the Parliament adjourns. Old and young are engaged in betting. As he told us these things our thought widened to the larger universal spread of Christianity and we asked him what impression he has of popular Christianity of to-day. spoke of the outrages in Kongo, perpetrated in the name of a Christian nation and under a white man's hand. He recalled the terrible stain of the opium trade in China which was so brutally established in the name of Christianity. and of the awful sins introduced by traders from Christian lands into the native states of Africa,-drink, vice, and the vilest immorality, all which were unknown before the white man came. In his wide view of the influence of the Christian nations in subject states he said with much feeling: "It seems to me it is a failure. Not that I think that is the only side of it, for I am a firm believer in the idea that the world is getting better." Then he referred to the many advances in the direction of international peace. And in smaller circles there are forces of good which are increasing and give a hopeful outlook. Then he spoke of our own church and the position she has held on peace and temperance and kindred subjects, and urged as only a man such as he can, that if we maintain our principles as we have held and still hold them that eventually the world will come to see the truth. The simple life lived by our people is coming to be felt and recognized as the best and truest life, and we should do all we can to perpetuate it.

I tell you what he said that you may share in the exhilaration which comes from the consciousness that we as a people stand for something, and that

(Concluded on page 228.)



FRANKLIN GROVE MEETINGHOUSE

By D. B. SENGER

This article and accompanying illustrations should be carefully studied by those having houses similar to the original one or who are planning to build a house soon

The time has come in the history of the Brethren church when a decided change will be made in the architecture of our new meetinghouses as well as their adaptability to the different services that are now being held. Our meetinghouses of the past have been unpretentious so far as architecture was concerned and were fairly well adapted to the regular preaching services and love-feast occasions.

Since the general introduction of the Sabbath school and Christian Workers' meetings, it has been found that our meetinghouses are not adapted to all of these services, especially has this need been felt by the earnest Sabbath-school teacher. How often has she felt

the need of a small room, or corner curtained off, in which she could take her class and be free from all outside influences, and where she could make deeper or more lasting impressions. But how to make such changes, so as to adapt these old meetinghouses, which are yet good, is a question with many of our brethren.

It is the purpose of this article and the accompanying cuts to show how the Brethren at Franklin Grove, Ill., have solved the question. We had a good meetinghouse 40x70 feet in size, with basement under entire house, but adapted only for regular meeting services and love-feast occasions. For the former services it was seldom filled, yet no one felt like sacrificing any part of the room



Franklin Grove Church, Ill., as it now Appears.

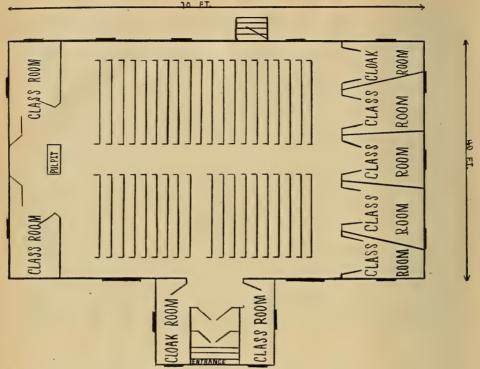
for the occasional services when it would be needed.

During the winter of 1905, our elder, Bro. C. M. Suter, who is a carpenter and builder, with the help of a number of the brethren, drew plans, which, when presented to the church, were accepted and work commenced at once. Now after nearly a year's use all are more than pleased with the changes.

From the first cut it will be seen that our meetinghouse was a fair sample of a majority of our houses for worship. It faced north and had four entrances, two in front and one at each end. The arrangement on the inside was the usual one. The ministers' stand was on the side between the two front doors. There was a raised floor to the rear for the audience.

The plan on next page shows the changes that have been made. The floor was lowered and made level. On the west end thirteen feet were cut off and divided up into four class rooms and a cloak room. On the east end

eight feet were cut off for the ministers' stand and a class room on each side of the stand. These rooms were made with folding doors, which may be thrown open into the main audience room when the occasion requires it. If filled no one will be deprived of hearing or seeing the minister, as the partitions are so arranged that the view is not cut off. An addition 14x22 feet was added to the front. This contains a vestibule or entrance to the church in the center and on each side cloak rooms in which are stairways leading to the basement. The one stair is closed except on love-feast occasions, and the room is used for a class room. It will be seen by this that we have seven class rooms and an audience room 40x48 feet, which is especially adapted to all the requirements of the church. The cut above shows the church as it now appears on the outside. This is written only with the view that it may be helpful to others who would like to make changes, and should additional information along



Floor Plan of the Franklin Grove Church, Ill.

this line be desired write to Bro. C. M. Suter, Franklin Grove, Ill.

While it is right to make such changes in the building of our meeting-houses as are necessary for more ef-

fective work, let us not lose sight of the teaching of the Scriptures along the line of simplicity and humility, which should not only be applied to costumes but to our places of worship.

THE COMITY QUESTION

In the mission field the workers of many missions rub up against one another, often pleasantly, sometimes not so. In India there is an all-missionary conference held every ten years, at which time general questions relating to the whole field are discussed by the most experienced workers.

The last Decennial Conference was held in Madras in December, 1902, at which time certain resolutions were passed with respect to the Comity of

Missions. These are lengthy, and cannot be repeated here.

The conference recommended that occasional meetings of all the missionaries working in one language area be held from time to time for mutual benefit and a better understanding. Also, that whenever practical the mission field of each mission within the language area should be definitely indicated by a committee composed of men representing all the missions at work within language area.

Early in the year 1905 the Gujerat Comity Committee reported to the conference of missionaries, and there was so much difference of opinion on the whole question, that the committee was asked to try it over again, and to report to the next meeting, which was held in Surat, in September of the same year.

The report then brought up was unanimously adopted, the missions being represented as follows: The Irish Presbyterian, first to come into Gujerat; the American Methodist, the Church of England, the American Missionary Alliance, the Dunker Brethren, and the Vanguard Mission of St. Louis, Mo. The Salvation Army is in Gujerat, but will have nothing to do with the questions of Comity; the Catholics, also, who take the same position.

The Report.

"The Committee, as directed by this Conference, have to report that the M. E. representatives forwarded the following document:

"As representatives of the Methodist Episcopal Mission we are unable to agree to a fixed territorial division of the unoccupied parts of Gujerat, believing that the growth of each Mission should determine its boundaries: always provided that the following resolution of the Madras Decennial Conference should be observed:

"In the opinion of this Conference, the principles of division of labor and of Christian Comity should prevent any society from unnecessarily entering upon work in areas which are effectively occupied by another society.

"The following is added as the meaning attached by the Methodist Episcopal Mission to the words 'effective occupation':

- 1. "We do not think it advisable for two missions to work in the same village, or in the case of cities, municipal towns, and large villages, in the same quarter.
- 2. "When converts have been baptized and left uncared for during a period of

- a year or more, it should not be deemed a breach of comity for another mission to take up work among them.
- 3. "Occasional and irregular visits to a place should not be considered as the effective occupancy of that place.
- 4. "Hasty baptisms, or the baptism of unprepared subjects, with the object of securing the occupancy of territory, should be prohibited.

"The foregoing we believe to be in harmony with the spirit of an agreement between the Methodist Episcopal and American Presbyterian missions, and ratified for the M. E. Mission by a meeting of leading missionaries of that mission at Allahabad in July, 1901."

"The other members of the Comity Committee have considered the above statement and wish simply to point out that our M. E. friends have only quoted the latter half of the resolution of the Madras Decennial Conference on Comity. The whole resolution reads as follows:

"This Conference, while recognizing the right of all Christians to the ministrations of their communion, and to Christian liberty of thought and action, desires to affirm its opinion that, under present circumstances, the principle of territorial divisions should be maintained. And, in the opinion of this Conference, the principles of division of labor and of Christian Comity should prevent any society from unnecessarily entering upon work in areas which are effectively occupied by another society."

In the matter of "Uniformity of Action," which is unquestionably desirable on a foreign mission field, the following resolutions were passed at the same meeting by a unanimous vote of all present:

1. "All candidates for baptism, prior to their being received into the Christian Church, should be required, and should promise, to give up all idolatrous rites and ceremonies, such as castefeasts, barmus, heathen marriages, investiture with the kanthi, etc. They

shall also promise to abstain from murdal.

- 2. "A baptized member of the church participating in any of the above practices shall be suspended from his position as a baptized member, till such time as he furnishes satisfactory proofs of repentance; and his suspension shall be publicly announced to the congregation to which he belongs.
- 3. "A baptized member of the church who is also in full communion, if found guilty of the above offenses, should be debarred from the Lord's table, and should be suspended from the position and privileges of a full member, till he gives evidence of true repentance. On a second offense the guilty party shall not ordinarily be received back into full communion within a period of one year."

* *

CONSTITUTION AND BY-LAWS OF THE DISTRICT MISSION BOARD OF THE FIRST DISTRICT OF INDIA.

Article 1. The Conference of the First District of India shall elect and perpetuate a Mission Board composed of five members, active as church workers and faithful in their church relation, whose term of office shall be five years, except those first elected, one of whom shall serve one, one two, one three, one four and one five years, to be known as the District Mission Board of the German Baptist Brethren church of the First District of India.

Article 2. The Mission Board shall organize by electing a chairman and secretary and treasurer, and shall hold four regular meetings each year. Special meetings may be called by the chairman and secretary, or by any three members of the Board by giving not less than five days' notice. Four members of the Board shall constitute a quorum for the transaction of business.

Article 3. Duties. (a) The chairman shall preside at the meetings of the Board, and shall perform such other du-

ties as shall devolve on such officer. (b) The secretary shall keep a careful record of all the business transacted by the Board and attend properly to all necessary correspondence, and perform such other duties as shall devolve upon him. He shall also make an annual report to the District Conference, and to the General Missionary and Tract Committee, of the work done in the field by the missionaries and their helpers. (c) The treasurer shall have charge of all money coming into the hands of the Committee and shall deposit it in such bank or banks as it may indicate, and shall pay out money only by order of the Committee. He shall take vouchers for sums disbursed and shall make an annual report as required of the secre-

It shall be the duty of the Mission Board:

- 1. To select new mission stations and to locate and relocate missionaries,
- 2. To select all native workers after carefully testing them as to their moral and mental qualifications and faithfulness to the church.
- 3. To distribute tracts and printed matter helpful to the cause of missions; to introduce, whenever possible, the publications of the Brethren Publishing House, and to have native Sunday schools organize wherever possible.
- 4. To arrange to start village schools wherever and whenever practicable, and, with the help of the missionary in whose charge they will be, to select teachers for them.
- 5. To recommend to the General Missionary and Tract Committee missionaries for furloughs and vacations to visit the home land.
- 6. To fill vacancies on the Mission Board, but only for the time, until next District Conference following such vacancies.
- 7. To prepare a uniform scale of support for all native workers, which shall not be changed without consent of the Mission Board, or by action of the District Conference.

8. To solicit and receive government aid for schools and other work, donations, bequests and endowments from individuals and churches in India as provided by the Conference of the church in America. All soliciting in America to be done by the approval of General Missionary and Tract Committee.

9. To make out annually before Jan. 10 of each year a carefully-prepared estimate of money needed for carrying on the mission work in India for the year, beginning about twelve months from Jan. 10, and submit the same to the General Missionary and Tract Committee in America for action.

10. To withdraw support from any missionary or native worker unwilling to work in harmony with the rules of the church, or of the Mission Board, as herein defined.

11. To keep the expenditures within the funds in hand.

- 12. To observe the following order of business in their meetings:
 - (a) Devotional exercises.
 - (b) Reading Minutes of last meeting.
 - (c) Report of committees.
 - (d) Unfinished business.
 - (e) New business.
 - (f) Miscellaneous business.
- (g) Approval of Minutes of present session.
 - (h) Adjournment with prayer.

Article 4. Amendments may be made to the constitution and by-laws by a two-thirds vote of the District Conference and the approval of the General Missionary and Tract Committee. Such proposed amendments shall come either from a local church or the District Mission Board.

D. L. Miller,
J. M. Blough,
Isaac Long,
India Committee.

* * *

MOHAMMED OR CHRIST?

By J. M. BLOUGH

A study in contrast which shows why Mohammedan lands need the message of the Savior

Over 60,000,000 of India's people are followers of the Prophet of Arabia,-he who said, "There is no God but God and Mohammed is His Prophet." That is, over one-third of all Mohammedans in the world live in India, making more than three times as many that live under the King of England as live under the Sultan of Turkey. Mohammedanism is 600 years younger than Christianity and like it is missionary in character. Its progress has been remarkable, having become one of the greatest antagonists of Christianity and having gained a powerful influence in many lands.

The strength of Islam has been due to certain great truths taught by the

founder, of which the most important are: 1. The unity of God and His almighty power, omnipresence and omniscience. 2. Man's dependence upon God and his need of prayer. 3. The certainty of eternal happiness for the righteous and of eternal punishment for the wicked. These truths, no doubt, he got from association with Jews and Christians. In the proclamation of these truths, however, Mohammed made many mistakes and in addition taught other doctrines that are far removed from moral and Christian teaching.

Who was Mohammed? He was a poor Arabian orphan boy of whom nothing unusual is known until in manhood at the age of forty-two when he

claims to have had a vision and the Lord called him to be His prophet. There were no angels to announce his coming, none to attend his birth, no performance of miracles, no fulfillment of prophecy, no testimony from heaven, no sign, no witness,-nothing save the words of the man himself which people were very slow to believe. Mohammed believed in prophets, yes, hundreds of them, indeed, among whom the six important ones are Adam, Noah, Abraham, Moses, Jesus and Mohammed, -all Bible characters but the last who of course came too late. From this we see that Mohammed gleaned from both the Old and New Testaments,-much of the Koran being similar to the Bible. Among these prophets Mohammed is the last and, according to his own notion, the greatest of all. The others were sent of God, so am I, the last and greatest prophet of God, so he said.

Mohammed believed that Christ was a prophet of God but not the Son of God; the doctrine of the cross and eternal redemption was to him as fiction. He said Christ did not die on the cross but God took Him away and in His stead the Tews killed another man who resembled Him. The Koran, however, speaks of Christ in the highest terms of praise and extols Him as the Spirit of God and the Sinless One. It says that He was without an earthly father, yet that His mother was free from fault, and that Jesus Himself was pure and entirely free from sin. On the contrary about Mohammed the Koran says that he was a sinner. Several times the Lord tells the prophet to ask forgiveness for his sins, and moreover I will forgive your former and later sins. Mohammed does not claim sinlessness for himself; here then is the testimony of the Koran itself.

Christ Sinless-Mohammed Sinful.

Keeping this in mind let us test Mohammed in four respects:

1. His social life. Here is possibly the most disgraceful feature of the prophet's life. First when he began his

prophetic career he lived a respectable life in legal matrimony, having married the woman whose servant he had been for some time previous. Later as he advanced in his prophetic stage (shame to his prophetic claim!), he took liberties which purity cannot allow, vet all the while shielding himself under the plea that God granted him permission. Having already five wives he married the wife of his adopted son, having previously by his wicked conduct with her impelled her husband to give her a divorce; then, that he might be justified before the people, the unholy prophet caused to be written in the Koran this message from God: "I am pleased with your actions, you may have as many wives as you want, more than any one else." Thus he attempted to hide his black sin under this deceptive lie,-bringing reproach upon a holy God. This is without question one of the most scandalous crimes of which the prophet could be guilty. Besides his wives he had several girls also with whom he lived as if married. Such is the social life of Mohammed-gone mad in sensuality.

2. The Koran, his sacred book. The Koran cannot be an inspired book of God because it does not agree with the Bible, neither does it agree with itself, but varies to correspond to the whims and sins of the author-the prophet himself. The parts written first are civil and rather respectable; for instance, he writes, "Do not use oppression for the sake of religion;" later on, when he had acquired temporal power, he writes, "All faithful Mohammedans fight for their religion and those who die in battle are the martyrs of God." Moreover, he gives the order to persecute all disbelievers, whether they be Jews, Christians, heathen, or unfaithful Mohammedans. Similarly with reference to himself he dictated the Koran to suit his own caprice; if he fell into sin, he would justify himself by explaining in the Koran that God says, "It is all right, you are not held guilty." No matter what wicked thing he did, he always did it in the name of the Lord. Can such a book with such an author be a book of God? Any book that represents God as being pleased with sin and as granting special permission to His servant to indulge in sin is certainly not a book of God but of His enemy. With such a leader and such a sacred book what can we expect of the followers, dumb, oppressed, deceived heathen who have been thrust into the nurture of this religion? It is a sad and woeful picture—the pen shrinks from telling the tale.

3. His miracles. His followers cribe to Mohammed the miracle-working power and in support of it cite us to four miracles which he performed, viz., 1. Cut the moon into two parts. 2. Caused the sun to rise after it had set. 3. Took a trip to the heavens with the angel Gabriel. 4. Received a stamp on his back as a seal of his prophetic claim. When the books which contain these miracles are examined no foundation remains for them at all, for the accounts differ so widely, being written by men who could not have been eyewitnesses. They are evidently creations of the mind for the purpose of honoring the prophet, for should not the prophet have performed miracles? And such peculiar miracles, too; especially amusing is the account of his flight to heaven. Moreover, when we examine the Koran we find that Mohammed himself confesses that God has not given him the power to work miracles. Many times people came to him and begged him to show them a miracle as a sign of his apostleship, but he always acknowledged, "I cannot, I have not the power." The reason he gave was that the former prophets had the miracle-working power and still the people did not believe, so the Lord decided not to give it any more. The truth then is, Mohammed did not perform a single miracle.

4. Propagation of his religion. He began to preach in Mecca and told the

people to put away their idols and worship the only God. This is praiseworthy. A few people believed on him. but the majority persecuted him. Having a few disciples in Medina, he with his faithful followers went there to live. Soon the whole village of Medina believed on him and he began to get temporal power, by which acquisition he became more and more cruel and tyrannical: formerly he had seemed good and gentle. He first enriched his followers by the plunder of three Jewish tribes, then in revenge he began to attack and rob the caravans from Mecca for the persecution they had given him. Soon after he went with an army and captured Mecca, killed many of its inhabitants and established there in wealth and power. With wealth and power he became bloodthirsty. "The world must be Mohammedans." With this in view he spread his religion at the edge of the sword. People had little time for thought or repentance; all opponents were hastily killed or banished; later people were given the choice of three things: to embrace Islam, to pay tribute or to accept the fortune of war. in which case women and children were enslaved and men slaughtered. At the time of his death Mohammed had become ruler of Arabia. His command was, "Besiege, capture, cut to pieces all infidels," which meant all who would not accept his teachings. Spurred on by such an order his followers soon overran all Syria and Persia, sending expeditions into the countries around,-and such a tale of woe! In this way Mohammedanism was brought into India over 1,000 years ago. What a religion! Believe or die: confess or be massacred. Even now Mohammedans are in many places restrained from deeds of violence only because the power is not in their hands. At heart there is the same old enmity for "infidels." Truly we may term Mohammed "the Prophet of Slaughter."

What a contrast between Christ and Mohammed! What a contrast between

the spread of Christianity and Mohammedanism! Christ, you know, is called "the Prince of Peace" and rightly so. His conquest is one of peace; Mohammed's, one of war. Christ says, "Go, teach all nations"; Mohammed says, "Go, kill them"; one conquers by truth and love, the other by fear and force; the one by the sword of the Spirit, the other by the sword of metal; one saves, the other destroys. See the messengers of God as they go forth in their conquest of the world, bearing high above them the banner of peace, fully equipped with the whole armor of God, the sword of the Spirit, the shield of faith, the helmet of salvation,-all in their proper place, songs of redemption on their lips, conviction in their hearts, true and not false to the order of their leader, "Go ye!" See them as they push on fearlessly into the darkest

darkness, against the forces of evil, into the haunts of superstition, into the dens of sin, into the strongholds of idolatry, into the very forts of Satan, pushing on against opposition, persecution, deprivation, sickness, death, conquering and to conquer, even to the uttermost parts of the earth! See, what is left in their track? O the blessed picture! See, men and women, old and young, rich and poor, all with joy in their faces, transformed by the power of heaven, glorying in the light and freedom of the Gospel, bowing before the God of all the earth, praising Him for all His goodness to sin-stricken men, worshiping Him and Him alone, saved, saved, SAVED! Yes, they are saved.

Which should the world have? Mohammed or Christ? Bulsar, India.

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THE "NATIVE" HELPING HIMSELF

Perhaps missionary societies at home and abroad have made no more serious and far-reaching mistake than that the people to whom the missionaries are sent, should not do their full share in carrying the message farther. As a rule, the missionary comes from a country, or part of a country, much better improved, living and comforts being of a much higher grade than is possible in the less favorable conditions of the field to which he has gone. This difference quickly allows the plea that these poor people are not able to help. Now nothing is so contrary to Bible teaching as that a person is to receive the Word and not make his best effort to give it to some one else. That is not right; it is not Christian; and, of course, it is not biblical. The beginning of the mission may progress a little slower if it is started that way, and there may be more hard times in establishing the work, but when once established the results will be far more lasting and far-reaching.

remarks apply to missions in the United States as well as abroad.

The following taken from the Bombay Guardian, of India, clearly shows how the more serious and careful thinkers of India esteem this policy of the church in India, in not calling on them more vigorously. This new organization takes hold of some big problems, and whether or not their plan is a good one, it certainly is a loud comment on the fact that the societies in India have not urged the native worker to help himself as he could, or such an organization would not rise up:

Our hearts have been stirred by the appalling need of the unoccupied fields of India. According to the Census Report there are, in the Bombay Presidency, over thirty talukas (with a population of over 50,000 each,) without a single Christian or Christian worker. Several of the small native states in Rajputana, Chota Nagpur, Central India, the Central Provinces and elsewhere

have yet to be evangelized. It is estimated that, with the utmost increase of existing missionary agencies, there will be fully one hundred millions of the people of India who cannot hear the Gospel message in this generation.

In spite of the earnest work of the missionary societies of Europe and America, for over one hundred years, to evangelize this country, only one in a hundred is now nominally a Christian. The resources of Europe and America in men and money are taxed to the utmost; and now for some years we hear the oftrepeated cry from various missionary boards that there is a deficit in men and money.

This being the case, we are sure you will feel with us that the time has come when the Indian Christian church should rise to her responsibility for the evangelization of this land. India is ours, and we whom God has called out of this land to be His own are, in a peculiar way, responsible to God for the souls of our countrymen. The command to go and preach the Gospel to every creature is as binding on Indians as on Europeans. Indifference to this supreme command has brought with it in every land stagnation and decay in the church. If we do not, as a body, rise to this opportunity and fulfill our responsibility in this matter, we cannot long enjoy the blessing of God.

To awaken in our people a national consciousness, to create in them a sense of true patriotism, and to unite in the cause of the evangelization of our country the Indian Christians of all denominations and provinces, it has been placed in the hearts of many of our brethren to organize a National Missionary Society of India, which will be conducted by Indian men, supported by Indian money, and controlled by Indian management.

Prominent Indian Christians and many representative missionaries from all parts of India, to whom the plan has been suggested, have already signified their cordial approval of this scheme.

The object of the society will be to

evangelize the unoccupied fields in India and to lay upon our fellow-countrymen the burden of responsibility for the evangelization of this land. The general direction of affairs will be placed in the hands of a council, composed of representative Indians elected by the members from each province together with members representing the larger missions, and one or two missionaries who have deeply at heart the interest of the Indian church. An executive committee appointed by the council will be situated at one of the Presidency cities, and will have the immediate direction of the work of the society.

It must be understood that this will not mean the forming of a new church or denomination. We shall preserve denominational loyalty. As in the China Inland Mission, men of the same denomination will work together, and their converts will be members of their own church.

One might naturally ask whether we shall get for this enterprise the required men and money. With more than a million Protestant Indian Christians. with large communities in some parts growing in wealth, influence and education, with the experience in self-support and self-government our community has gained in many places, we have every reason to hope that the plan will suc-There are certain communities. churches and even individuals might easily support a missionary of their own. Some individual members of our community have already offered, if such a society be formed, to support singly a worker as their representative. while others have said they will themselves go as workers if the way opens. May we not believe that when the responsibility is placed upon them, our people will respond to this call for men and money to carry the Gospel to our countrymen? Yours in Christ,

(Signed)

S. Satthianadhan, Madras. Harnam Singh, Kapurthala. K. C. Banurji, Calcutta.

The Non-Christian Religions Inadequate to Meet the Need of Men

By Mr. Robert E. Speer, New York.

Secretary of the Board of Foreign Missions
of the Presbyterian Church.

It is true that we are already committed to the Christian faith, but our belief in Christianity does not incapacitate us for judging the non-Christian religions justly and fairly. Men cannot approach these religions with an absolutely neutral mind, and we are as well qualified to view them fairly as thesists or agnostics. It is with keen sorrow and regret that we are forced to acknowledge the inadequacy of the non-Christian religions. It is not a matter of joy. It is with reluctance and grief that we have to pronounce them inadequate to the needs of the great multitudes of men who believe in them.

There are four negative considerations which I would suggest. (1) We do not rest our judgment of the inadequacy of the non-Christian religions upon the acknowledgments and assertions individuals who have abandoned them. This testimony is valuable, but it is not conclusive. Men have abandoned Christianity. (2) We do not press the argument from the superiority of Christian civilization overmuch. It is fair to judge by the rough general influence of religion upon the civilization, but our civilization is very inadequately Christian, and racial and national character are large elements. (3) We do not denounce the non-Christian religions as of the devil, though there is warrant for regarding them as retrogressions, and not as steps in an advancing evolution. (4) We do not say that there is no good in the non-Christian religions. There are truths in them, but there is no truth in them that is not in Christian-What truth is in them is unbalanced by its proper corrective and is imbedded and interpenetrated with evil.

A candid consideration of the non-Christian religions, one by one, reveals characteristics in each which disqualify it for meeting the needs of men. I would refer to the unmorality or immorality of Hinduism, whose languages have no word meaning "chaste" applicable to men; to the stagnation and unprogressiveness of Buddhism, which springs from its condemnation of the physical world as morally evil; to the puerility and superstition of all fetich conceptions, and to the sterility of Islam, and the moral inferiority of its fruits even to the pantheistic religions.

And the closer our study of these religions, one by one, the clearer our discernment of the fact that they fall into a class entirely apart from Christianity, and that they are absolutely inadequate to meet the needs of men.

- 1. They do not meet his intellectual needs. Their philosophy of the world which can hold its own in metaphysics collapses in contact with the physical sciences.
- 2. They do not meet the moral needs of men. (1) They do not present a perfect moral ideal. (2) They offer no power from without to enable men to realize their ideal. So far as they are moral at all they present an ethical demand on the will, and not an ethical reënforcement of the will. (3) They have no adequate conception of sin, and accordingly, no secret of forgiveness and deliverance. (4) They are morally chaotic. The chasm between their ideal and their real is a widening chasm. (5) Their atheism kills the moral restraints by annihilation, and their pantheism by liquefaction. (6) They fail to perceive or to secure the inviolate supremacy of truth.
- 3. In the third place, they do not meet the social needs of men. In the case of women and children they are

anti-social. They deny the unity of mankind.

4. In the fourth place, they do not meet the spiritual needs of men. They are in reality atheistic, except Islam, whose monotheism is so negative and mechanical as to deprive it of uplifting power. They represent the search of men for God, not the search of God for men. They darken true natural religion. They do not advance upon it. They give men no fellowship with the Father. They are hopeless as to the future.

The slow movement of the world is demonstrating the inadequacy of the non-Christian religions. They are simply disintegrating before the movement of the world's life, or are transforming themselves by adoptive imitations of Christianity. They are thus confessing their own inadequacy.

And lastly, we might say what might have been said at the beginning—for us the incarnation closes the issue of comparative religion. Judaism is easily superior to all the non-Christian religions, yet it was Judaism to which Jesus came, which he declared inadequate, and which he superseded by the one adequate and satisfying religion—the only religion of which it can be said: "I came forth from God, and I go back to God again."
—From address at the Student Volunteer Convention at Nashville.

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BIBLE SOCIETY ITEMS

By J. H. HANSTINE

American Bible Society Agent for Ogle County, Illinois.

The British and Foreign Bible Society issued last year 5,875,645 copies of Scripture. The American Bible Society issued 1,831,000 copies. The Scottish National Bible Society issued 1,526,000 copies.

About 10,000,000 copies were issued from the presses of the entire world. Of this number, perhaps one-half were only single books of the Bible, called portions; one-third were New Testaments, and the remaining one-sixth were whole Bibles.

If all the copies of Scripture that have been made in the last one hundred years were in existence to-day, there would be enough for one-fourth of the people in the world; the other three-fourths would have none.

Nineteen-twentieths of all the Bibles in the world are in civilized lands; the other one-twentieth is thinly scattered over the vast heathen countries.

All or part of the Bible has been translated into nearly five hundred languages and dialects. Some of these languages

have but one or two of the Gospels; others just the New Testament; only about one hundred languages have the entire Bible. The work of translating is being carried forward by the missionaries and the Bible Societies as rapidly as the money is supplied with which to do the work.

For every new language in which the entire Bible is printed, it costs, for translating and the making of new type and plates, an average of \$50,000.

No part of Scripture has yet been translated for nearly one-fourth of the population of the globe.

China contains one quarter of the people in the world. At the present rate of Bible distribution there, it will take one hundred years longer to place a Bible in each home. Their death-rate is four every second. Where will the great multitude of them be in one hundred years? How long will it take for the world to be saved?

There are now 166,000,000 enrolled Protestant church members, or oneninth of the world's population. We have been 1,900 years making this progress. At this rate, to save the remaining eight-ninths, it would require 15,200 years more.

Now let us take another view. Of the 166,000,000 enrolled church members, suppose that at least 50,000,000 were working Christians. If each of these Christians, together with each one be-

coming a Christian, would be instrumental, either by voice or by money, in saving one soul every twelve months, there would be no sinners left at the end of five years.

"And I, if I be lifted up, will draw all men unto me." Then certainly the millennium would be here.

Mt. Morris, Ill.

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INDIAN MODE OF THOUGHT

By ADAM EBEY

Man thinks. We do. So does the Parsee, the Moslem, the Hindu and the native Christian. All think. Proper thoughts bring blessings to a nation, a family or the individual. Improper thoughts do not. "I did it without thinking." No, you did not. What good or evil is done without thinking? Every act has come from thought.

"I'll come at 1:45." He came at 3:00. "We'll settle the matter at 4:00 P. M. Thursday." It was Friday noon when he came, and he made no apology. A man said he got up at 4:00 every morning and went to work. Of course, he got lots of sympathy. Well, the Sahib gets up early sometimes, too. One morning at 5:30 the man was just getting up. Four means f-o-u-r to the Sahib. It may mean a little early to this man.

"I did not sleep a wink last night." He had lost an hour, all told. "I cannot stand the pain. I am dying." Somebody going to the village calls out, "Come along, brother." He goes and the other is not dead yet. Every year the greatest rain falls. Every year the worst famine prevails. One must wonder how little rain fell two thousand years ago, and how plentiful food must have been!

"Men used to be seven, eight, ten and twenty-five feet tall and live to be two hundred, five hundred, eighty thousand years old!" Well, it takes the children of tall people and of old people to tell such things.

"How much for those fish?" (They are worth about two annas.) "Five annas." "I'll give you two." I got them. A peddler came with cloth worth one rupee and two annas per yard. We paid seven and a half annas per yard for it. A man asks five hundred rupees per acre for land worth twenty-five rupees. He gave it for two hundred rupees.

"Are those eggs fresh?" "Yes, madam, they were laid but yesterday and the day before." Of the eight not one was good. "Whose is this?" "Who did it?" "Where did he go?" "Don't know," when they do know.

"Debt is bad, but I have to have money. What can I do?"

"It is wrong to drink liquor, I know, but our caste uses it at funeral feasts, at birth feasts, and wedding feasts and I must drink or be dishonored."

"Smoking is a filthy and expensive habit, but my associates all smoke, and it is good for my stomach."

"Child-marriage is an evil, but as long as my people follow the custom, I must."

"Jewelry is ugly and troublesome, a useless expense and a burden, but our women must have it or be ashamed."

It is custom, custom, custom! "We die," says a zenana woman, "and our children are weakly, but we must remain shut up as long as we live. We are lonely, but what can we do?"

"How many children have you, my friend?" "Six." "How many of them are boys?" "Six," "And then you have no girls?" "Oh, yes, I have four girls, but we do not count them." "How many boys has your brother?" "None." "Girls?" "Five. Poor fellow, fate is against him." "And you, Sahib, how many children have you?" "I have two boys and a girl." "God has been very good to you in giving you two boys."

Mangoes were scarce and expensive one year. The wife told her husband, "We cannot afford many this year." But thinking she might die before they would be cheap, she concluded to eat all she could. "The kid is dying. Let us kill it at once, so we may eat it. If it dies of itself, we dare not eat it."

Religion is of the hand and head and very little of the heart. It's do prayer, do alms, do religion. Lifeless gods, lifeless religion, lifeless people. spirituality. The head schemes to make itself and the body happy. Woe to the poor, hungry spirit! This is what we see of the Indian way of thinking.

Dahanu, India, Oct. 17.

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AN INDIAN NIGHT.

The shadow of night had fallen over a town in Southern India, but it had brought no coolness, no freshening breath to temper the sultry stillness of the past day. It only seemed to intensify the heat and press down the heavy atmosphere. The lady missionary-her busy orphanage duties over-had taken refuge on the flat house-roof, to seek peace and calm in the quiet darkness. How silent everything was! The hum of the children's voices, their laughter at play, had ceased. Even the usual hum of the myriad insects seemed to grow fainter and fainter in the breathless air that was laden with the pent-up heat of the day.

As she watched the moon slowly rising from the horizon, like a thing of life, and bidding the twinkling stars grow pale before its flooding light, the missionary's brain filled with memories, which seemed to chase one another in rapid, unconnected succession - memories of the Scottish home she had left behind, memories of her girl friends who had worked and prayed with her to send India the light it seeks; then thought of the day's work, of the price of grain which daily grew dearer, of many mouths to feed, of the gentle eagerness of many of her pupils, of all the petty details which, viewed aright, make life a grand whole. It was so restful to sit and think, that it was the shade of disappointment that she spied a slim dark figure appearing on the staircase.

"Salaam, Miss Sahib, salaam," whispered the girl, as if fearful to break the silence of the night; "I have brought you that which you prize much, which you know not that you have lost," and she held up a bright sixpence, which glittered in the moonlight.

The Miss Sahib gave a little cry of joy, and glanced at her bangle with its empty link. "I should indeed have been sorry to lose it, Nilamma; you don't know what it means to me. How did you come by it? Tell me."

Nilamma's eyes glowed as she sank gently at the missionary's feet, and gazed into her face. She was one of the older girls, in whom her teacher had much confidence because of her bright, helpful ways, and her happy, consistent Christian life, and it was with the secret hope of a real talk that she had ventured to disturb the missionary's rest with her treasure-trove.

"Miss Sahib, you came late to see if Ratna slept, she had not played with the others to-day; you talked with her, and when you left the silver coin must have fallen. Ratna sleeps not yet, and she saw it. But will Miss Sahib not tell Nilamma why she loves the silver coin? She does not believe in charms."

The missionary reclasped the coin on her wrist, and told the listening girl how that little bit of silver had been given to her as a symbol of the thousands of sixpences contributed by girls in Scotland to spread the Gospel in India. "And," she added, "my friends who gave them are perhaps praying for us now—for you, for me, and for little Ratna, that we may all grow like Christ."

"It is strange," said Nilamma, "it is wonderful. I am glad." And they talked long under the shining stars.—Women's Missionary Magazine.

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TO McPHERSON CHURCH, KANSAS.

(Continued from page 213.)

something is worth standing for. May God help us to resist the real temptation to partake of the spirit of the age to such an extent as to lose our hold on the vital principles of the true Christian life. May He keep our hearts open to the Spirit of generous good will for all mankind. It is our daily prayer, beloved, that the Holy Spirit possess you and use you for the glory of God. We are praying for conversions in your midst, and we are sure that many will find and accept the Lord as their personal Savior. I am sure that you will feel deeply your responsibility as a church toward those who have united with you as members of Christ's body. Let the impression go out clear and strong that the church is not a fold into which the sheep and lambs may come and lie down together, but it is a bee hive of activity in all things which pertain to the eternal well-being of souls, a family in which each member, old and young, is given such a part to perform as is best fitted to produce the needed growth of the individual. May God's Spirit direct you in the discharge of the work of caring for these young Christians, for your work is only just begun. May every devotional service be recognized as a means of grace, every prayer meeting an opportunity to openly testify for the Lord and His love, every council meeting a valuable schooling in methods of aggressive work in the kingdom of our Master. and daily life a situation devised by our all-wise Father in which to train sons and daughters in the unselfish use of power.

We rejoice to know that your love and sympathy for a lost world and your devotion to the accomplishment of the divine plan of redemption which is so dear to our Lord, is increasing and abounding more and more. And God grant that we all may know Him and the power of His resurrection and the fellowship of His suffering, and that we may be conformed more and more to the image of His Son. This is the earnest prayer of your unworthy servants in Christ,

E. H. and Emma Eby. Nandod, Rajpipla State.

36 36

WORTH WHILE.

If I can live

To make some pale face brighter, and to give

A second luster to some tear-dimmed eye, Or e'en impart

One throb of comfort to an aching heart, Or cheer some wayworn soul in passing by;

If I can lend

A strong hand to the fallen or defend The right against a single envious stain, My life, though bare

Perhaps of much that seemest dear and fair To us on earth, will not have been in vain.

The purest joy,

Most near to heaven, far from earth's alloy.

Is bidding clouds give way to sun and shine,

And 'twill be well

If on that day of days the angels tell
Of me: "She did her best for one of
Thine."

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"Holiness is an infinite compassion for others; greatness is to take the common things of life and walk truly among them; happiness is a great love and much serving."

* *

A schoolboy's definition of a friend:

—A person who knows all about you and loves you all the same.

⊰ EDITORIAL COMMENT ⊱

THE COMITY QUESTION.

On another page of this issue will be found a very interesting discussion of the comity question as it is met in India.

"Comity of nations," says the Standard Dictionary, "is the friendly and mutual courtesy under which various beneficial acts and recognitions, not obligatory by strict law or by treaty, take place between nations."

It is "kindly consideration for others," a "friendliness in regard to the rights" of others.

On the mission field comity is the kindly consideration of one denomination for the rights and privileges of another, no matter what is the difference of belief and practice.

One of the weakening and deplorable elements of the church general in America is her many, many denominations. But the outside world, growing up with this division, looks on, sometimes amused, more often confused, but has little tendency not to believe in God because of this division.

Not so on the mission field. The heathen mind listens sincerely to the message of a saving Christ, but just as sure as he discovers that His followers are not united, so sure will he too often turn away in disgust. Seeing the importance of this solid front before a heathen world has led to the meetings referred to.

How far any denominations can enter into agreement along these lines may be very difficult to determine. But one thing surely is very sensible and rational. As long as there are great portions of India, or for that matter, any other field, crying out for the Bread of Life, it would be perfectly consistent with Christian courtesy, of doing as we would wish to be done by, of accomplishing the greatest good among the heathen, for each denomination to push out as much

as possible into unoccupied fields FIRST, and not enter each other's fields until this is done.

And while there may be some who will not agree with the following, it does sometimes appear here in this home land that if the energies spent in debate and dispute with each other as Christian professors representing only one-fifth of our population, were instead, exerted on the four-fifths who make no profession, truth would become more established, more souls would be gathered into the kingdom, and God's work would go forward with greater rapidity. This can be done without weakening in denominational tennets of faith or suppressing the truth, or looking towards church affiliation as far as that is concerned. Why not have an era in the church characterized with less denominational clubbing and more soul-winning?

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THE STUDENT VOLUNTEER CONVENTION.

It was decidely a unique gathering. First because the academies and colleges of the United States and Canada contain the best, most ambitious and most promising young people of the North American continent. In these institutions those who will do the most lasting good to the world gravitate into religious activity along with their school work. Of those religiously inclined they reach the highest point of spiritual activity who enter mission study classes. Associated with mission study work will be found a few, who, because of the intensity of desire to obey their Lord, will be designated as "Volunteers." From this band of volunteers in the United States and Canada were selected a delegate body for the Nashville Convention. The number who thus counted on attending had to be reduced one-third, so that, from the volunteer standpoint, the meeting consisted of the ablest, best and most promising young people of the land.

On the platform were the ablest speakers the United States and Europe could produce. Men came from across the waters to give a thirty-minute speech and practically every address was of the highest type.

This combination was greatly intensified by the presence of missionaries home from almost every missionary field of the world. The mingling of those in the struggle with those who hoped to go, was inspiring and decidedly helpful.

Every one of the twenty from the Brethren church who were present in their own denominational conference on Saturday afternoon, expressed themselves freely on what they had been seeing and hearing for four days. Every one was interpreting the spirit of evangelization that was everywhere felt, for the good of the Brethren church. With a faith as strong as the Brethren maintain, and a doctrine as firmly fixed on the Gospel as theirs, the one central thought was, "What can be done to awaken her to greater effort in carrying the message to the world?"

Could every brother and sister of the Brotherhood have had telephonic connection with the room where this meeting was held and heard the twenty different prayers that were uttered in behalf of the church and the world, there would have been no one so busy but that he would have halted and listened unto the end; and few, indeed, would have stopped until they resolved and put into execution greater consecration for the Master's cause. And somehow, though we may never know, yet it will come to be true, that God will connect that prayer service with the body of the church, and, though unconsciously, she will leap forward in this glorious campaign for souls a little faster because in Jesus' name the twenty gathered there to commune and pray for the great mission interest of the church.

THE J. W. SWIGART MEMORIAL FUND.

Our readers will recall that just before sailing, year before last, our dear
Brother Swigart, who was going to India, took fever and passed away. He
had been in school at Juniata College,
Huntingdon, Pa., the previous years, and
had incurred some indebtedness. In order that he might go untrammeled, the
Volunteer Band at Juniata assumed the
debt. The money was raised and the
debt paid.

But Bro. Swigart's unexpected death brought out a new phase to life, and his creditors, S. J. Swigart, the father, and Rhoda, the sister of the deceased, offered to place the money thus paid them into a memorial fund, to help other missionaries. A joint committee of the college trustees and Volunteer Band met and framed the following plan for the fund:

- 1. This shall be called the J. W. Swigart Memorial Fund.
- 2. It shall be entrusted to the care of trustees elected from the Board of Trustees of Juniata College and from the Volunteer Band of the College.
- 3. Only the annual current interest may be used for the purpose hereinafter named.
- 4. The proceeds of this fund shall be used to pay the actual unpaid school debts that remain on the person of those who have been regularly accepted and appointed for mission work, in which there is no provision for remuneration beyond current support.
- 5. This bestowal shall in no case be made prior to such appointment.
- 6. The bestowal to anyone of this benefit shall be decided by a joint committee from the Board of Trustees and the Volunteer Band.
- 7. Blanks shall be prepared and efforts made for the enlargement of this fund.
- 8. In case the annual current interest of any year should not be needed, the same shall be invested and reserved for future need.

MISSION WORKERS' MEETING.

Under "Readers' Editorials" will be found a proposition from Sister Eva L. Trostle for a meeting of all the mission workers who attend the coming Annual Meeting. This is a suggestion of more than ordinary interest to each worker in the Brotherhood, whether he be engaged in city missions, district missions, or general missions. As the advance guards of the Brotherhood your work is much alike; you are deeply interested in each other's reports as they appear from time to time in the Gospel Messenger and the Visitor, and to meet each other, shake each other's hands and speak to each other, you will only intensify the interest in each other's work. A program might be interesting for the meeting, but if such is provided, make plenty of time for getting acquainted with each other. That is the important part of the meeting.

Let each worker who reads this and expects to be at Springfield write what he or she thinks of the proposition and what likely would be the best time. The Visitor is ready to serve you in this.

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JAPAN SUFFERERS.

The following letter shows how Elder Stephen Johnson feels about the sufferers in Japan:

"I feel pressed to say something in regard to the Japan sufferers. It would be a pity to let this opportunity to help fellow-man pass without being noticed by our people. There are plenty of brethren and sisters willing to help and their giving need not interfere with our plans in any way. Therefore enclosed find \$5. This would be using the Lord's money that is entrusted to us in a way that would bring great returns. Will we not act and receive the blessing? I hope this will receive your attention."

This is the second contribution received just lately, the other coming from the Sterling congregation of Illinois. While it has not been decided here, by those having authority to make calls for

help, to issue a call on the Brotherhood, perhaps waiting until we hear from Bro. Miller who is now in Japan, the Committee is ready to receive such funds as brethren and friends wish to contribute and will forward same without cost to the Assistant Treasurer at Washington, who will, under the direction of the Government, send it on to Japan. This we feel is a safe way of sending the money, and in the absence of direct arrangements will be followed until a better plan is offered. Those who have contributed thus far are as follows:

Sterling congregation, Illinois, ...\$13 06 Steph. Johnson, Greer, Idaho, ...\$5 00 Anna Fiant, Springdale, Arkansas, ...\$50

Total to date, March 17, 1906, .. \$18 56

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DANIEL P. SAYLER AS A MISSIONARY.

As early as 1850 Bro. Sayler was in Virginia on a preaching tour and was remarkable in power in addressing audiences. On Monday, Sept. 2, of that year he preached in the Flat Rock congregation and Bro. John Kline wrote in his diary that he and another visiting brother "rivet attention by their able discourses. Brother Sayler does not seem to be lifted up out of his shoes by the encomiums passed upon him. But I suppose he has got used to them."

In 1859 at the Annual Meeting held at Summit Mills, Pa., Daniel P. Sayler was made "corresponding member" of the following committee to devise a plan for missionary work, to be reported to the Annual Meeting next year: Daniel P. Sayler, John Kline, John H. Umstead, Samuel Layman, John Metzger and James Quinter.

Reading the plan, which is too lengthy to insert here, one would conclude that Bro. Sayler framed it, though it has attached to it, besides his own, the names of John Kline, John Metzger and James Quinter, of the committee appointed. It is a significant fact, however, that Bro. Sayler's name stands first. He was a leader wherever he labored.

ALMANACS FOR 1880 AND 1898.

Recently, in looking up a matter of history in the church, the editor discovered the fact that he has access to all the Almanacs from the beginning, save the years 1880 and 1898. These Almanacs are preserved in a fire-proof vault in the Committee's rooms in Elgin. The present file is a part of the generous contribution which Allen Boyer, of Lena, Illinois, gave to the church, to be held in trust by the Committee. Perhaps there are those in the Brotherhood who happen to have saved Almanacs of 1880 and 1898 and would be willing to part with them for the files here. Should these lines chance to meet the eve of such a person, please address the Committee and state on what terms the Almanacs may be had.

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ANNUAL MEETING COLLECTION OF 1906.

To some it may seem early to begin to think about the general missionary collection to be held at Springfield, Illinois, next June. But a sister from Tennessee has already sent in her portion—three dollars—for the collection, and thus the fund has already begun. The sister is to be commended for her earnestness, and it is hoped that every brother and sister from east to west will begin now to plan for this gathering, so that there will be an abundance on hand for the Lord when the time comes to lift the collection.

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OUTLINE OF A SERMON AGAINST MISSIONS.

Text: Do Not Support Missions.

- 1. Because charity begins at home.
- 2. The irreligious, if they do not hear the gospel, will be saved anyway. You are doing them an injustice to bring the light to them.
- 3. Because missionaries are troublesome and cost money that might be spent in self-indulgence.

- 4. Because missions and missionaries hurt legitimate business, such as saloons, dives, and gambling dens.
- 5. Because converts to Christianity are a bad set. They sing and pray in their homes and in churches, and otherwise disturb the peace.

(The above outline was originally prepared by Satan and is very popular among his followers. Was found blowing around the streets and picked up by a few church members.)

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CHRIST A MISSIONARY.

Christ was a home missionary in the house of Lazarus.

Christ was a foreign missionary when the Greeks came to Him.

Christ was a city missionary when He taught in Samaria.

Christ was a Sunday-school missionary when He opened up the Scriptures and set men to studying the Word of God.

Christ was a children's missionary when He took them in His arms and blessed them.

Christ was a missionary to the poor when He opened the eyes of the blind beggar.

Christ was a missionary to the rich when He opened the spiritual eyes of Zaccheus.

Even on the cross Christ was a missionary to the robber, and His last command was the missionary commission.—Amos R. Wells.

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A CORRECTION.

In the Pacific slope number of the Visitor the statement was made that Brother Witmore gathered into the fold fifteen persons while on his evangelistic tour in California during the winter of 1888 and 1889. This should have been twenty-five.

SENTIMENT, PROGRESS, REFORM

A Japanese Congregational church was organized in San Francisco on Nov. 13 with a membership of twenty. The membership is purely Japanese and starts out to evangelize their own nationality in the city and State. There are 10,000 Japanese in San Francisco and about 60,000 in the State of California.

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According to state superintendent Bayliss, of Illinois, in his report of June 30, 1904, there were in the State boys and girls between 6 and 21, 1,449,336. To this can be added as a fair estimate 208,153 more between 4 and 6, a total of children for Illinois, 1,657,489. The last report of Sunday-school attendance makes the total attendance, 794,160. These figures show that practically 1,000,000 of Illinois' children are not in Sunday school. What harvest of unbelief is this which is growing up in our midst!

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Native Christians in India increased between 1873 to 1901 from one and a fourth million to two and three-fourths millions.

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The religious statistics of India for 1901 show 70 per cent are Hindus, 21 per cent Mohammedans and 3 per cent Buddhist. Caste constitutes the practical religion of nine-tenths of the Hindus.

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In San Francisco there has been a mission to the Koreans at 521 Page street and Nov. 20, 1905, a night school was opened.

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The Methodist Mission in South India has opened an educational Board whose duty is to determine when and where schools shall be opened and otherwise to lend aid in educational missions. Self-support on the mission field in what might be termed "poor" territory outstrips some home churches. In Porto Rico the native members are giving on the basis of eighty-three cents per member, exclusive of what the white members give. Altogether the congregations average \$1.60 per member.

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Preachers and laymen in and about Mahanoy City and Shenandoah, Pa., have organized for missionary work among the foreigners at their own doors. The mining districts not only of Pennsylvania but of other parts of the United States stand greatly in need of this kind of work.

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Bareilly Seminary in North India had twenty-four graduates at the close of its year, Dec. 11, 1905. Nineteen of these have prepared for regular church work.

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So strong has grown the sentiment against church fairs and festivals in England that an Anti-Bazar league has been formed with the hope of instituting reform in this particular.

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At a meeting of the State Liquor Dealers of Ohio at Wirthwein's Hall, Columbus, Ohio, one of the delegates, in the course of a speech on "How to Build up the Saloon Business" gave the following suggestions:

"The success of our business is dependent largely upon the creation of appetite for drink. Men who drink liquor like others will die, and if there is no new appetite created our counters will be empty as well as our coffers.

"The open field for the creation of appetite is among the boys. After men have grown and their habits are formed they rarely ever change in this regard.

"It will be needful, therefore, that work be done among the boys, and I make the suggestion, gentlemen, that nickels expended in treats to the boys now, will return in dollars to your tills after the appetite has been formed. ABOVE ALL CREATE APPETITE."—Reported in The Illinois Issue.

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There is one saloon in Chicago for every three hundred population, men, women and children,—drinkers and non-drinkers.

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The nation's saloon bill in direct cost is annually \$1,500,000,000. The indirect cost is beyond computation. The income from all sources, licenses, government tax, internal revenue, is less than \$300,000,000. So careful a man as Dr. Carrol D. Wright estimates that the cost to the nation in ratio to its income is as 20 to 1.

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Perhaps the devil never sleeps, but sometimes he becomes very easy about church members who grow careless about going to church, and who are not so sure but what the saloon is a 'good thing to keep up the improvement fund of the town.

.42

The Baptist church has now 805 congregations with a membership of about 52,000 in Burma, India. They maintained last year 606 schools. Surely if Judson, the founder of this work, could come back and see the results to-day he would feel that he labored and suffered not in vain.

.42

In 1892 the Student Volunteer movement was organized. Since that date 1,050 of its members have gone out as missionaries and 1,200 are now in preparation.

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After a century of labor in India the Church Missionary Society can report a membership of 164,000. Surely the Brethren who have been working there only a little over twelve years and are able to report a force of twenty-six missionaries and a thousand communicants should have reason to be encouraged.

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The Methodist church after fifty years of effort in India have 250 missionaries and 3,000 native helpers at work. Their total accessions to the church in that time are 150,000.

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In the town of Tsu, Japan, a Mr. Nagata is pastor of the American Episcopal church. The story of his conversion to Christianity is interesting: "Some years ago a colporteur endeavored to persuade a soldier to buy a Gospel, when the soldier started an argument, and, becoming angry, grossly insulted the colporteur, who, however, did not retaliate, but bore the indignity meekly. Mr. Nagata. by chance passing at the time, paused and listened to the talk of the men, and was so impressed with the forbearance of the colporteur that he was led to sympathize with him, and also to purchase a Gospel himself. He took the little book home, read it carefully, and then decided to become a Christian." Now he is himself a pastor.—Ram's Horn.

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The educational missions now conducted through the South in the interests of the colored boys and girls are bringing some good results. Talladega school some time since a colored young man graduated and came to Chicago to continue his studies for dentistry. To work his way through school he engaged to drive a wagon for the Chronicle. That required him to be in his seat at one in the morning. He drove till seven, ate breakfast, went to school, and worked some in the evening. One morning lately he slipped and broke his leg; but he resumed his seat, finished his drive and was taken to the hospital. He has never murmured because his hard earnings must pay hospital bill. This is a colored man who puts to shame thousands of white men and in due time this nation will hear of another reformer making himself felt in his country.

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The "Indian Christian Messenger," of Lucknow, realizing the advantage the "united race of India" has, thus comments on the proposed Indian Christian Academy:

We must remember that we are the only cosmopolitan race of India. point of Ethnology, we are neither Hindus nor Mohammedans; in point of subdivisions of caste, we are neither wholly Bengalees, nor Punjabis, nor Madrasees -we are all in all. We are equally at home in a Hindu as well as in a Mohammedan family. We have not the idiosyncracies of this or that race, but individuality stamps us out as Indians through and through. We are the pioneers, nay the first fruits, of the future united race of India. The past pointed to the divide and rule history of the races of India; the present Indian Christian community points to the unite and hold principle of the coming nation of India. We occupy vantage ground. We can look back, to conserve all that is good to be found in the past; and we look forward, to progress with the march of times. Let us then by all means aim to have an Academy of our own, but in so doing let us aim at not separating our community, but so expanding it that it may embrace in its ever widening influence of a model institute our Mohammedan and Hindu kith and kin, so that we may feel with Tennyson, "I have felt with my race, I am one with my kind."

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All who follow the work of the Spirit and rejoice to see His wondrous transforming power will be glad to know that following the Welsh revival of last winter comes a similar movement in the Welsh missions in the Khasia Mills at Assam. Town after town has been wrought upon and a new consecration is manifest everywhere. Many have iden-

tified themselves with the church and chapels are filled everywhere with inquirers.

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Most Christians think mission work in Mohammedan lands almost useless. However, with the installation of a printing establishment and the circulation of the proper reading matter the ignorance and superstition and cruelty of Islam is bound to pass away. The "Nile Mission Press" held its first annual meeting recently in Lower Exeter Hall, London. Rev. Geo. Patterson, the chairman, told how the Press had been set up in Cairo at a cost of about \$4,000 for machinery and type. He urged help of every one especially in prayer. Others forecasted the great possibilities thus begun.

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Father Hays, the famous Catholic temperance orator, at a speech made in New Zealand and reported in part in the New Voice said of liquor: Our national crime of intemperance follows the British flag throughout the world. It is destroying the Pagan races wheresoever the British empire is in contact with them, and it goes out in the virtue of civilization and the virtue of Christianity to all descriptions of people. I remember on one occasion going to give a lecture in an important town, and before the lecture started, two gentlemen, colored people, but I believe that the colored people if thy behave themselves and act as good men, are as deserving of respect as the white men, came and said to me. ' We have come to see you and we want to ask you a question." It was this, "Can you tell us how it is that you English Christian people try to make our poor black people good by selling them whiskey?" That was a question that I could not answer. And yet my dear friends, one of the things for which the British empire will have to pay the penalty one day-and they will have to pay it because there is a just God above us-is the introduction of strong drink into the Pagan races of the East.



Singing.

(By children.) (Air: "The Morning Light is Breaking.") O Christ, our sky is lighted Wtih beams that fall from Thee; Rise Thou on souls benighted; Thy light let all men see! Stay not for unbelief! Stay not for unbelief! Come in thy love and kindness And bring the world relief.

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Recitation: "Now Dawns the Blessed Easter."

(By a small boy or girl.) Now dawns the blessed Easter, The day of days most fair; O bells, ring out your gladness, The story to declare. O happiness of Easter, O glory of the day, For death itself is conquered, And Jesus lives alway. With cheerful hearts and voices. With love and all good cheer, We bring our joyful service This best day of the year. And since our Lord is risen, We know we cannot die. Our lives go on forever In that bright home on high. -Elizabeth W. Denison.

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Recitation: "Jesus, Risen Saviour." (By a little girl in white, bearing lilies.)

Jesus, risen Savior, At thy feet we lay Lilies pure and fragrant On this Easter day. Like the Easter lilies, Make us pure within; Keep our hearts, dear Saviour, Free from stain of sin. Loved ones brought sweet spices On that Easter day; We bring fragrant lilies-Gifts of love are they. As the perfume rises From each dainty bell,

Love and grateful praises Rise to thee as well. Like these fragrant lilies. Make us pure within. Keep us, blessed Saviour. Free from thought of sin. -Elizabeth G. H. Atwood.

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The Lily's Sermon.

The church was filled with flowers Of every form and hue, They festooned the altar railing And covered the pulpit too; And right in front stood a lily With bells as white as snow, And the lily preached a sermon; I heard it-that's how I know.

"Children," said the Easter lily "What you plant is what will grow, And you cannot gather lilies If but ugly weeds you sow. And if you would be fair lilies In God's garden by and by Keep your hearts as pure and spotless As my petals, till you die."

The Secret of Easter Day.

(For six children.)

First Child.

O. I've learned such a wonderful secret. From the heart of the woodland to-day! I wonder if any can guess it? 'Tis the reason for Easter Day.

Second Child.

I know where you learned the lesson: From the tiny blue egg hid away, And it told you that life's sure triumph Is the secret of Easter day.

Third Child.

No, no; 'twas the soft grass springing, And the glimpse of the sky so blue, Which told you that death had been conquered,

That the earth shall again be made new.

Fourth Child.

I think 'ty as the glimmer of sunshine, And the robin's note, clear from the sky, Which opened our eyes to the wonder Of the glorious springtime nigh.

Fifth Child.

I think that you read the old story Of how Jesus rose from the tomb, Till you saw through its darkness and shadow.

And light pierced forever its gloom.

Sixth Child.

I think 'twas the glad chime of music. As the bells pealed their anthems so gay, Which taught you that heaven's own con-

Is the meaning of each Easter day.

First Child.

You are each of you right in your answer; The universe joined in the psalm; Let us sing it with glad heart and voices In the hush of God's infinite calm.

A11.

(They clasp hands and sing. Air: "Ring the Bells of Heaven.")

Ring the bells of Easter, Ring them glad to-day, Tell the glorious tidings far and wide. Day o'er night has triumphed;

Life has conquered death; Heaven and earth again are reconciled.

Chorus. (Whole school joins.) Glory, glory, how the glad bells ring! Glory, glory, how the glad bells ring! Death's forever vanished, life's forever free:

Man shall live throughout eternity!

Ring the bells of Easter, Ring them out alway,

Till our Christ shall reign o'er every soul. Bands can never bind Him, "Word of God!" indeed,

He shall make the earth's redemption whole.

-Union Signal.

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Easter.

That day, in old Jerusalem, when Christ, our Lord, was slain,

I wonder if the children hid, and wept in grief and pain:

Dear little ones, on whose fair brows His tender touch had been,

Whose infant forms had nestled close His loving arms within.

I think that very soberly went mournful little feet

When Christ, our Lord, was laid away in Joseph's garden sweet.

And wistful eyes grew very sad, dimpled cheeks grew white,

When He who suffered babes to come was prisoned from the light.

But haply, ere the sleeping world on Easter dawn had stirred.

Ere in the leafy-curtained nest had waked the earliest bird,

Some little child whom Jesus loved in slumber may have smiled,

By fanning of an angel's wing to happy dreams beguiled.

For hasting down from heaven above while still the east was gray,

The joyful Easter angels came to pause where Jesus lay;

shining, strong, and beautiful they swept along the skies.

But veiled their faces in the hour that saw our Lord arise.

Oh. little ones, around the cross your Easter garlands twine.

And bring your precious Easter gifts to many a sacred shrine,

And chant with voices fresh and clearthe seraphs singing too-

In homage to the Mighty One who died and rose for you.

To churches grand, to chambers dim, to mounds all green and low,

Your hands o'erbrimmed with snowy flowers, in blithe processions go; And, better still, let offerings of pure

young hearts be given

On Easter day to Him who reigns the King of earth and heaven.

-Mrs. Sangster, in Harper's Young People.

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An Easter Song.

The earth was filled with peace and light, When Christ arose:

The heavens trembled at the sight, When Christ arose:

The sea rejoiced along the sands,

The vernal valleys clasped their hands,

The mountains sang, and all the lands, When Christ arose.

The tomb was empty where He lay, When Christ arose;

And angels rolled the stone away, When Christ arose;

A sound of triumph thrilled the air, The glorious tidings to declare, And there was gladness everywhere. When Christ arose.

-Children's Missionary Friend.

A TRUE PEARL.

One day a little baby girl came into a home in China. "Oh," you say, "that was just lovely!" But the baby's mother did not think so. She didn't want a little girl. A girl cannot go out and earn money with which to buy rice for the family. Neither can she furnish the paper money, furniture, clothes, etc., which must be burned at the graves of the parents, and are supposed to be changed into the real article for their use in the spirit world. A girl is of no use.

So there were no firecrackers to let the neighbors know that she had arrived, and no feast given in honor of the event, as there would have been had she been a boy. The baby was never even given a name, but just called Girl.

She was wrapped in some old rags, put in a basket, and allowed to remain there all day if her mother was at home, or tied to her back if she went to the riverside to wash. She had no toys. The house in which she lived had mud walls and floor, the windows were of paper, and the roof was thatched with straw. Festoons of cobwebs hung from the rafters. Sometimes these, becoming heavy with smoke, would break away and fall right on the baby's face, and, after being mingled with her tears, would leave her even more grimy than before. Two black pigs and several hens and chickens lived in the house with her.

As she grew older she was made the drudge for the household, and was obliged to scrape the rice kettle for her food, after her father and brothers had eaten.

One day her mother brought home a pretty earring, and her eyes shone with delight, as she thought it was for her. But she was doomed to disappointment. It was for her little brother. The mother was going to hang it in the ear of her precious boy to deceive the wicked spirits. They would see the earring and think him a girl, and not steal him away.

For not even wicked spirits would care to steal a girl.

When she was five years old, her grandmother said it was time to make her "lily feet." So she doubled under all her toes but the big one, brought the ball of the foot and the heel together, and bound them tightly with a long bandage. Did it hurt? Yes, indeed. Girl cried, and begged to have her feet unbound. But her mother scolded, and whipped her for crying, and said she could never find a husband for her if she had large feet like a slave's.

Soon after this her mother died, and her father brought her to our school, saying he could no longer care for her. Her great, black, sad eyes appealed to us, and we took her into our love and home. We unbound her poor little crippled feet, gave her a bath, and dressed her in clean clothes. When shoes and stockings were put on her feet, and she was told that never again was she to have the cruel bandages, she was overjoyed.

At night, after repeating, "Now I lay me," she was tucked away in a little crib under a bright-colored patchwork quilt, and she looked as though she had found a real fairyland. Then, of course, we must give her a name. One of the older girls suggested that we call her True Pearl. Although she came out of a dirty Chinese house, we think her far more precious than the pearls that are found in oyster shells. She is one of the little ones for whom Christ died.—Children's Missionary Friend.

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SUKHODA BANARJEE.

By Grace Grattan Guinness.

It was one Sunday afternoon in the crowded audience room of the Young Women's Christian Association, Seattle, Washington, that I first heard her tell her life-story. For two hours we listened, our attention riveted. Her lustrous, earnest eyes peered from beneath the folds of her white sari, and a tear occasionally rolled down her dark cheek

as she described the sufferings of her early life. A high caste Brahman woman, betrothed in childhood, she became at the age of fifteen the mother of two little girls. A fortune-teller was consulted as to the probability of her giving birth to a son, and his negative reply caused her untold grief; a grief intensified by the sudden death of her husband. since for that event an Indian woman is held responsible, and is in consequence sometimes sold into slavery, or abandoned to a life of sin. In despondency and despair she waited for her doom, and one night found herself handed over to a party of coolies to be taken she knew not where. For a while her lips were sealed in silence, since to have spoken would have been to lose her caste. At length she gave vent to a flood of tears and earnest pleadings. One of the coolies moved to pity towards the helpless child-widow determined to take her at all cost to her parents' home. Arrived there she found to her dismay that having lost her caste by her conversation with the coolies, not even her parents dared to receive her into their home. She was compelled to live outside the house in a dismal shed, where food was only taken to her once a day, the Brahman religion demanding this cruelty. Sickened with the spectacle of her suffering, her parents decided to send her away to a distant village where her uncle maintained a small hospital. Here she found some little consolation in ministering to the needs of others.

Entering the room of a native nurse one day her eyes fell on a picture hanging on a wall. The nurse, trained in a mission school, had come into possession of a picture of the thorn-crowned Savior. In answer to her inquiries as to whom the picture represented, she was told that it was the Savior of sinners, and that He had died for all the world. "Ah, but he did not die for women," was her despondent reply. "Yes, He died for all," said her friend. Powerfully attracted by the representation of the Sa-

vior's sufferings, she prostrated herself from day to day before the pictured face of the Man of Sorrows. During weeks and months that worship continued, but it brought no peace-not until long afterwards, when staying in the home of Pandita Ramabai did she come to know Christ as her Savior. Yet no one spoke to her of Him, for her uncle only allowed her to be received into the Home on condition that no effort should be made to lead her to embrace the Christian religion. Finding the New Testament in her own Marathi language, her eyes were opened to see her salvation in Christ, or, as she expressed it in her own simple way, "No teacher, no minister, led me to Jesus, I found Him myself."

From the moment of her conversion it became her desire to rescue and to bring to a knowledge of her Savior, some of the many millions of women in India who, in the name of religion, are given up to lives of infamy and shame. Entering the heathen temples in her widow's dress, she became the means of rescuing some hundreds of helpless widowgirls from a life of sin. In one temple alone, where eight hundred of these were employed in the so-called temple service, she was instrumental in saving fifty, having at times to accompany them in their escape under cover of darkness through jungle and forest to a distant mission station where protection was afforded.

In the interests of her Rescue Home for these girls, Sukhoda Banarjee has been visiting America, and telling her touching story. Should not the thought of the marvelous rescue work accomplished by the labors or this simple but earnest Brahman woman, quicken our devotion to the service of those for whom our Savior died? Before our eyes, Jesus Christ has been set forth, crucified for sinners; like her, we behold that spectacle of mingled love and suffering, but with what effect?

Our lives are the reply.—Regions Beyond.



Sunday School Class in Washington, D. C., Congregation.

MISSIONS IN THE SUNDAY SCHOOL

April 1.—The Two Foundations.—Matt. 7:15-29.

There is no sadder thought in the world than that three out of every four persons in this blessed land of religious liberty and fullness of Christian sentiment, should not make any profession of Christ in their lives. A large majority of these three are the finest kind of moral people, standing high in the esteem of all who know them. Yet they have not built on the true foundation. They have not confessed Christ before the world. They have not been particularly rebellious to religion,-in fact, rather favor it with their assistance and contributions. Yet all this does not suffice. These three are not building on the solid foundation and, if not sooner, will awaken to that fact when the Lord of the earth says to them, "I never knew you." That men and women should reject Christ in a land so favorable to His profession and thereby be lost is a still greater marvel to all of heaven and earth than to see those lost who never heard of Jesus. The following words depict in strong language the guilt of those who build not on Christ Jesus:

"Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof." That certainly is strong language, even for an angel to use. can have justified it? What terrible thing had Meroz and its people done that so aroused the indignation of the angel of the Lord? What had they done? Why, nothing!-and that was the trouble, that was the sin. "They came not to the help of the Lord," when they ought to have done so. The worst thing that a man can do sometimes is just not to do what he ought to do. If the Lord calls us to do a certain duty we have to choose between doing that duty at every risk, or defying God and braving His curse.



FAIRFAX CONGREGATION, VIRGINIA.

Elder S. A. Sanger locating at Oakton in 1902 was the first minister of the Brethren in the county. Other members had preceded him. Services were held in a schoolhouse. Feb. 7, 1902 the congregation was organized with thirty-two members. In 1903 they built the churchhouse shown above, completing and dedicating it April 10, 1904. They have three Sunday schools, the one at the church with Lewis B. Flohr, superintendent, being evergreen. The present membership is 128. S. A. Sanger, Albert Hollinger, Isaac M. Neff and John M. Kline constitute the ministerial force. The church has a large and promising field before it and is active in trying to occupy it.—Stella V. Bauman.

April 8.—Jesus and the Sabbath.—Matt. 12:1-14.

Many Christians hardly catch the full meaning of the law established by Christ in this lesson. They partake yet too much of the Jewish spirit that Christ sought to correct in His day. The Jews had holy places and holy days and on either they were very careful that they did no wrong whatever. But on other days and places nothing seemed improper for them to do. Now Christ sought to make all days alike in this that the Sabbath day was to be made a day of holy service for man instead of man for the day; and then that every other day of the week was to be lifted to the same high plane. After nineteen centuries of Christianity there is too much difference between Sunday and Monday. Sunday with its long pious face, and Monday with its worldly anxiety and antichrist spirit. Lift the Sunday to the blessed sweet privilege of nearness to God and the week days in following the pursuits of labor for the Master's kingdom alone. Or as Paul says, "Whether ye eat or drink, do it all to the glory of God," and no one will go wrong in His service any time. Such a one will be far-reaching in his life and help, even to the ends of the earth.

April 15.—Jesus' Power Over Disease and Death.—Luke 7:1-17.

To know of the wretchedness of mankind in heathen lands when afflicted is to appreciate what Christ would mean to them even in the hour of sickness. The following incidents are in strong contrast with the loving treatment and rational helpfulness which is administered where Christ is known.

People in heathen lands often suffer more from the doctor than from the disease. In Africa a good cure for pains in the stomach is to lie down and be jumped upon by the medicine-man! Mrs. Fisher, in the "Round World," tells of a few "remedies" used in Toro, near Uganda.

A baby will cry because of a little pain. The mother promptly applies hot iron to the skin, terribly branding the poor little body. A man suffers from headache. The doctor seizes a knife and makes a number of cuts in the scalp to "let free the blood."

One boy came to Mrs. Fisher for some medicine. He complained that someone had given him poison to drink. He had already been to the medicine-man, who calmly cut his body all down the front in order to trace the poison! Moreover, this deceitful doctor had declared that he had seen the poison and had taken it out!

April 22.—Jesus the Sinner's Friend. Luke 7: 36-50.

How wonderful this friendly power of Christ is, is exemplified in the following incident taken from experiences in "rebellious Brazil" and related by Mr. Kingston at a meeting in Exeter Hall in England:

"On one occasion, when we went into one of the outlying towns to hold a meeting, we were warned that we would be attacked by assassins. Nothing daunted, however, we proceeded with the meeting as usual, but sure enough, the assassins came in, three of them, with their rifles in their hands and other weapons on their persons; and sat down among the worshipers. I thought it was time to stop the meeting, but the new-comers insisted upon my going on. I had been speaking to Christians and dealing with a theme of help to them, but recognizing the futility of continuing in the same, I changed my text to that wonderful John 3: 16. As I spoke to these men of the love of God in Jesus Christ, the truth went home to their hearts. One of them was in tears, and, stretching out his hand, said, 'If this hand had not killed sixty-five people'we knew he was a notorious assassin and most desperate fellow-'I would join your sect.' They literally drank in the Word of the Lord as it was unfolded to them.

We stopped for refreshments, and then continued the meeting. We began at 7:30 P. M., but it was past midnight when we had finished. And then these three, who had come to kill, and for no other purpose, returned to the place from whence they came, never more to lift a hand against the Protestant missionaries nor their friends."

April 29.—The Parable of the Sower. Mark 4: 1-20.

No better illustration of the lesson before us can be found than the following incident and its result. It should be an encouragement to every one to keep on working for the great mission cause, feeling assured in due time a rich harvest will result for the Lord.

Was It Thrown Away?

"Is it worth while to hold a meeting tonight, do you think?" asked a Londoner of his friend one raw December night.
"Perhaps not," answered the other doubtfully; "but I do not like to shirk my work, and as it was announced, some one might come." "Come on, then," said the first speaker; "I suppose we can stand it." That night was as black as ink, and the rain poured in torrents; but the meeting of the English Missionary Society for the Propagation of the Gospel was held. in spite of the elements, in a brightly lighted chapel in Covent Garden. A gentleman passing by took refuge from the storm, and made up half the audience that listened to a powerful plea for the North American Indians in British Columbia. "Work thrown away," grumbled the Londoner, as they made their way back to Regent Square. "Who knows?" replied Regent Square. "Who knows?" replied the missionary. "It was God's Word, and we are told that it shall not fall to the ground unheeded." Was it work thrown away? The passer-by who stepped in by accident tossed on his couch all night, thinking of the horrors of heathenism, of which he had heard that night for the first time. And in a month he had sold out his business and was on his way to his mission work among the British Columbia Indians, under the auspices of the Church Missionary Society. And thirtyfive years afterwards we found him surrounded by "his children," as he loved to call them, the center and head of the model mission station of the northwest coast, an Arcadian village of civilized Indians. It is the romance of missions.



E. L. T., Dixon, Ill.: I have been thinking how nice it would be to have a meeting of all the mission workers who will be in attendance at our coming Annual Meeting at Springfield. I have in mind a meeting similar to the reunions of the different schools held each year on the grounds. There should be a time set, a place appointed, and an effort put forth to have it generally known. The object of the meeting would be to have the workers become better acquainted and thereby form a closer union between them. This would arouse more of an interest in one another's work and place them in a position to be more of a help to one another. We feel somewhat acquainted with the different workers by reading their articles in the Messenger or Visitor but how much more interesting those articles would be if we were personally acquainted with the author. I believe a meeting of this kind would result in much good for the advancement of the mission cause.

L. W. R., Maryland: For the encouragement of those who are slaves to the tobacco habit I will say when I was a tobacco fiend I had great sympathy for the man who was addicted to drinking and drunkenness; but since I threw off the tobacco habit five or six years ago, or perhaps longer, I do not sympathize with them very much. I was so addicted to the weed that it was the last thing at night and the first thing in the morning.

I determined by God's help to be free from this slavery.

In the United States each year \$7,500,000 is given for foreign missions and \$750,000,000, or one hundred times as much is spent for tobacco.

J. S. R., Idaho: What is considered the best plan to adopt as to the proper relation between the District Mission Board and the District Meeting?

Answer.—The District Board should be a servant of the District Meeting and carry out the wishes of the district as expressed in the word "missions" to the fullest extent of their means and opportunity.

Would it be proper to have some plan to inform the churches along what line they expect to work the following year?

Answer.-Surely so. Plan your work well before coming to District Meeting. State what you propose to do, how much it will take to do it, and how much you expect the district to supply to carry out your plan. Some districts have the following plan. By correspondence they learn the wealth of the members of each congregation based on the state tax. District Meeting at the suggestion of the Board calls for, say, \$2,000 to do district work for the ensuing year. On the basis of the wealth of each congregation this \$2,000 is divided among the churches and each one asked for its quota. At the end of the year a report is read at .District Meeting stating what each congregation has given. This equalizes the burden and makes all partners in the forward work of the Lord.

J. M. M., Leeton, Mo.: In speaking of work done in his district as well as congregation this veteran of the cross says: "I preach missionary sermons three and four times a year and I scarcely ever preach but what I drift into missionary work one way or the other and I intend

to do so as long as the Lord gives me strength. I shall await the final when the books will be opened by the Great Eternal Judge and see what He has for poor me. I have now preached for thirty-one years and went often and left my family to struggle alone; but what my work and sacrifice will amount to I do not know. I am comforted, however, to know that God knows and I shall be satisfied as He will make it. Blessed be His Name!"

MISSION STUDY CLASS

Chapter VII.

Heralds of the Dawn.

I. Lull

Timidity and Courage. Comparison of Religions.
 Type of Life Work.

II. George Schmidt.
1. First Convert.
2. Work Discontinued.

III. John Schwalber.

Success

IV. John Ludwig Kraph.
1. Missionary Explorations.
2. Difficulties.

2. Difficulties.
3. Apostle Street.
V. Robert Moffat.
1. A Difficult Field.
2. The Right Man.
3. His Wife.
(a) Answered Prayers.
4. Laying Foundations.
5. A Favorite Speaker.
VI. David Livingstone.
1. Into Interior

. Into Interior. . Roused by Slave Trade.

3. Journeys. 4. Thought of World Turned to Af-

5. Meeting with Stanley.6. Stanley's Testimony.

. Death.

7. Death.
8. A Fragrant Life.
VII. John Mackenzie.
1. An Unpaid Administration.
2. Continental Vision.
3. Political Education.
4. Prophet Rejected.
VIII. Alexander M. Mackay.
IX. Melville B. Cox.
X. Adolphus C. Good.
XI. Samuel N. Lapsley.
XII. Thomas J. Comber.
XIII. Other Pioneers.
Was Lull's extensive preparation

Was Lull's extensive preparation justi-

Compare George Schmidt's difficulties ith those of missionaries at present. What impresses you most in regard to rs. Moffat? difficulties

What was there in Livingstone that made such an impression on men?

Chapter VIII. Davbreak.

African Native Reformers.

Africaner.
 Crowther.

3. Moolu

(a) His Religion.
4. Apostle of the Congo.
(a) Paul's First Convert.
(b) Passion for Souls.

5. Khama

(a) His Relation with England.
(b) Firm Ruling.

(c) Prohibition of Foreign Liquor. (d) Suppression of Native Beer Drink-

ing (e) State Building.

Progress in Different Countries.

(a) First Fifteen Years' Work.
(b) The Time When the Land was

(c) Christian Fortitude.

(c) Christian Fortista.

(a) Character of People.

(b) Pilkington's Summary.

(c) Native Martyrs.

(d) Church.

Ngoniland.
 (a) Transformation.

Congo Basin.
 (a) Responsiveness.

(a) Responsiveness.

General Statements.

1. Christianity's Task.

2. Few Missionaries in Sudan.

3. Present Force of Workers in Africa.

4. Contest for Pagan Africa.

5. Evangelization of Mohammedan Africa.

6. The Outlook.

7. Africa's Latent Forces.

8. Pleas from Hausaland.

9. Calls from Congo Tribes.

10. A New Field for Every New Missionary.

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Conversion of Africa.
 (a) As Viewed by Non-Christian.
 (b) As Viewed by the Christian.

What does the career of Crowther teach as to the possibilities of the African?

Since the Congo people are so responsive to Christianity, what do you think of the sin of withholding it from them?

State some of the things in African pa-ganism that would arouse the pity of non-Christians.

After all you have learned what are you going to do to hasten daybreak in the Dark Continent?



Manchester College, Indiana, through J. H. Morris, Speaks Most Highly of Educational Work and the Product Sent Out from Our Schools:

Many, perhaps, who are averse or indifferent to education, read in the March Visitor, the reports of work done in our Brethren Colleges and were made to feel that there were more good things in college than they thought there were; made to feel that it is not such an awful place as they had been in the habit of thinking; or that perhaps their children could attend without becoming incorrigible.

These colleges do not send out "dudes" or ladies who are so afraid of soiling their white hands that they can't do a stroke of work. If that kind of a person comes here, he or she is soon crowded back and will leave in disgust. A man who comes out of college as a "dude," went in with a great deal more of that spirit, because an educated man and a dude are as different as day is from night.

Parents who oppose college education ought to have an opportunity to learn more about the real college work and they would no longer stand in the way of the best interests of their children.

Some excellent work has been done here this year. Many young men and young women came here as strangers to Jesus Christ who will go home knowing Him to be their Savior and Friend.

The young people are not only under Christian influence during special Bible term and revival services, but throughout the whole year. Each week on Tuesday evening the Y. W. and Y. M. Christian Bands meet, on Thursday evening, prayer meeting, on Friday evening, Bible

Society and on Sunday four services at least besides chapel exercises each school morning.

The Bible Society is a means of development for both the literary and the spiritual self. Our essavists present some excellent productions. One lately given was on the subject: "Sacred Mountain Tops," written and read by Sister Culler. Several mountain tops referred were: Mt. Ararat, on which once rested the whole human race, only eight souls; Mt. Moriah, on which the son of promise, Isaac, was taken to be offered. Mt. Horeb, where the deliverer is called and sent into Egypt to lead his people out and the law was later given from same; Mount Nebo, on whose top the great leader was buried by the hand of God; Mt. Hermon saw the glory of God as a bright light when Jesus was transfigured; Jesus' spent many hours on Mt. Olivet and it was here that he was taken from his disciples.

The good people of this community felt that they wanted to be represented at the Nashville Convention, so they selected three delegates, Sister Jessie Boone, Bro. H. A. Studebaker and your unworthy scribe, but when only two could go Sister Boone resigned in favor of the other two. Many rich treats were enjoyed and in fact the whole meeting was a treat, being almost a constant meeting for five days. Surely all felt more keenly the world's great need. All who attended the Conference on the Mohammedan World, had an opportunity of hearing Miss Ellen Stone, the one who was captured by the Turks a few years ago and held until a great sum of money was paid as a ransom.

On Saturday afternoon denominational conferences were held and at the Brethren's meeting twenty were present. There were representatives from Juniata, Bridgewater, Canton, McPherson, Bethany Bible School, and Manchester College. At this meeting the North and South; the East and the West were brought together to discuss that "live" question, the Missions. Many seemed loath to leave the place.

On Sunday morning, Feb. 25, the Volunteer Mission Band gave a program in the Eel River district, West house. From the attention given it would be easy to prophecy that some are thinking of the heathen.

The Missionary Reading Circle was lately increased by the addition of two or three who are taking up that work. We are now using the book: "Heroes of the Mission Field." May we imbibe some of their aggressive spirit!

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Steven and Norrie Berkebile, of Vada, Thana District, India, Have been Setting up Housekeeping in Their New Home Under Some Strange (to us) Customs:

If all goes as it has been going the past few days we will soon be settled in our home in this place and ready to go to work on the language again as before. As far as study on the language is concerned we have had quite a rest, but it has not been because we were idle. After the New Year's meeting at Anklesvar we went to Jalalpor and visited one day and two nights and then went to Bulsar, expecting to stop but a short time and then go on to Dahanu and get some of our stuff, called "saman" in this country, and then go on to our station. But it was willed otherwise and I took down with the old malaria and was not able to go out for about two weeks. This brought it up to near the time for Bro. D. L. and Maiji to sail, so we just lingered at that restful home of our dear Brother and Sister Stover, for a few days and we permitted to see Brother Miller's leave the shores of India. All the good that can be said about Brother and Sister Miller is not too much. One feels so rested and built up spiritually after being with them. We all as workers love to go there. No doubt Wilbur or some other of the workers has written you about the little party that went to Bombay to see our dear father and mother in Israel sail for America, it was a sad parting for us all. They have endeared themselves to us so much and their wise counsels were always so helpful that it made it doubly hard for us to see them go. Then, too, Norrie and I having been with them on the way to India and enjoved their helpful company, we were getting a little selfish about it and thought they ought to stay in this needy. land. But I am sure there are those on the other side that are anxiously waiting their arrival at San Francisco and no doubt some big and little folks in Elgin who can hardly wait for them to come. So we bade them good-bye and watched their boat slowly leave the wharf; then we experienced for the first time the feelings of those on shore when a friend leaves for distant lands. A little over one year ago we experienced being on the boat but this time we were permitted to take the other side. We staid in the city to do some trading and the following day we started to our present home. It was a long hard ride for Norrie. I had made the trip several times and did not mind it so much. We made the trip in about five and one-half hours. horses became quite tired and one almost gave out, so it took us longer to come out than if we had taken the cool of the day, but we could not arrange it that way this time. When we reached here it was 5:30 P. M. and all of our "saman" had been just put in the house as it came over in the carts, tied up and in boxes. We managed to set up our bed and thus get a good night's rest which we felt we so much needed. We had our native worker, John, here to see that the house would be ready, but it was far from ready. We have been here nearly two weeks and are not through putting bamboo chutties over our heads and whitewashing the brick and mud walls. The outside walls are of brick and the partitions of mud or rather sort of a mixture called limpoe. The rooms that are finished look quite homelike. But, say, do you know it makes a fellow feel that he ought not fix up his house even as good as it is really necessary for one's protection and health, for fear that one may make it too nice and cause a gap to exist between the missionary and the people. Many of them are so poor that it almost condemns us to put on the floor a cheap kind of a mat that costs about \$1 for a room 15x18 feet. O how much money is being spent uselessly in the homes of the dear brethren and sisters in the homeland that might be used in the saving of souls in this needy field!

At first the people were afraid of us and said we would spoil their caste. We how feel that our house not being ready was a good thing; we needed helpers and we secured one of our nearest neighbors and his wife to help us. They had not worked long until they wanted their jot fellows to come in and get acquainted with the new Sahib and his wife.

Well, it is indeed amusing to the American who expects men to have manners, as we term it at home, but here it is custom, I guess; anyway the men walk around through the room and examine everything from pencil and paper to the clock on the shelf and to the dishes in the cupboard. And among them last evening was the village school-teacher. I wondered how our good mothers and sisters in the homeland would like for their neighbor boys and men to go through their house at housecleaning time and closely examine everything. Then I thought of the missionary who wrote home that he was getting along pretty well since he had secured a bulldog and tied him at the door to keep the people away. Of course we have not secured a bulldog yet, and are only too glad that the people feel free to come into our house, and hope it may continue so until we can tell them freely in their own tongue of the wonderful Savior. We are so glad that we can begin to talk with the people some, of course we cannot express ourselves yet as we would like to; but it lifts a wonderful burden when we can talk a little with them.

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S. N. McCann, from Alumnode, Rajpipla State, India, Graphically Tells how it Goes When the Missionary Has More Work or a Larger Field than he Can Handle:

It is about time that I write you another letter. As Bro. Lichty has his building on hands and is troubled much with fever I have decided instead of working in Anklesvar district to come here and help look after those who were baptized two years ago.

After my tour of several weeks' meetings in the state two years ago I came home to Anklesvar and the plague broke out. This called forth all our energies while it lasted. In the midst of the plague Bro. Lichty was called to Bombay on account of Sister Nora's sickness. After all were well enough to return Dan soon moved to the state and took charge of the field here.

In the meantime very bitter persecution broke out and Rama Tesa, one of our workers, was driven out of the work. Doula Limba, another one, fell sick and gave up the work. Only a short while before two workers had been dismissed for unfaithfulness.

When Bro. Lichty commenced to build he had to keep with him the best and only Bhil man who had had any experience in the work. He is yet with him, engaged largely in secular work. This left on the field as workers only three men, where there had been ten.

I gave Bro. Lichty one of our Bhil Christian teachers from the orphanage, who opened a school in his (Bro. Lichty's) compound and at the same time served as their teacher in the study of the language. He has been placed in charge of one of the stations about six

or eight weeks ago, and bids fair to make a good worker.

Jamiel Putmanji was put in charge of the station from which Rama Tesa was driven out.

Three Bhil Christian teachers have dropped out because their schools were too small to justify running.

Thus instead of ten workers as we used to have there are now only four; instead of three schools there is only one, unless the Bhil man who took charge of the last station also has a school. This I don't know. Instead of Bro. Lichty's being able to get over the state to see and build up the Christians he had to give the larger share of his time to his well and house.

Persecution has been severe especially about Jhagadia. In view of their hereditary failings, the weakness from long habits of low life, the instability of character brought about by a state almost worse than slavery, imposed upon by all who are above them or who rule over them, is it any wonder if some of these people are no longer Christians?

Besides we must remember that they cannot read, that their instruction before becoming Christians was far from what it should have been, especially to be cut off for two years after baptism without help as many of them have been, not even a single meeting.

Native helpers could not be gotten, every man has his limitation in work. No one can be at two or three places at once. Every one's hands have been full.

I feel much encouraged to find the faith and Christian spirit that I do after all these conditions are considered.

We must remember that fo confess Christianity means to be counted low caste, to be forbidden to enter a store,—all must give their money by throwing it to the shop keeper, must stand outside and receive their goods the same way. This is especially so at Jhagadia. Is it not a proved that any stand to their faith?

I have hopes that even those around Jhagadia can be reclaimed. I have not

yet visited them, but I learn that most of them have gone back into caste. Bro. Lichty was very anxious to make this tour through the state with me but he and Sister Lichty have been having fever.

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Florence Baker Pittenger, of Dahanu, India, Wears the "Pinching Shoe" Which Bro. W. R. Miller Described, Gladly, even in Suffering:

We are now living in the house vacated by Bro. Ebey's. Though it is but a native house with a ground floor and crumbling walls, yet it is such an improvement over what we had before that we are very happy. And then we are right here with the dispensary and that saves much time and trouble. We are just as busy as we can be and don't get nearly all done we should like to do.

The language is slowly opening up. Our language study has been a struggle because we are on the borderline where two languages are spoken and then all our helpers are Gujerati while we are studying the Marathi. We trust in God's promises that we shall be victors if we struggle on manfully.

Bro. W. R. Miller certainly tells where the shoe fits. Well, it fits pretty tightly on me when it comes to the flea question. Only the kind Father and myself know what I have endured because of fleas within the last year. But I think I can keep more free from them here. house we occupied before was a stable as well as a house. The cows, oxen, buffaloes, chickens, dogs, cats, and all, shared the same house. The cattle were kept on the veranda and the dogs and cats inside. But none of us would want to give up the struggle because the shoe pinches sometimes. Oh there is so much to do and so few to do it. We are glad that we are counted among those who toil here.

Our teacher of the past year is in the government's employ and has been removed from this place to another place of service. Therefore the parting time came. He is a Christian and we feel a

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very earnest one. Indeed, an exceptional one. Oh, that India had millions like him!! In the morning of his departure he came to say good-by. His heart was heavy: so were ours. Conversing was difficult. John picked up his Bible and read Paul's departure from Ephesus. We knelt together in prayer, and I do wish you might have heard the earnest, touching prayer offered by our India brother and friend. How much good it did us to hear him pleading with our Father that we might be kept and that we might speedily master the language so that we might be of much use in bringing many into the glorious light. It was a glorious hour yet a sad one because we knew we were losing a true friend and one who was much help to us in dealing with this people.

On Monday we hope to start in with our new teacher. He is a high-caste Hindoo. He wears the caste-mark of red paint on his forehead. His friends have been trying to persuade him not to teach us. They said to him, "Soon you will be a Christian also." It is our prayer that as we associate with him we may help him to see the true Light.

Several women have been coming in to have me sew for them. I have done some for them, but I felt it would do them more good if I would take the trouble to teach them how to sew. But they did not take to the idea very readily. They thought it much better to sit idly by while I sewed. But then they are not much to blame; they are so ignorant and have always been taught that they can't learn. However, one is trying it. I have her sew together patches for a quilt. Before I could teach much I had to let her know that I was the one who was to say what was to be done. I asked this same woman if she desired to learn to read. She said: "Oh no, women don't need to read." Oh, that India's women may be lifted to the standard of true womanhood!

Sister Alice Ebey spent several days with us. Their building is going up rapidly.

We continually think of our dear Brother and Sister Miller who are now on the deep. May the Lord give them a safe homeward journey. May this find you all well and happy as it leaves us, and may we all be spared for a long life of service for our blessed Master.

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LITTLE BITS OF EXPERIENCE.

There was a man by the name of Mucken who dwelt near Jalalpor. Mucken became very much interested in the Christian religion, and in his duty toward Jesus the Christ. He came frequently to the mission home and talked, while the Brethren often went to his place and prayed with him there. Presently Mucken asked for baptism, and determined to be an open Christian.

The day was set for the baptism, and many were rejoicing because a man was near to the kingdom. But when the day of baptism came, the caste also came, and they so threatened Mucken that his courage failed him. And straightway they got him married, to increase the difficulties of coming to Christ. He told Bro. Long that he had no choice, that he could not be baptized. It seemed a very dark hour, and that the powers of the dark would prevail. But after a day or two, he came again to the mission home, and said that it was better than before, that now there would be two to be baptized instead of one, and that he was clear in the matter, that after a little while they would both come together, and that he was determined to be a Christian.

A Mahomedan by the name of Amir Mahomed called at the mission home in February, 1904. He came as an inquirer, and many references to Christ were looked up and read in the Bible, until Amir Mahomed said, "It is enough; what now is to be done?" Bro. Stover told him that he should read, and when he came to know the Lord he could be baptized. He asked for baptism at once, but was advised to wait. June 9 he came

again and pressed baptism. Then he called at Jalalpor, and heard the same story of the Gospel there. He was a buyer of cotton, so his work enabled him to call often. He seemed earnest, yet the Brethren thought that he had better wait.

Aug. 5 he came, the day before a number of others were to be baptized, and it seemed unfair to keep him waiting and waiting. They told him that his coming seemed of the Lord, and they were ready to baptize him, if he thought he was ready to receive it. He said he was ready, and had been for a long time. He was baptized. The next day he went away, but returned on the following day, saving that it would perhaps be hard at first, but he should go on and stand firm, that the Lord would be with him always. He went away. Then a letter came saying he could not endure the chill of persecution that was set against him. Soon after that he called again at the mission home, and the Brethren fed him and prayed with him. And after he went away there was no further news of him.

Samuel Barton is a child of Madagascar. He saw the love feast, and went along to the riverside to see the baptisms. That got him. He said, "I not understand before. I now understand. I Christian, but baptism different, sacrament different. How is it? Why different? My people like you, but this is just like Bible. I take baptism, too." It was not the first day, but after a number of days, when he said, "I take baptism, too."

Now he is happy. On a day set, a little company of faithful disciples walked out to the riverside, and there in the water, according to the Scriptures. Bro. Blough baptized him. He says he had been baptized before, but he had to take the word of others for it, as it was not an action of his own, and he could not recall it. So, he often says, "This is like Bible. I like this."

There was a little gray pony, with the turn of the hair too low on his nose, so that he was looked upon by Hindoos, Parsees and Mahomedans as fit only to swear at and throw stones at. No one would have him, and no one would give him else but a curse. His owner claimed most distant ownership, and drove him out whenever he came onto the place.

Bro. McCann asked the man what he would take for the horse. He said \$5 was ample, and Samuel paid the money, and took the horse to his own home.

Now a man is not without friends, even if his religion is different. So one of the Parsee neighbors, seeing what Bro. McCann was undertaking, offered to buy the horse from him at cost, and have him sent away, and said, "You must not keep him,—it will be your ruination!" Then he even offered to give him a dollar extra, so as to save the missionary from sure bad luck. But Samuel was firm.

He took the horse home with him, and began to befriend him. This was a new thing to the horse, and he couldn't understand it. He would kick and bite, and make himself too dangerous to be safe. It was an awful thing, the way that horse went on. One time he jumped at Samuel, attempting to get onto him with his two front feet, but Samuel grabbed his feet and threw him. And the horse learned a lesson. He never did it that way again.

Presently the horse began to see that he only got into trouble when he made that trouble for himself, and that he had lots of friends. So he changed his tactics, and began to be gentle and good. And now he does not bite nor kick nor paw anybody, and is frequently used as a riding pony. Verily, a Christian careth for the life of a beast, but the tender mercies of superstition are cruel.

It was in the village school at Bhot, a school that Bro. Forney started several years ago. There are about eighty pupils enrolled, and the school goes well. Bro. Miller wanted to see it, and together with two others, younger men than himself, he went down the river six miles in a little sailboat, down to the place of the school by the side of the

sea. On the way they are their lunch, and chatted freely on many things. By the riverside were great, long-legged birds, a sort of a flamingo, gathering fish for their evening meal. The hours went most pleasantly.

Reaching the school, all were welcomed heartily. The magic lantern was out that night, and the house was full up. And then the teacher gave the visitors tea and some native bread, and later they all retired.

But the sun, or the water, or the tea, or something was too much for Father D. L. Sometime in the night he awoke with a fearful retching, and kept it up without relief for half an hour. It was a painful experience, one in which another can give no help. There was no remedy at hand, no ice, nothing that would come in good in such a crisis.

So, after the worst was over, all they could do was to wait, and as they slept they wished for morning. Early it was arranged to be off, but when you are on the tide-shores, you must wait for the tide. Brother D. L. ate nothing, deeming that the safe course. And when, towards evening of the next day, all reached home, there was much rejoicing, because a very unpleasant experience left nothing but a considerable weakness and a good appetite.

Kanji is a bookseller, and knows how to hustle. That is, he sells Bibles and vernacular Christian literature. Over a year ago he was married. And in due course of time a little girl came to bless their home. Now before the little girl came Kanji was rather rough to his wife. They say that he would strike her sometimes. She is a very quiet woman, and one of the older orphan girls, but she knows how to take her part when a quarrel is on. After the baby came matters changed. He was father now. She was mother. And their interests centered on the child.

The other day some heathens were quarreling, and in speaking to Kanji and his wife, said, "How nicely you folks dwell together. We quarrel and fight,

but you do not so. But your religion is different from ours." And Kanji, true to the facts, spoke out and said, "We do not fight, true, for we have learned better. But we used to. It makes one feel ashamed to think of how we used to do sometimes, but we don't do it any more."

Bro. Ross went to Vyara to dwell, and Vyara is in a native State. The bargain was made for the house, in the way that bargains are made, and presently Bro. Ross's were settled in their own little hired house. But the interest in them grew. Their landlord is a Parsee priest, and a good man. Some government officials came and told the priest that they would have to register the transaction made between him and the missionary. He went to do it, and found that he could not, as Bro. Ross had no legal right to live there.

Then the priest came to Bro. Ross and told him his sorrows. And he gave the man his full sympathy. But as to going out,—no, that was not in the program. Bro. Ross will run faster when he is after something than when something is after him!

Then other officials called and suggested some arrangement be made. Then some one else volunteered the advice that if he would tip the official, that would end matters. But missionaries are not given to tipping people. So matters continued.

To be in a native State without permission of that State government is your privilege, but you are a nonentity before that State government. When you buy property, real estate, or register the rental of a house, you must first have gotten the permission of the government to be there. But you do not have to register the transaction when you rent a house, and you do not have to ask the Government if you may be there.

In the four counties of Bulsar, Jalalpor, Chickli and Pardi, about six months ago began a temperance movement. A man whose identity none seem to know went from village to village, and, calling

the leaders of the castes together, administered to them the most awful oaths they ever heard, causing them to swear by all they ever held sacred that they would touch liquor never again. then, to make the oath binding, an arrangement for punishing the offender with a heavy fine was entered into, and the agreement was complete. And the stranger was gone.

This movement became so widespread. and so affected the liquor dealers, that they began to be alarmed about it. At first they laughed, and only said that these people can never get on without their drinks. But when no buyers presented themselves to the liquor shops, the shops shut up, there being nothing else to do. Many of them shut up.

The liquor contractor of Bulsar county told Bro. Stover the other day that the sales for Bulsar county are usually 5,000 rupees per month, but now are averaging only from 2,000 to 2,500 rupees per month. The liquor men don't like it, and naturally do all they can to induce others to break the agreement.

A common argument of those who drink, and those who sell the drink, is that the government must needs have the revenue, and for that reason she licenses the shops to sell the drink to the people. Therefore, they who drink are the most loyal to government, because in drinking they increase the coffers of the government. The argument is a weak one, but weak men are quite satisfied with weak arguments.

But the Collector of the Surat Collectorate, on hearing of the temperance movement among the people, did a good thing when he promptly issued a circular letter for all the villages. He caused those who support government by drinking to its health to revise their argument. The official text runs as follows: Collector's Office, Surat,

August 3, 1905.

Memoranda:

The Reported Temperance Move ment Among the Kaliparaj in Certain Villages of the Bulsar, Jalalpor, Chickli and Pardi Talukas.

The Mamlutdara of the above talukas are directed to see that any of the Kaliparai, who, contrary to custom, are abstaining from liquor this year, are not in any way harrassed or threatened or bribed or induced to forsake their praiseworthy intention by the contractor's men, or by any member of the Abkari Department, or other government servant. The movement which may tend to improve the moral and material welfare of the classes who spend a large proportion of their means on drink, should receive encouragement at the hands of government officers.

- 2. Any attempt at interference by the persons and officers mentioned above should be reported.
- 3. The purport of these orders should be made known in writing to the Abkari Inspectors, who will warn the contractor's men. Patels should be verbally informed.

Signed by the Collector.

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A Japanese girl said to a missionary (Christian church) at Tokio: "My brother-in-law used to scold me if I overslept in the mornings; now he is patient and teaches me how to be careful and prompt." Why is he patient? Because he is a Christian now. And the girl added, "Our home is so much nicer, now we are all Christians."

.X .X

"Another year of progress, another year of praise,
Another year of proving thy presence
'all the days,'
Another year of service, of witness for
thy love,
Another year of training for holier work
above."



ACKNOWLEDGMENTS

All things come to Thee, O Lord. And of Thine own have we given Thee.



Offerings are asked to sustain missions on the frontier in the various parts of the United States under the General Board, to aid the forty-seven districts of the Brotherhood in their respective fields, to support the work in Sweden, Denmark, France, Switzerland and India. The workers on the fields labor for a support, the members of the General Missionary and Tract Committee give their services free.

A copy of the Visitor marked "Sample" is sent to each person from whom money has been received within the time of the acknowledgment herewith made. Should any one thereby get two copies, please hand one to a friend.

See that the amount appears properly herewith. In case it does not, write at once to the Committee.

All mission funds for general work should be sent to and in the name of General Missionary and Tract Committee, Elgin, Illinois.

The General Missionary and Tract committee acknowledges receipt of the ollowing donations during the month of Sebruary, 1906.	Western District, Individuals. Lewis Kimmel, Shelocta, \$5.05; Mrs. L. R. Brallier, Johnstown, \$1; C. B. Kimmel, Elderton, \$6; Mrs. George Clark, Shelocta, \$1; S. W. Knavel, Rummel, \$1; Levi J. Kauffman, Davidsville, \$1; Pearl		
WORLD-WIDE PUND.	Kauffman, Davidsville, \$1; Pearl Lehman, Johnstown, \$5; Elmer Knavel, Rummel, \$1; Solomon Strauser, McAllisterville, \$1; John		
	Knavel, Rummel, \$1; Solomon		
ndiana—\$455.87.	Strauser, McAllisterville, \$1; John		
outhern Dist., Christian Workers. Arcadia,	W. Spicher, Wilgus, \$5; Lewis Kimmel, Shelocta, \$1; Robert Fer-		
	Kimmel, Shelocta, \$1; Robert Fer-		
ndividuals.	guson, Ebensburg, \$1: Joseph		
David Flory, Logansport, \$5;	Christener, Scottdale, \$1; Noah		
Irs. Linnie H. Landig, Noblesville,	Christener, Scottdale, \$1; Noah Berkebile, Rummel, \$1, Christian Workers.	31	0
1; Mollie Andrew; Clay City, \$1; V. K. Simmons, Union City, \$3.60	Christian Workers.		_
sther Rife, Richmond, \$1; Aman-	Meyersdale,	23	2
a Widows, Hagerstown, \$1; A.	Middle District, Congregations.	0	0
noberger, Anderson, \$1, 13 60	Spring Run, \$2.06; Aughwick, \$1, Individuals.	3	U
fiddle District, Individuals.	Serena Ruble McVoytown \$2.		
E. S. Metzger, Peru. \$1; B. F.	Serena Ruble, McVeytown, \$2; Jennie Bratton, McVeytown, \$1;		
rance, Huntington, \$5.50; Union	Nelson Guyer and Wife, Martins-		
E. S. Metzger, Peru, \$1; B. F. rance, Huntington, \$5.50; Union hock, Huntington, \$1; Mrs. Jo-	burg, \$2; CX, Avis, \$1; Susan		
eph Fisher, Mexico, \$1.50; Mar-	burg, \$2; CX, Avis, \$1; Susan Bechtel, Huntingdon, \$1.20; Ma-		
eph Fisher, Mexico, \$1.50; Mar- aret Pfeiffer, North Manchester,	belle Dilling, Martinsburg, \$1; Ma-		
1; Richard Wingard, Flora, \$200;	bel E. Dooley, New Enterprise, \$1,	9	2
manuel Bowman, North Man-	Southern District, Sunday Schools.		
hester, \$1,	Dry Valley, \$2.07; Codorus, \$20,	22	0
Forthern District, Congregation. Beaver Dam,	Individuals.		
Christian Workers.	Rebecca A. Kauffman, Lewiston, \$1; Jacob S. Guyer, New Enter-		
East house, Eel River church 8 36	prise \$10. W C Koontz Shady-		
ndividuals.	prise, \$10; W. C. Koontz, Shady- grove, 50 cents; Rachel Zeigler,		
Elias Fashbaugh, Pierceton, \$1:	Shippensburg, \$1,	12	5
Irs. Adam Helvey, Idaville, \$1;	Ohio-\$149.33.		
frs. Adam Helvey, Idaville, \$1; Estate of Frederick Huber, Go- hen, \$200; Walter Swihart, Chur-	Northeastern Dist., Congregations.		
hen, \$200; Walter Swihart, Chur-	Mohican, \$10; Black River, \$33.18;		_
busco, \$4.50; J. H. Fike, Middle-	Chippewa, \$6,	49	1
Jury, Marriage Notice, 50 cents;	Sunday Schools. Chippewa, \$5.70; Paradise, \$7,	12	17
Henry Miller's Estate, Goshen, 2.34; W. Borough, North Man-	Individuals.	14	
hester, \$1; Chester A. Brallier,	Homer Stoffer and Wife, Free-		
Pierceton, \$1; Rebecca and Clara	burg, \$5; T. S. Moherman, Canton,		
Summers, North Liberty, \$2; Wm.	\$1.80; S. M. Friend, Lodi, Marriage		
I Summers, North Liberty, \$3, 216 34	Notice, 50 cents; Catharine Kesler,		
Pennsylvania—\$153.61.	West Salem, \$4,	11	3
Eastern District, Congregations. Little Swatara, \$30; Springfield,	Northwestern Dist., Sunday School.	9	5
5,	Lick Creek,	D	J
	Melissa Barton, Pioneer, \$5; S.		
D. H. Kulp, Mountville, \$5; A. W. Felker, Lancaster, \$2; Agnes K. Landis, Richland, \$1; Annie Mummert, Hanover, \$1; A Sister, Vernfield, \$3; I. N. H. Beahm,	H. Vore, Beaverdam, \$1; Celestia		
W. Felker, Lancaster, \$2; Agnes	H. Vore, Beaverdam, \$1; Celestia Myers, Melmore, \$1; Ellen Fender,		
C. Landis, Richland, \$1; Annie	Baltic. \$1: Joseph and Nancy Kay-		
dummert, Hanover, \$1; A Sister,	lor, DeGraff, \$10; William Roberts, Deshler, \$1; M. W. Printz,		
Plinabethtown Marriage Nation	erts, Deshler, \$1; M. W. Printz,	20	0
Elizabethtown, Marriage Notice,	White Cottage, \$1,	20	U

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Southern District, Congregation.		Middle district, Congregation.	
Wolfe Creek,	17 65	Brownsville,	23 77
Individuals		Iowa—\$74.83.	
Lizzie Detrick, Springfield, \$1; Mary Ockerman, Hillsboro, \$6; R. H. Nicodemus, Potsdam, \$1; Vir-		Northern District, Individuals.	
Mary Ockerman, Hillsboro, \$6; R.		H. E. Slifer, Conrad, \$10; N. W. Miller, Waterloo, \$6; D. A. Miller, Waterloo, \$8; J. S. Albright. Eldora, \$10; Jacob Lichty, Water- loo. \$1; Hannah Messer. Grundy Center, \$1; W. A. Blough, Water- loo, \$3; Eva M. Whitmer. Mallard, \$3; D. F. Deardorff, Kingsley, Mar- riage Notice. 50 cents.	
ginia E Spring Deavertown \$3:		Miller Waterloo \$8. I S Albright	
ginia E. Spring, Deavertown, \$3; A Brother and Sister, New Leba- non, \$10; Joseph Groff, Coving- ton, \$1,		Eldora, \$10: Jacob Lichty Water-	
non, \$10; Joseph Groff, Coving-		loo. \$1; Hannah Messer, Grundy	
ton, \$1,	22 00	Center, \$1; W. A. Blough, Water-	
Virginia\$138.		loo, \$3; Eva M. Whitmer. Mallard,	
Second District, Congregation.	10.00	\$3; D. F. Deardorff, Kingsley, Mar-	42 -0
Pleasant View,	16 00		42 50
Pleasant Valley, \$7; Mount Jackson, \$6.50,		C B Rowe Dallas Center Mar-	
Jackson, \$6.50	13 50	riage Notice, 50 cents: H. L. Rov-	
Individuals.		er, Dallas Center, Marriage Notice.	
D. C. Moomaw, Roanoke, \$1; S.		50 cents; Mary J. Walker, Rhodes,	
H. Miller, Ottobine, \$1; S. L. Huff-		\$10; Mrs. W. E. Beazor, Panther,	
man, Churchville, \$1.20; Mrs. Frances Trevorrow, Manassas, \$1;		town \$1: I P Millor Pobing	
A Brother, Bridgewater, \$10; Bettie Harshbarger, Port Republic, \$1; A Brother, Salem, \$1; J. M. Huffman, Rileyville, \$3.05.		Middle District, Individuals, C. B. Rowe, Dallas Center, Marriage Notice, 50 cents; H. L. Royer, Dallas Center, Marriage Notice, 50 cents; Mary J. Walker, Rhodes, \$10; Mrs. W. E. Beazor, Panther, \$2; Nellie Nicholson, Marshalltown, \$1; J. B. Miller, Robins, \$1.25; Mary E. Loudenslager, Defiance, \$2,	
tie Harshbarger, Port Republic.		fiance, \$2,	17 25
\$1; A Brother, Salem, \$1; J. M.		Southern Dist., Christian Workers.	
Huffman, Rileyville, \$3.05,	19 25	English River, \$4.83; South Ot-	
riist District, Congregation.	00.05	tumwa, \$1.25,	6 08
Botetourt,	89 25	Individuals.	
Christian Workers.		John W Borden South English	
Weiser,	. 1 66	\$1: Julia A. Sharp, Ollie, \$1: Glen-	
Individuals		D. M. Baughman, Pulaski, \$1; John W. Borden, South English, \$1; Julia A. Sharp, Ollie, \$1; Glen- eyrie Williams, Richland, \$1;	
Hiram Ogg, Payette, 50 cents; Susan Fogle, \$100; R. A. Orr. Nam- pa, \$2.50; S. B. Luper, Dublin, \$1; A. Worker, Nampa, \$5,		isaac and Susanna Brown, Onie,	
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Northern District, Congregations. Cherry Grove, \$4.74; Yellow		Alvo.	2 44
Creek, \$13.40,	18 14	Individuals.	
Sunday School.	00.00	Emma Trasis, Chase, \$1: J. C. Harsh, Lincoln, \$5: Levi Hoffert.	
Lanark, Christian Workers,	30 33	Carloton \$2 20: Appe M Tobreton	
Elgin,	13 00	Carleton, \$3.20; Anna M. Johnston. Cortland. \$4.	13 20
Individuals.	10 00	Kansas—\$28.03.	10 20
A Brother, Elgin, 85 cents; A Sister, Lanark, \$2; S. E. Netzley, Batavia, \$2; Mrs. Jennie M. San-		Southeastern Dist., Individuals.	
Sister, Lanark, \$2; S. E. Netzley,		N. P. Nelsen and Susie Nelsen,	
Batavia, \$2; Mrs. Jennie M. San-		Rosalia, \$2.50; D. W. Bowman, Al-	
ford, Ashton, \$18.74; Ellen Spickler, Polo, \$1; P. R. Keltner, Lena,		tamont, \$1; Harvey Mecker and	
Marriage Notice 50 cents: I C		Wife, Ocheltree, 50 cents: W. B. Keith, Rosalia. \$5.	9 00
		Christian Workers.	
Lampin, Polo. \$5: Eph Livengood			
Marriage Notice, 50 cents; J. C. Lampin, Polo, \$5; Eph Livengood and Family, Lanark, \$5; Willis R		Appanoose,	6 75
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and Family, Lanark, \$5, Wiffis R Sweedler, Elwood, \$1; Mrs. Esther Vroman, Wheaton, \$1; S. J. Fike, Milledgeville, \$2; Lizzie Shirk, Mt. Morris, \$1; Anna Fry, Whea- ton, \$1, Southern District, Congregation. West Otter Creek,		Appanoose, Northwestern Dist., Congregation. Belleville, Individuals. Mrs. Anna Bishor, Oronoque, \$1: T. Waggoner, Morland, \$1; John Heisel, Morland, \$1; Chas. Wag- goner, Morland, \$1. Southwestern Dist. Individuals, S. E. Delp, New Murdock, \$2.50: Jasper N. Perry, Dodge City, \$1.78: J. P. Hylton, Belpre, \$1; S. E. Hyl- ton, Belpre, \$1. Northeastern District, Individual, Mrs. M. A. Thomas, Tescott, Washington—\$16.60. Sunday School.	1 00 4 00 6 28 1 00
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and Family, Lanark, \$5, Wiffis K Sweedler, Elwood, \$1; Mrs. Esther Vroman, Wheaton, \$1; S. J. Fike, Milledgeville, \$2: Lizzie Shirk, Mt. Morris, \$1; Anna Fry, Whea- ton, \$1, Southern District, Congregation. West Otter Creek, Individuals. Samuel G. Nickey, Cerrogordo, Marriage Notice, 50 cents; Corne- lius Kessler, Smithboro, \$1; J. W. Lear, Cerrogordo, Marriage No- tice, 50 cents; Morris Elkenberry, Cerrogordo, Marriage Notice, 50 cents; John Brubaker (deceased) Girard, \$5.41; J. A. Ruth, Astoria, \$1; Jacob Wyne, Lintner, Mar- riage Notice, 50 cents, Maryland—\$76.62. Eastern District, Congregation. Union Bridge,	5 00	Appanoose, Northwestern Dist., Congregation. Belleville. Individuals. Mrs. Anna Bishor. Oronoque. \$1: T. Waggoner, Morland. \$1; John Heisel, Morland. \$1: Chas. Wag- goner, Morland. \$1. Southwestern Dist. Individuals. S. E. Delp, New Murdock. \$2.50: Jasper N. Perry, Dodge City. \$1.78: J. P. Hylton. Belpre. \$1; S. E. Hyl- ton. Belpre. \$1. Northeastern District, Individual. Mrs. M. A. Thomas. Tescott. Washington—\$16.60. Sunday School. Tekoa. Individuals. Julia Fainter. Kipling. \$1: B. E. Breshears, Chesaw. \$1: D. M. Click, Marriage Notice, 50 cents,	1 00 4 00 6 28 1 00
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Geo. K. Miller and Wife, Cando, \$2; C. E. Wells, Ellison, \$1; J. A. Weaver, Bowbells, \$1; Mary E. Weaver, Bowbells, \$1; Paul Moh-			Southwestern District, Individual.	30	00
Weaver, Bowbells, \$1; Mary E.			Margaret Dudte, McPherson, Northeastern District, Individuals. R. J. Shirk, Lost Springs, Southeastern District.	90	00
Weaver, Bowbells, \$1; Paul Moh-	c	00	R. J. Shirk, Lost Springs,	8	00
ler, Cando, \$1,	o	00	York Missionary Society	4	00
	6	40	York Missionary Society, North Dakota—\$23.50.	_	
Missouri—\$12.05. Middle District, Individuals. John M. Mohler, Leeton, \$2.75; Jacob Kircher, Harrisonville, \$2; A Sister, Eldorado Springs, \$2, Northern District, Individuals. Mrs Sophia Darray, Shaldon 50			Individuals. Lawrence and Elsie Larsen		
John M. Mohler, Leeton, \$2.75;			Lawrence and Elsie Larsen, Bowbells, \$8; J. A. and Mary E. Weaver, Bowbells, \$8, Sunday School.		
Jacob Kircher, Harrisonville, \$2;	6	75	Weaver, Bowbells, \$8,	16	00
Northern District, Individuals.	. 0		_Cando,	7	50
Mrs. Sophia Darrow, Sheldon, 50 cents; S. A. Puterbaugh, Cameron,			Cando, Virginia—\$25. First District, Individuals.		
\$1,	1	50	A Brother and Sister, Roanoke,	16	00
\$1, South Crosstrict, Congregation.	9	0.0	A Brother and Sister, Roanoke, Second District, Sunday School.	0	0.0
Oak Grove,	9	80	Pleasant View, Indiana—\$24.50. Northern District, Individual. Ella Wyland, Elkhart, Middle District. Summitville Mission Circle	9	00
Second District, Individuals.			Northern District, Individual.	10	
Maggie C. Weckert, Keyser, \$1	1	85	Middle District.	16	UG
First District, Individuals.				. 8	0.0
Robt. J. Hevner, Hosterman, \$1; Lucy G. Hevner, Hosterman, \$1; C. W. Mauzy, Hosterman, \$1; John W. Hevner, Hosterman, \$1; Sam- uel Hevner, Hosterman, \$1; Raph- ael Baker, Gormania, \$1, Oklahoma—\$7.50. Individuals			Washington—\$23. Sunday School. Sunnyside Brethren,		
C. W. Mauzy, Hosterman, \$1; John			Sunnyside Brethren,	22	00
W. Hevner, Hosterman, \$1; Sam-			Individuals. Margaret and Noble Stutsman,		
ael Baker, Gormania, \$1,	. 6	00	Bremerton,	1	00
Oklahoma—\$7.50.			Nebraska—\$16.		
			Bremerton, Nebraska—\$16. Sisters' Aid Society. South Beatrice church,	16	0.0
A Brother and Sister, Cement, \$5; M. E. Trout, Norman, \$1; Su-		F 0	10Wa-516.		
san Roberts, Gate, \$1.50,	7	50	Middle District, Individual. Mary S. Newsom, Dunkerton,	16	00
Congregation.			Ohio—\$8.		
Pleasant Hill,	4	41	Southern District, Sunday School. Greenfield,	8	00
Watanga Flats Community,	1	00	Oregon—\$5.	Ü	00
Michigan—\$4.50. Individuals.			Individuals. J. H. and Dessa Kreps, Inde-		
Rose Teegarden, Petosky, \$1;			pendence,	5	00
Mrs. Rose Frantz, Sunfield, 50			Michigan—\$2. Individuals.		
Rose Teegarden, Petosky, \$1; Mrs. Rose Frantz, Sunfield, 50 cents; Enos Troxel, Beaverton, \$1; Margaret Smith, Woodland, \$1;			Retta Price and C. Y. Price, Bu-		
Martha Bratt, Lowagiac, \$1,	4	50	chanan,	2	00
North Carolina—GC. Congregation.			Western District, Individual.		
Mt. Carmel,	1	50	H. S. Coleman, Sutton,	1	00
Individuals. John Peterson, Relief, 50 cents;			Illinois—50 cents. Northern District, Individual.		
J. W. Kilpatrick, Saluda, \$1,	1	50	Geo. W. Trone, Canton,		50
Arizona—\$2.50. Individuals.			Total for February,\$	261	50
Rachel E. Gillett, Camp Verde.			Previously reported,	3896	46
\$1; Mrs. John McColl, Jerome, \$1.50,	2	50	Total for the year so far,\$	4157	96
South Dakota—\$2.	~	00	BROOKLYN MEETINGHOUS		
Individuals. Daniel I. Stover. Piedmont. \$1:			Pennsylvania-\$51.31.		
Daniel I. Stover, Piedmont, \$1; Mrs. T. J. McBride, Westport, \$1,	2	00	Eastern District, Congregation.	1.0	CC
Alabama—\$1. Individual.			Parkerford,	10	66
J. K. Hoover, Westumpka,	1	00	Mrs. Martha High, Pottstown, \$5; A Brother, Coventry, \$16.50, Western District, Congregation. Sipesville,	0.1	EO
Oregon—\$1. Individual.			Western District. Congregation.	21	50
A. H. Baltimore, Lebanon, Surplus of Annual Meeting of 1905	1	0.0	Sipesville,	2	40
Surplus of Annual Meeting of 1905			Individuals.		
at Bristol Tennessee	2073	95	Pearl Lehman Johnstown, \$3:		
at Bristol, Tennessee,			Pearl Lehman, Johnstown, \$3; E. S. Coder, Dawson, \$2,	5	00
at Bristol, Tennessee,			Pearl Lehman, Johnstown, \$3; E. S. Coder, Dawson, \$2,		
at Bristol, Tennessee, Total for February, Previously reported,	3506 16910	03 89	Pearl Lehman, Johnstown, \$3; E. S. Coder, Dawson, \$2, Middle District. Christian Workers' Meeting,		00 75
at Bristol, Tennessee, Total for February, Previously reported, Total for the year so far,	3506 16910	03 89	Pearl Lehman, Johnstown, \$3; E. S. Coder, Dawson, \$2, Middle District. Christian Workers' Meeting, Individuals. Virgil, Althea, and Sula Beery,	4	75
at Bristol, Tennessee, Total for February, Previously reported, Total for the year so far, INDIA ORPHANAGE.	3506 16910	03 89	Pearl Lehman, Johnstown, \$3; E. S. Coder, Dawson, \$2,	4	
at Bristol, Tennessee, Total for February, Previously reported, Total for the year so far, INDIA ORPHANAGE. Pennsylvania—\$41.	3506 16910	03 89	Pearl Lehman, Johnstown, \$3; E. S. Coder, Dawson, \$2,	4	75
at Bristol, Tennessee, Total for February, Previously reported, Total for the year so far, INDIA ORPHANAGE. Pennsylvania—\$41.	3506 16910	03 89	Pearl Lehman, Johnstown, \$3; E. S. Coder, Dawson, \$2,	4	75
at Bristol, Tennessee, Total for February, Previously reported, Total for the year so far, INDIA ORPHANAGE. Pennsylvania—\$41.	3506 16910	03 89	Pearl Lehman, Johnstown, \$3; E. S. Coder, Dawson, \$2,	4	75 00
at Bristol, Tennessee, Total for February, Previously reported, Total for the year so far, INDIA ORPHANAGE. Pennsylvania—\$41.	3506 16910 320416	03 89	Pearl Lehman, Johnstown, \$3; E. S. Coder, Dawson, \$2,	4 1 25	75 00 50
at Bristol, Tennessee, Total for February, Previously reported, Total for the year so far, INDIA ORPHANAGE. Pennsylvania—\$41.	3506 16910 320416	92 00	Pearl Lehman, Johnstown, \$3; E. S. Coder, Dawson, \$2,	4 1 25	75 00
at Bristol, Tennessee, Total for February, Previously reported, Total for the year so far, INDIA ORPHANAGE. Pennsylvania—\$41.	3506 16910 320416 57	03 89 92 00	Pearl Lehman, Johnstown, \$3; E. S. Coder, Dawson, \$2,	4 1 25	75 00 50 70
Total for February,	3506 16910 320416 57	92 00	Pearl Lehman, Johnstown, \$3; E. S. Coder, Dawson, \$2,	4 1 25	75 00 50

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Southern District, Individuals.	
Isaac and Susanna Brown, Ollie, 5 00 Indiana—\$5.	Oi No
Middle District, Individual. David Flory, Logansport, 5 00	
Virginia—\$2. Second District, Individuals.	
Alice Showalter, Hinton, \$1; J. W. Garber, Defiance, \$1,	
Virginia—\$2. Second District, Individuals. Alice Showalter, Hinton, \$1; J. W. Garber, Defiance, \$1,	
	Pe Ea
Total for February,\$ 98 01 Previously reported, 2772 46	
Total for the year so far,\$ 2870 47	
Indiana—\$37.	
Southern District, Individual. A Brother, Kitchel,	Pe
Ohio—\$26. Southern District, Individual. A Sister in Four Mile church 20 00	Ea
A Sister in Four Mile church, 20 00 Northeastern District, Individual. Homer E. Stoffer, Freeburg, 5 00 Northwestern District, Individual. Hazel B. Smith Bryan	
Northwestern District, Individual. Hazel R. Smith. Bryan	Ka
Winginia \$9.75	So
Second District, Individuals. Mrs. A. C. Jennings, Richmond, \$5; F. D. Kennet, Kennets, \$1, 6 00 First District, Congregation. Botefourt 2 75	
Nebraska—\$6.	1
A Sister, 6 00 Maryland—\$1.25.	
A Sister, 6 00 Maryland—\$1.25. Eastern District, Individual. W. H. Swam, Beckleysville, 1 25 Kansas—\$1.	C.
Kansas—\$1. Northeastern District, Individual.	Ŭ. 1
Northeastern District, Individual. Mrs. Geo. Blonderfield, Solomon, 100 Fennsylvania—\$1. Eastern District, Individual. A Sister, Vernfield, 100	De
A Sister, Vernfield, 1 00 Washington—\$1.	ch:
Individuals. Noble and Margaret Stutsman,	Blo
Bremerton,	Cof
Northern District, Individual. Geo. W. Trone, Canton,	Ber
	O
Total for February,\$ 83 00 Previously reported,128 43	Red
Total for the year so far,\$ 1211 43 BULSAR MEETINGHOUSE.	S. 8 \$1; F
Ohio—\$5. Southern District.	cen \$1;
Painter's Creek Sewing Circle, 5 00 Virginia—\$25.	Bau "W
Second District, Individual. J. M. Cline, Knightly,	G. Nie
Iowa—\$1. Northern District, Individual. J. F. Souders, Preston,	Lev
Nebraska—\$1. Individual. Levi Hoffert, Carleton,	\$1; \$50;
Levi Hoffert, Carleton, 1 00	Geo A
Total for February,\$ 32 00 PALESTINE MEETINGHOUSE.	Edn Con
Missouri—\$1 Middle District, Individual.	Coff
Sister, Eldorado Springs, 1 00 Washington—\$1.50.	59
Noble and Margaret Stutsman,	
Bremerton, 1 50	Ir Lick
Total for February,\$ 2 50 Previously reported, 166 89	\$26. Sun
Total for the year so far,\$ 169 39	with Wor

COLORED MISSION.	
Northeastern District, Individual. A Sister, Massillon,	5 00
Total for February,\$ Previously reported,18	5 00 9 84
Total for the year so far,\$ 19	4 84
INDIA HOSPITAL.	
Pennsylvania—\$2.	
Eastern District, Individual. Amanda Cassel, Vernfield,\$	2 00
Total for February,\$ Previously reported, 12	2 00
Total for the year so far,\$ 12'	
SOUTH AMERICA.	
Pennsylvania—\$5.	
Eastern District, Individual.	
Susan C. Jones, Port Providence,	5 00
Total for February,\$	5 00
PORTO RICO.	
Kansas—\$1.	
Southwestern District, Individual. Mary Meador, Nickerson,	00
Total for February,\$ Previously reported, 19	00
Total for the year so far,\$ 20	00
BROOKLYN MEETINGHOUSE FUN: FOR FEBRUARY, 1906.	D
ArizonaRolly Weigold, 50 cents.	
California.—D. C. Ginder, \$4; G. W. C. E. Hepner, \$4.	and

E. Hepner, \$4.
Colorado.—Mrs. J. W. Merrill, \$1.
Iowa.—A Sister, \$10; Christian Workers
es Moines Valley, \$5; Quinter Connel, \$5.
Indiana.—Hannah Ross, \$5; Clear Creek

Illinois.—F. H. Slater and Wife, \$4; D. J. locher and Family, \$1. Kansas.—Ramona S. S. (children), \$1.50. Maryland.—Almina Hummel, \$2; Katie

Kansas.—Ramona S. S. (children), \$1.50.
Maryland. — Almina Hummel, \$2; Katie offman, \$4.
New York.—Mr. and Mrs. Sanford, \$10; ertha A. Lindsey, \$5.
North Dakota.—Anna Clark, \$10.
Oklahoma.—Maggie L. Detrich, \$1.
Ohio.—Mrs. Henry Wise, \$1; Mrs. John eddish, \$5; Mrs. A. F. Shriver, \$3; Kent S., \$5; Sarah E. Minnich, \$5; Clara Syler, 1; Lena Whistler, \$1; Sallie D. Lohrer, \$20.
Pennsylvania.—Ruth Brumbaugh, 10 ents; Eld. D. M. Zuck, \$4; D. C. Burkholder, 1; E. S. Brown, \$1; G. W. Kroff, \$1; N. C. aughman, \$2; Charles Laugherman, \$4; Whatsoever Band" (Huntingdon), \$6.25; . W. Beelman and Class, \$3; Henry E. ies, \$3; M. R. Bushong and Wife, \$10; evi Keller and Wife, \$10; Kate Smith, \$4; rs. Geo. Weaver, \$2.84; Mary A. Rineer, \$10; Samuel Briskey, \$4; S. K. Jacobs, \$2; eo. W. Slothour, \$1; Myerstown Sister, \$3; Brother, \$2; E. L. Knepper, \$4; John dmiston, \$1; M. K. Detwiler, \$4; West onestoga church, \$106.
Virginia.—Bettie Caricafe, \$1; Mrs. V. A. Affman and Children (E. A. and W. K.), \$5.
Total for February, \$358.59.
J. Kurtz Miller, Sec. of Bldg, Com. 5901 Third Ave., Brooklyn, N. Y.

CORRECTIONS.

In the February number of the Visitor ck Creek should have been credited with 3.65 instead of Elk Creek and Ashland nday school should have been credited th \$3 under India Orphanage instead of prid Wide. rld Wide.

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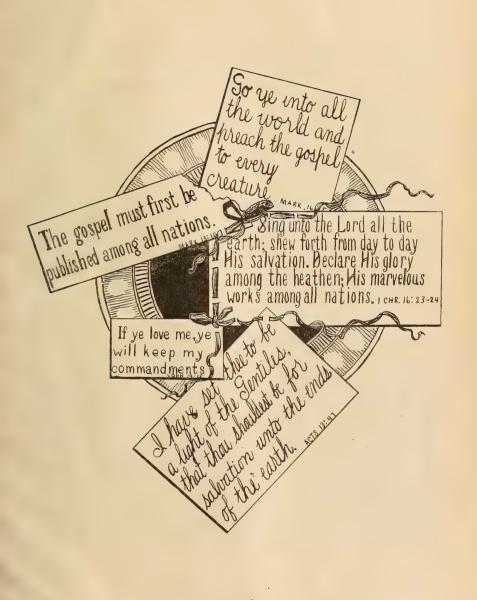
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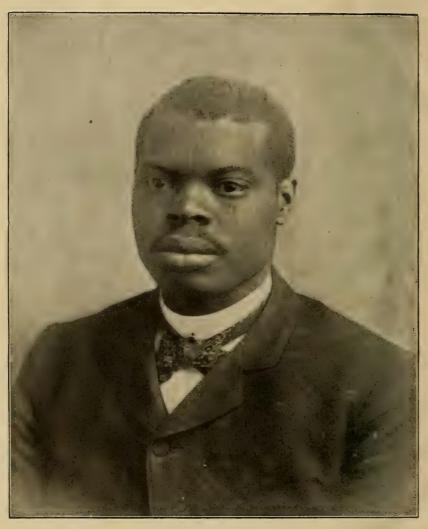
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Rev. G. H. McDaniel, D. D.



AMBIDEXTER INSTITUTE

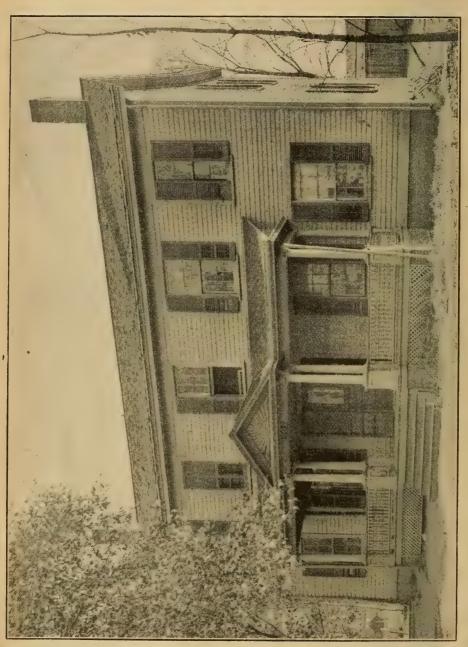
By REV. G. H. McDANIEL, D. D. President of Ambidexter Institute, Springfield, Illinois.

In the broadest interest of humanity it is a joy to know that the colored people of the land are not neglected; but it is a greater joy to see the colored man rising to his own opportunity and striving to help himself while others help him. God helps those who help themselves

The education of the Negro, in the South, engaged the consecrated energies of Christian men and women immediately after the Emancipation Proclamation had become a national fact. Philanthropists in various sections of the country and particularly in the North, made liberal contributions of money to make fruitful the efforts of teachers and missionaries who were disposed to enter upon the work of elevating the Negro. Many schools, and some of every desirable class, were founded. At first, and for a number of years, they were wholly managed by white officers and teachers. Thousands of Negroes, including many who had already reached their majority, entered these schools. And as a result of their assiduous work, almost every walk and calling of life has been blessed with a gratifying number of trained men and women. These have gone forth from academies, colleges, seminaries and universities; from schools of medicine, of law, pharmacy, dentistry, etc., to take their places in their respective spheres and so aid the masses of their race accordingly.

Not only so, but industrial schools of various kinds have been fostered and maintained for the special training of the freedmen and their posterity. It is impossible to estimate the good that has resulted from the forementioned insti-Indeed the most magnificent dividends have rewarded the investments by philanthopists and Christian workers for the production of strong manhood and womanhood among these sable peo-To be sure the output of these schools has exerted a most salutary influence upon the Negroes themselves. But so illimitable are the potent influences of knowledge and character that the incidental good accruing to white people has been far-reaching

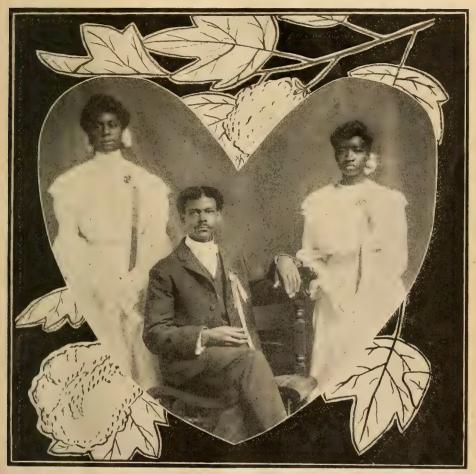
However many schools may have been established south of Mason and Dixon line for the education of Negroes, only such men as Tillman and Vardaman believe that their number is too great, and their cost excessive and unwise. As a matter of fact, there are not enough schools of the class before mentioned in the South; and, to put it mildly, they are not too large nor too well equipped.



Nevertheless, it is more and more the concensus of opinion that the North has been too slow in recognizing the urgent necessity for a goodly number of just such schools for the Negro of the North,

as have been provided for the Negro of the South.

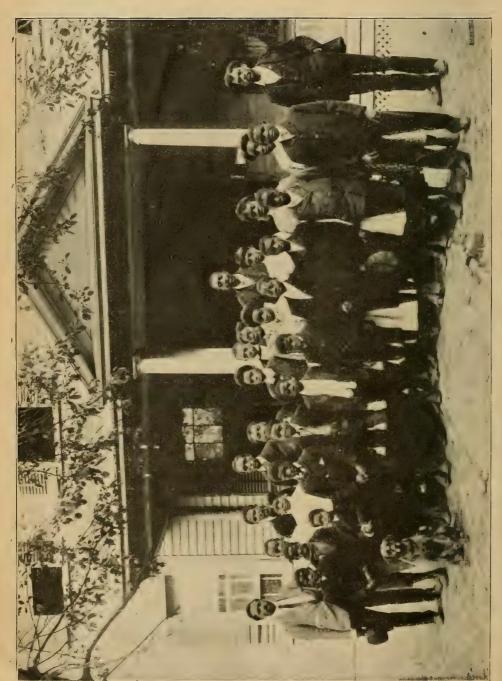
This is not an intimation of desire, and much less a demand for separate schools for the races in the North. It merely



Linnie V. McDaniel, B. M. Jones, Ida Timberlick, Graduating Class of 1905. Senior Normal Department.

recognizes the fact that however great the advantages enjoyed by Negroes in the sections distinct from the South, there are conditions not met by the regular educational channels. As there is propriety in the establishment of various denominational institutions, so there is propriety in establishing schools that are primarily for Negroes—schools adapted to the special exigencies growing out of special and unprovided-for conditions. Not only so, but rarely does any one question the wisdom of attaching an industrial department to any church that is sufficiently progressive to desire it, but

distinctively industrial, manual training or technological institutions are hailed in their establishment as calculated to meet urgent and long-felt needs among the white youths of our land. I have used the term white youths advisedly, for the experience of only too many Negro youths attest the fact that, whether it is written in one place or another, or indeed whether it is written at all, they have found themselves unmistakably unwelcome in a majority of schools not under the auspices of the State and persistently discriminated against in some that are.



Taken from one of six section photographs of Ambidexter Institute.

But if there were none of these last indictments just, we maintain that there is still a place or a necessity for the establishment of what we are pleased to call school-homes, i. e., schools where on the one hand the general and religious training of certain classes of Negro children may be supplemented by practical manual training. and on the other hand. children who for obvious reasons should not be made inmates of State institutions (especially reformatory or semi-penal institutions), shall be re-

ceived and provided with the helpful influences so essential to those who are motherless and fatherless or who have only one or the other, or who are unfortunately environed.

The foregoing sets forth the position of the founder of Ambidexter Institute, and therefore it stands for the training of head, heart and hand; but unalterably opposes the promiscuous grouping and indifferent herding of children simply because they happen to be poor and dependent, or members of the unfortunate Negro race. Ambidexter Institute believes that all American citizens, whether native born or naturalized, should be held alike responsible in all economic and civic relations, but it also holds that equal opportunity for all is a prerequisite to this equality of economic and civic responsibilities.

A splendid proportion of the ten million Negroes in this country are truly hungry and thirsty for the essential and practical elements of training that will make them intelligent, good and useful. This is attested by the fact that none of the industrial schools are under-attend-

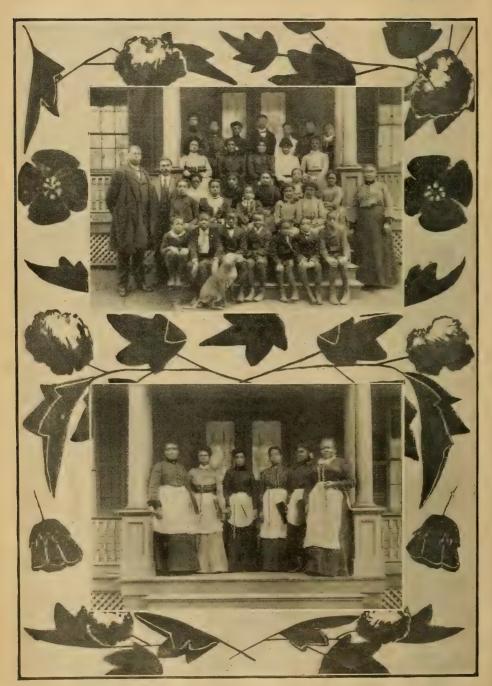


This group represents girls varying in age from 11 to 17. Most of them were entirely dependent. Ambidexter often has to provide for necessity for homeless or poor boys and girls but the anticipated results will reward all concerned.

ed. This is substantially true of all the institutions in the North or in the South for the education of the Negro. All persons who are keenly alive to the real promotion of the common weal, must feel a deep interest in whatever will uplift the Negro; not that he is in any peculiar sense a menace to the nation, for as a race he usually stands for everything that the best type of white citizens stand for on matters involving the welfare and advancement of the whole peo-He is not affiliated with socialists. ple. communists, nor anarchists, and on March 25, 1906, when three hundred different organizations, representing nearly fifty thousand people, met in that monster mass meeting in Chicago to demand special permits that liquor might be sold at their social gatherings the Negro was not represented. Thus it appears that Ambidexter Institute and similar institutions and their friends, should feel especially hopeful.

Ambidexter's Work.

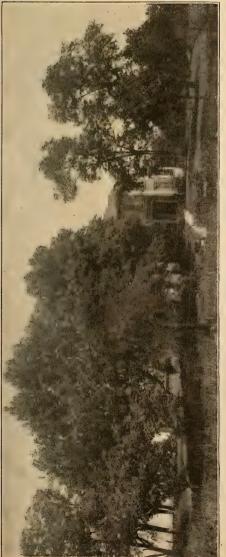
Works speak louder than words, and while by reason of mere childhood as an



The picture above represents another of six section photographs. Below is the first class in dressmaking. Subsequent classes have been organized from time to time some containing as many as 25 students.

Another and one of four buildings on the prospective farm.

institution, and the abject poverty of our beginning, we are not a great school, yet what we have done unquestionably demonstrates our comprehension of vast needs and practical plans of meeting them. Not only so, but the sacrifices, ceaseless efforts, patience and earnestness of its promoters have convinced all observers that the Ambidexter Institute



Residence building on Ambidexter's prospective farm.



is an enterprise or undertaking of charity, race interest, public spirit and utmost unselfishness. In four rented rooms of a seven-roomed cottage (not shown here) Ambidexter Institute had its natal day. Ten students and half as many teachers were present at the opening. The president made a library and



This is one of the hundreds of homeless boys who need a school-home just such as Ambidexter Institute. Just as he appears above he came to us two years ago. He is doing well. His brother graduated from our Senior Normal Department June, 1905. It surely is Christian to develop such boys into useful men and good citizens.

an office of the pantry. Only two persons could occupy it at a time.

To give some idea of the scope of the work done the following statistics are given: We have taught dressmaking and millinery to 15; dressmaking to 25;

millinery to 20; domestic science to 75; plain sewing to 20; bookkeeping to 9; painting and paper hanging to 8; carpentry to 4; bricklaying to 9; printing to 3; general mechanics to 3; shoemaking and repairing to 2; shorthand to 5; typewriting to 7; various branches and music to 250; scientific gardening to 20.

Of the above, 250 have taken English branches preparatory to the pursuit of some trade. A regrettable fact is that over two hundred have been turned away for lack of room. As soon as we are located on grounds suitable for our permanent home, buildings to accommodate hundreds of students will enable us to show what can be done, and also abet the Common Weal by adding to the self-supporting class—men and women trained in head, heart and hand—good citizens.

A committee from the ministerial association of Springfield visited the school Nov. 28, 1905, and have the following to say:

The undersigned, a committee appointed by the Springfield Ministerial Association, to inquire into the condition of the Ambidexter Institute, desire to state that with the scant time at our command we have made such investigation as was possible, and are glad to report that the conditions as we found them were such as to elicit satisfaction on our part.

While the Institution has been hampered for funds, yet the class of work done both in the Literary and Manual Training Departments is of a praiseworthy nature and such as will be of lasting benefit to the pupils receiving it. We have no reason for thinking other than that with larger funds at their disposal the Board of Managers could and would accomplish more for the uplift of colored people hereabouts than so far they have been able to do, and that this Institution would be a most valuable aid to society at large.

We freely give the Institution this measure of endorsement and trust that the hard labor of Mr. McDaniels may be fully rewarded by the success he so earnestly desires.

W. J. Johnson,
O. C. Clark,
Walter E. Edmonds,
Committee.

TRANSMIGRATION

By J. M. Blough.

Iransmigration is the doctrine that the soul at death leaves the body it inhabited and enters another mortal body, continues to live in it till it dies, then goes into another and so on. The word of Greek origin that means the same thing is "Metempsychosis." This doctrine, of course, is not held by Christian people, but most of the remaining millions of the earth's inhabitants hold this doctrine true. In different countries and ages the belief appears in a great variety of forms, yet in them all it presupposes one great idea, viz., the immortality of the soul, for were the soul not to live beyond the death of the body, there would be no need for it to seek a new body in which to live.

Transmigration is one of the prominent beliefs of Hinduism, and the doctrine as believed in this land is what I wish to describe. Hindus believe that the soul passes through 8,400,000 births which really is only a saying, meaning so many that one cannot count or know. When the births are finally all past one is supposed to have reached such a state of perfection as to be ready to be absorbed into God, the great Creator from which the soul originally came. Must every one pass through this great number of births, or is there some way by which to cut them short? Yes, if one can reach a proper state of religion and attain to a perfect knowledge of God, he becomes free, but no one seems to know when that state is reached or how to attain it, so all live on in the greatest uncertainty,-having hope but no foundation for it.

Another remarkable thing about it is that no one knows where in the almost endless list of births he is at, whether only a few are past, or only a few remain, or where he is—no one can tell. Concerning this a Hindu poet writes: "How many births are past, I cannot tell,
How many yet to come, no man can say;
But this alone I know, and know full well,
That pain and grief embitter, all the
way."

What an awful gloom under which to pass one's existence!

What are the reasons one must be born so often? The Hindu furnishes three. viz., to burn up desire, to pay back debts, and to reap the fruits of one's labors. Looking at these reasons we can easily see why freedom is so far, far ahead, for when can one become free of all desire, return every obligation and reap his complete reward? We can look to our Savior to perfect us, but to whom can the Hindu look? The Hindu believes that just as long as the soul cherishes any desire whatsoever, that long it must continue its round of births. Concerning the payment of debts, this is an example: Frequently in this country we find two trees, or even three, of different kinds growing together one within the other; the Hindus say the soul in the one is paying back a debt contracted in a former existence and left unpaid and this is the punishment,-forced and cannot be evaded.

This introduces that other great subject of reaping the fruit of one's labors, which is all right if properly understood. This theory to the Hindu explains nearly everything. What is a man's condition in this life? Why does he belong to the caste he does? Why does he suffer so much? Why is there so much difference among the people in rank and station and possessions? All is explained by saying that it is on account of what the soul did in the preceding existence. Yes, the former life of which one remembers absolutely nothing is responsible for every condition in this one. He is suffering for sins of which he is wholly ignorant, or enjoying blessings of which he cannot know the cause. We

can readily see how this entirely removes, at one stroke, individual responsibility, for the Hindu is bound to think that what is to come will come, I cannot help it; what happened in a former life I must suffer, though I know not what it is, nor how to avoid it in the future for I do not remember a thing.

I have already hinted at the cause which determines the future birth. the following life one reaps the result of the former existence, but the belief as to what determines the kind of future body is that it is determined by the prevailing desire or inclination; for instance, if one is so covetous for grain as to steal it, he will be born a rat that he may eat grain freely; or if one is so cruel as to inflict injury he will be born a flesh-eater. and so on throughout the whole category all of which is wholly fantastical and whimsical. Accordingly a man's soul may the next time enter into a king, slave, lion, hog, ant, worm, fish, snake, tree, plant,-anything at all which would afford conditions to fulfill the former inclination. This is an awful thing for men to believe!

Right in connection with this is the belief that God does not at present create any new souls but that there continue to be only the same old souls and in exactly the same number as at the creation. So when a child is born the soul that comes into it has been wandering around in other bodies since the creation, possibly in men, may be in brutes or reptiles or insects, who knows? What unclean souls some of them must be to enter pure, innocent childhood! This accounts also for the high esteem in which brute life is held among the Hindu, for who knows, possibly the soul of my mother dwells in that cow yonder, or of my father in that monkey, so they think, consequently will not harm them but rather worship them. Some trees too are worshiped for this reason, for

in certain ones always dwell good spirits same as in certain animals.

Now what is the effect of such belief upon a race of people? First of all, I should say that it furnishes no means whatever for people to improve themselves, neither any incentive to improve their nation. Under this belief this race has declined and become superstitious. The doctrine opens the way for many other beliefs that lead men to destruction but not to salvation. It is most damaging in its effects: it takes away individual responsibility; it punishes without convicting of the crime, for no one remembers anything of the past hence knows not for what particular sin he suffers a certain punishment, therefore it shows no way for amendment; it really punishes the innocent one, for when the soul leaves one body it enters another after being deprived of all sense, reason, memory, - everything which makes it personal, hence it really becomes a different being and the one who is punished is a different one from the one who sinned: this is unjust, hence it makes God unjust; it destroys mercy for why should we have mercy on the unfortunate beings around us? They are only suffering for their own sins, so let them alone. It spoils men's nature and deceives them that they do not seek the right way of salvation; it belittles man by breaking down the difference God put into His creation by teaching that souls may dwell in everything, not only in man; it dishonors God because it makes creatures objects of worship instead of the Creator and so forms a strong foundation for idolatry.

What these people need is the Gospel of Jesus Christ which makes plain the only way of salvation, which shows there is but one life on earth, afterwards the judgment—the holy to live with God, the unholy to depart forever.

Bulsar, India.





Africa as it was once known is gradually disappearing. Native customs, especially those intimately connected with the prestige of the chiefs, have fallen into abeyance with the fall of the ancient dynasties. It is now the role of history to collect and hand down the records of African traditions and customs.

Having labored as medical missionary near the residence of Gungunhana, during the last two years of his reign, we had the opportunity of witnessing many curious and most interesting national rites. It is these ceremonials, we should like to narrate as briefly as possible.

Gungunhana is the grandson of Manukosi. His policy, like that of his Zulu ancestors, was one of cruel despotism. How was it possible for him to keep in check the tribes greatly superior in numbers and who might easily have managed to shade off their tyrannical invaders? The reason may be found in the able diplomacy of the Ba-Ngoni (name given to the invaders of those regions, who were of Zulu origin). They acted on the ancient maxim, "Divide, in order to reign securely."

Each tribe, as it was conquered, was dispersed, and the various divisions placed under the jurisdiction of chiefs whose personal interest it was to remain loyal to the king. Those who opposed him were massacred ruthlessly; those who remained loyal were well rewarded. The greater number of the chiefs of the subjected tribes became, so to speak, naturalized Ngonis, adopting both the language and the customs of their con-

querors. The court was formed by the assembly of these chiefs or Tindjuna. Through them the king had the reins of government. If any one of them dared show the slightest desire for independence, or in any way displeased his Majesty, he was eaten, that is to say, killed, and his goods, wives, children and herds distributed to others, Gungunhana reserving for himself naturally the lion's share.

All matters of importance had to be brought for discussion of a case to Mandhlakazi, the royal residence, where the king granted audience almost every morning. We have often been present at this African court of appeal, where the greatest variety of cases were pleaded. At times the king would cut short all discussions of a case, and abruptly pronounce his final verdict, which was unanimously agreed to, nolens volens, in a general outburst of the royal acclamation "Bayete."

It is curious to note, that in a country where the morals were so loose, those discovered in the act of committing adultery, were cruelly punished. The woman guilty of such an offense was brought to Mandhlakazi, where both her eyes were pierced with an iron spike. The man was also horribly mutilated.

Gungunhana and his chief advisers possessed a goodly number of wives and slaves. These latter, old or young, men or women, were known by the name "tinhloko" (heads). Certain of them became members of the family, whereas others were sold. One day the king sent for me to translate for him a letter, written in English, brought by a messenger from the Transvaal. In this letter a European offered to buy forty young girls. Another day the king took a

horse in exchange for a young boy, and a fine black dog of European origin for a young girl.

It was in 1889-1890 that Gungunhana left the Mosapa and came to settle north of the mouth of the Limpopo. His arrival in the country was the signal for the outburst of frequent petty wars with the Bachopi tribe,—a great many of whom had become the despised slaves of the Ba-Ngoni. The capital was built almost entirely by them and named

toms in vogue at his court, as also those of his people. We shall content ourselves with setting down here the description of the national ceremonials of which we were eyewitnesses during the last year of Gungunhana's reign,—1893-1895.

National Festivals and Royal Dances Called Nkwaya,

These took place in the month of February at Madhlakazi. The opening day



A Heathen King and His Wives.

Mandhlakazi. It was composed of some five to six hundred huts built so as to form a circle. In the center was the public square "Shibandhala" with a sacred enclosure at the far end. called the "Hlambelo." In order to reach the king's village you had to pass along several narrow passages to which you gained access through narrow doorways cut in the palisades formed of long pine saplings intertwined.

It would be interesting to describe in detail the life of Gungunhana, the cus-

of the Nkwaya was proclaimed far and wide throughout the country, and from that day on, every song and every dance, except those in praise of the king, were strictly forbidden. For this occasion every part of the festival followed a preconceived plan. The return of the king's heralds, each one carrying with him a small quantity of water of each river in the country, was the signal for the beginning of the festival. This water was used in the preparation of the medicine, with which, as we shall see, the

king used to purify himself on the last day of the festival in the sacred enclosure, the "Hlambelo."

Early on the morning of the first day, one of the principal advisers of the king, executes the royal dance before the "Hlambelo." The king, accompanied by his wives, then performs the opening dances before his mother's hut. begins the general dance. Troops of men, women and children arrive from every direction, dressed in most fantastic garb; they meet every morning to take part in the royal dances, which are performed in the square. This continues a whole month. However, it is on the last day, that the dances are the The dancers separate most brilliant. themselves into different bands. men have their heads covered with various ornaments, feathers, rosettes, and long sweeping hair. In their left hand, they carry a shield, made of ox hide, in their right hand a long staff. The women are arranged in their gavest attirecollars and various ornaments made of beads and bright colored materials, sparkle in the rays of the African sun, and not less so do their dark skins, well rubbed over with castor oil. The men draw in a compact semi-circle whilst the women and the children arrange themselves in rows facing them. sing song after song. After a short pause a soloist takes up the strain whilst the others in chorus accompany him: "Oho, ho oho, ho ndji, ndji." Stamping with their feet on the ground, brandishing their staves and performing a low dance with backward and forward movements. The women and children reply to this by various marching movements and contortions of the body. One can hardly conceive anything more curious than the sound of those deep-toned savage voices, blended with the shrill tones of the women and children: comes the king." He wears his ordinary, every-day attire. He in turn then begins his dance round the group of old women. As he dances, he is followed by an old woman, adorned with a long bright-colored sash, carrying a small shield in her hand, likewise dancing. She, in her dance, praises the strength, the youth the victories of the king. A huge limpopo on her right shoulder keeps wagging in sympathy with the movement of her decrepit body. is horrible to look at. Umpibekezana, the king's mother, with a long red scarf crossed on her dusky breast enters the arena, accompanied by Magidjam, the general of Umzila, Gungunhana's father's army. Magidjam wears the officer's tunic given to the king by the Portuguese government, who had conferred on him the honorary title of Colonel of one of their regiments. excitement wages keener and keener. The queens, in number about one hundred, now appear at the scene in full gala dress. The scene is now one long uninterrupted mad dance, accompanied with piercing cries. There, in the heart of the throng, a herd of cattle peacefully chew the cud, indifferent to the sounds of revelry so near to them.

Presently the king, accompanied by one or two acolytes, enters the "Hlambelo." Soon he reappears entirely divested of his clothing, with only a slender rush in the shape of a girdle. Custom requires him to show himself thus, to his people, who acclaim him with frantic joy.

A stirring war-song resounds from one end of the public square. It is raised by a band of young warriors all belonging to the Ngoni nobility. They drive before them a black and white bull. vain the animal tries to make good its escape. It must make its way through the narrow doorway of the sacred enclosure. As soon as the warriors have driven into the Hlambelo they lay down arms and garments, and still singing, they rush on the animal which they throw down. While it still lives they cut it up, extracting the genital organs, portions of which the king attaches to his right arm. As soon as they have quartered the animal the warriors leave the Hlambelo. Two men approach, each

carrying on his head a bundle wrapped in reeds: these bundles consist of the body of a young girl and of a boy chosen by the witch doctor as chaste, and who have been offered in sacrifice that their flesh may be employed in the preparation of the medicine which will infuse a new vigor, a new strength to the king, and thus purifying him, make of him a new man. The bull's flesh, the bodies of the victims, to which doubtless other ingredients are added, are prepared in secret-all the ceremonial of purification. Then all those youths not yet arrived at the age of puberty are called to enter the sacred enclosure, there to spend the night and share in the feast which is destined to make of them valiant soldiers, whole hearted in the king's service. As they enter the Hlambelo the king comes out. His face and arms are smeared over with some black drug and he is attired in a long cloak made of green grass attached to his wrists; he has certain parts of the sacrificed bull; in his hair (the biliary bladder of the animal) and in his hands a shield and a staff. The old woman with the limpopo accompanies him with her weird dancing. As soon as the king makes his appearance his people acclaim him with shouts long and loud. He makes his way along between two ranks of young warriors drawn up along the way which leads to the dancing ground. Suddenly the king notices two young men whose dancing does not please him. He seizes

the assegai of one of the two and plants it deep in the breast of the unfortunatethis doubtless to show evidence of his new vigor. Now the dancing, the shrieking, the general excitement surpass all description. The queens acclaim the king, the men dance around him, singing his praise and picking up all that might in any way wound their chief, even to a splinter or straw. Passing once and again before the dancers the king continues his triumphal march. Suddenly he begins to leap, then a long whistling breaks forth, all the men strike their shields and shout in chorus: "See he is a young man! he surpasses his ancestors," . The enthusiasm has reached its climax. Suddenly the dances and the shrieking cease; the men lay down their shields in front of them and from thousands of throats burst forth a stirring war song. This is the final apotheosis. As soon as the last notes of the song are ended, the queens, armed with long staves, rush in on the assembled dancers. striking at random. The compact mass of dancers break into small groups, who wend their way towards the plain, each singing a war song, towards the river where they perform their ablutions and return to the king to continue their songs. The king then reviews his troops and as he finally takes his seat, he is once more acclaimed in a general "Bayete." Who could dream in witnessing such a magnificent scene that the Ba-Ngoni reign was well-nigh ended?-Sel.

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Success of Foreign Missions Dependent Upon Strength and Loyalty of Home Base

By the Rev. James I. Vance. Minister of the North Reformed Church, Newark, New Jersey.

The theme of this morning's conference is a war-cry. I like to think of the missionary enterprise as a campaign. It is not apology, but attack; not defense, but assault. It calls for the spir-

it and bearing of a soldier. This morning's theme announces the war policy of Christendom in its missionary campaign.

The policy is sound. The strength and

loyalty of the home base is fundamental to success. No nation that pretends to wage war can afford to neglect the base of supplies. It knows that the efficiency of the army in the field depends largely upon the support it gets from the home government. To send an army to the front and then to neglect or desert it would be for a country to make itself not only the laughing stock of nations, but a by-word and a reproach to its own people. Such treatment would encourage desertion, breed sedition, foster disloyalty and make conquest impossible.

All this holds in the missionary campaign. It is not enough for the church to have missionaries who are able, earnest, consecrated and courageous. They must have behind them a strong and loyal home base.

This is even more important in the case of the church, for the missionary campaign is war in the enemy's country. It is war for conquest. It is a struggle so intense and incessant as to give the combatant no time for anything but the charge and shock of battle. It is a desperate hand-to-hand encounter along the whole line.

The church that deserts its missionaries is apostate. The church that sends representatives to non-Christian lands, and forgets that they are there, forgets to feel for them and support them, forgets to bear their names in fervent prayer before a throne of grace is a church that brings contempt upon itself and defeat upon its cause.

ls the church at home all that it ought to be to the force in the mission field?

Is it not true that the church has frequently regarded itself as the end, and any policy bad that would make it a means to an end? It has often mistaken worship for war, privilege for service, coddling for conquest.

The church has not always been a great success as a home base. I would not bring a railing accusation, but as long as we can talk of two cents a week for missions and make the missionary sermon an annual event, as long as there are church members who can keep their selfrespect and say, "We do not believe in foreign missions," as long as the nation spends a billion dollars a year for drinks, and gives a few millions for missions, we can hardly be regarded as a conspicuous missionary success at home.

Here is where we are weak; not vonder in the mission field, but here at Our missionary failures have been failures of the home base. Are foreign missions successful? Yes. amazingly so, but inadequately supported and wretchedly reinforced. The lack of faith, devotion, enthusiasm and sacrifice is mostly a home product. The people who do not believe in foreign missions are not the soldiers on the hot edge of the firing line. are the dress-parade soldiers, whose heroics are mostly mock heroics, whose war-like qualities consist in singing,

"Were the whole realm of nature mine, That were a present far too small,"

but who, when a missionary collection is announced, begin to search for small coin.

Are we ministers responsible for this? I suppose we are, at least, in part. But the real question is not whether we are to blame, but what can we do to make the home base strong and loyal. This is the minister's relation to the missionary campaign.

He may be a popular preacher and draw crowds, a sound preacher and stay orthodox, a tender preacher and comfort his people, an instructive preacher and edify his saints, but if his pulpit fail to ring with the message of a world-wide evangel, if the gifts of his people to missions in comparison with their gifts to themselves be mean, and if he sends no recruits of men and means to the army in the field, he is a poor preacher.

Our people are waiting to be led. The pews do not rise higher than the pulpit. A pastor who is cold or skeptical or apologetic on missions will find his people browsing in the same sterile pastures. We can never take our people where we do not lead them. You will find the

church that steadily grows in missionary gifts and interest ministered to by a pastor whose own soul is afire. When there are large individual gifts to missions, you will usually find not far away a preacher with the soul of a prophet and the conviction of an apostle proclaiming a message that is pentecostal.

Our churches can be made missionary, but the minister must lead the way. A church icy with unconcern and frosted with selfishness and pride can be made to flame with missionary enthusiasm; but the minister must kindle the fire. He must be a real leader, the shepherd of his flock, and not its ewe lamb. This is our part. We owe it to our churches. The best thing to do for the church at home is to get it interested in missions. We owe it to the missionaries. They are our representatives, and we cannot neglect them without proving false to ourselves.

Above all, we owe it to Christ. As a minister I may preach to large audiences, institute social reforms, incite political upheaval, but if I have failed to

widen the horizon of Christ's kingdom among men, I have failed in my highest mission as a minister.

The foremost mission of the church is the Christianization of the world. The missionary campaign is not merely a department of church activity. It is the whole thing. What an awful collapse when the church becomes an annex to a political party, or the tail-end of a reform movement, or an information bureau for industrial unrest!

Ours is a tremendous responsibility, because ours is a peerless opportunity. No preacher in any age ever had in his reach a finer throne of power than we of the twentieth century. The world is an open door to our cause, and it is our plain duty as it is our holy privilege to make the strength and loyalty of the church at home a Gibraltar of courage and hope to that long, thin line of heroic men and women who, against tremendous odds and with an unfaltering faith, are making modern missions a world conquest.—From address at the Student Volunteer Convention at Nashville.

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"WAITING FOR GRANDMOTHER TO DIE"

By J. Kurtz Miller.

Is it possible that there are people waiting for others to die? Can it be that there is lurking in the hearts of some, who pretend to be our friends, a desire for us to die, so that they may come in possession of our money? I heard so to-day. What we hear with our ears and see with our eyes we may well believe.

Recently in my canvass for funds, towards the Brooklyn meetinghouse, I came into a church where once lived a very wealthy brother and sister. Their name has come down, to the present age, as being "very close and having little or nothing for the Lord's work." Sons and daughters they had none. The brethren now say it looks as if their relatives had been very anxious for the death of this old couple. Every possible expense was cut down to bury them; this perhaps was in keeping with the wishes of the old folks, but how about marking their last resting place with such cheap and trifling stones, which the wind has long since blown over and broken? How about the graves that now resemble small sinkholes, and overgrown with briers? As I raised the broken tombstone, up out of the grass and weeds, and leaned it up against an adjoining stone, a sadness came over me that I can't express in words. The brother died but twenty-nine years ago. His wealth is in the hands of ungrateful relatives, and now no one cares for his grave. I

could not help but wonder how they would feel if they stood where I stood. and picked that broken gravestone up out of weeds and briars. And whilst looking at the pitiful sight of those graves, ask the sexton, as I did, "Do none of the relatives who inherited these old people's wealth twenty-nine years ago know of the condition of these graves?" And from the sexton get the quick reply, "Oh, yes! I've often told them, but what do they care? They never come near. They have the old people's money and live in luxury and take the world easy."

What mistake did this aged brother and sister make? How easily they could have placed at least \$1,000 of their hard-earned money in the hands of the church, and the present condition of affairs would not exist. Their graves would be kept up, even if their ungrateful relatives would spend the balance of the money in luxury and ease.

Many of our dear brethren and sisters, who have wealth, mean to fix some of it so that when they are gone their money will go to build churches and preach the Gospel, etc., but they wait just a little too long. Death comes and their wealth moves out into the hands, very often, of those who have no love for the church, and in many cases ruins more people than it really blesses.

Recently a dear brother desired to give \$5,000 to the church. It was his will that this should work for the Lord, whilst he was in heaven, but he kept putting this matter off and off, until just a few days before his death, he made his will and placed \$5,000 where he desired it to be used after his death. But owing to the fact that this brother died before his will was thirty days old, and since the law in some States will allow relatives to upset a will if anything is willed to the church within thirty days of their death; so they did in this case. \$5,000 this brother meant to give the Lord has passed into the hands of anxious relatives and the Lord is cut short. Some one asks, "How must this brother

feel since his ungrateful relatives robbed him of his reward which these \$5,000 would have brought him if it would have been left work for the Lord as he intended it should?" I don't know how he feels, but how will these church robbers feel when they stand before the Lord in judgment and must answer for upsetting wills and taking money that was intended for the Lord?

Now, in conclusion, let me say I write this article because to-day a healthy, robust young man said, "I'm waiting for my old grandmother to die. I thought she was about gone here a few months ago, but she recovered. When she will die I don't know, but she can't live long any more. She is rich, and a good slice of her money is comin' to me. I've got it all planned out what I'm going to do when I get my fortune."

What do you think of this young man? How much of your money would you like for him to inherit? Can you not foretell his future? People say this young man is too lazy to work, and does not provide for his family. He drinks and comes home in such a condition that his own children are scared and run from him. What will the results be when he gets grandmother's money? rich, they say. And it seems she belongs to that class who give little or nothing to the Lord's work. By robbing the Lord she commits a twofold sin: first. against herself; and, secondly, her monev will only ruin an overanxious grandson, who is building air castles, and waiting for grandmother to die.

When will some of our dear people, who have of this world's goods, get their two eyes wide open and direct the Lord's money where He, through the church, will really get the use of it? It is amazing how much money each year moves out of the hands of our brethren and sisters, at their death, into the hands of relatives who care little or nothing for the church. Should the Lord not have His portion at least?

Why should not some of this money which we see is a ruination to some be

given to build that "much-needed meetinghouse" in Brooklyn, New York, and thus be a blessing to hundreds for many years to come? Our Lord would surely be pleased and give the promised hundredfold reward. "O Father! Help us all to be better stewards of thine!"

Brooklyn, N. Y.

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GOD IS A THOUSAND LEAGUES AHEAD OF US

By A. T. Pierson, D. D.

There is no reason or even pretext for the present apathy of the church of Christ. We can girdle the globe with a zone of light in twenty years if we have men and money, both of which the church is perfectly able to furnish to-day in abundance.

The awful extent of the field need not discourage us. We can reach this thousand millions with the Gospel, and we can do it with surprising rapidity, if we have the will to do it in God's way. He has gone before us. He has flung the doors wide open, actually challenging the church to enter and take possession. He has wrought results within half a century that have constrained even unbelievers to say, "This is the finger of God."

There is much said in these days about the amazing progress of science and invention. Within a quarter of a century the most stupendous achievements of the human mind seem to have reached their climax. Think of the telegraph and telephone; the photometer and audiphone; the spectroscope and microscope; the wonders of optics and anæsthetics; of photograph and phonograph; of steam-printing and typewriting and these are a part of man's ways in scientific research and ingenuity.

But God always keeps pace with man. However rapid man's strides have been in letters and art, in discovery and invention, God has moved yet more rapidly in His providence and grace.

The study of history shows that in the march of humanity God has always led. Even the van is always but the rear of a vaster procession. Accordingly, God has accomplished within half a century what we should have supposed it would require half a millennium to effect. Talk of "waiting upon God"! God has been long waiting for His people. He is a thousand leagues ahead of the foremost of His missionary hosts. Japan could fully occupy ten thousand missionaries to-day. China could fill the hands of ten times that number.

Out of 1,500,000,000, who crowd the earth to-day, 1,000,000,000 have not heard the good news. Generations are sinking into an abyss of hopeless ruin, one after another. Yet for evermore ring in our ears those words of responsibility and indirect rebuke: "Go ye," etc. You and I are charged with this duty, only more imperative because neglected. We are to help tell the good news to every creature under heaven; if we can go in person. He who cannot go in person must go by proxy. But how shall they preach except they be sent! Send the Bible with a man behind it. a man to bear it, to add to its pure precepts, its glorious messages, the inspiration and magnetism of the living voice! If you must stay here at home, preach to your children, companions, neighbors, friends, and by your pravers and purse help others to preach to the millions over whose very souls hangs a funeral pall!

What are we doing? Oh, for a kindling of apostolic fires on the smouldering altars of the church! We have scarce made a beginning, and we talk as though the work was almost done.

Two millions sterling is all the entire church of God can raise to prosecute the missions of the world, yet there is buried in jewelry, gold and silver plate, and useless ornamentation, within Christian homes, enough to build a fleet of fifty thousand vessels, ballast them with Bibles and crowd them with mission-

aries, build a church in every destitue hamlet, and supply every living soul with the Gospel within a score of years.

Only let the fire of God come down and take possession of our hearts and tongues, and the Gospel would wing its way like the beams of the morning, and illumine the darkness of the world.

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WOMAN-LIFE IN KAFIRISTAN

By Ernest E. Grimwood.

"A woman in Kafiristan is practically a chattel!" Such is the pitiable assertion of one who has spent twelve months amongst the Kafirs of the Hindu Kush. A chattel! Bought by kine; tolerated only in proportion to her capacity to work, and esteemed valuable as a slave or for the indulgence of ungoverned passions, the years roll on until she is snatched by the kind hand of death from a joyless and hopeless existence.

But more. In Kafiristan woman has long found "no welcome at birth, no instruction in girlhood, no love in wifehood, no care in motherhood, no respect in old age, and no regret in death!"

To-day this terrible picture of oppression and iniquity, injustice and bondage, painted in somber colors, confronts us—and 'tis nineteen centuries since the advent of Him who came to bind up the broken-hearted and proclaim liberty to the captives!

It is the purpose of the present article to describe accurately the condition of Kafir women, and we are indebted to Sir George S. Robertson, whose work, entitled the "The Kafirs of the Hindu Kush," gives the most trustworthy information. He narrates what he has seen.

The appearance of the Kafir women is not repulsive but beauty cannot be said to be their forte. Beautiful and transparent complexions are rare. Many of the little girls are decidedly good looking, but hard work in the fields, and constant exposure to all weathers, hard-

ens the features and makes the skin coarse. Labor of the severest form is stamped upon the countenance of every woman of this forlorn country. Their attire is scanty, and seems ill-proportioned to the rigors of the climate. The principal materials used in the manufacture of garments are woolen cloth, cotton, and goats' hair. Owing to the defective methods employed in curing hides the latter are stiff and unmanageable, and naturally are somewhat uncomfortable vestments. The chief article of dress amongst the Siah Posh Kafirs, worn alike by the men and women, is called the "budzun," "Its color is very dark brown, its shape is peculiar. On a woman it reaches from the neck to the knees, and covers the shoulders. but leaves the neck and a wedge-shape portion of the upper part of the back uncovered. This particular form of the back part of the garment permits the head of a baby, carried at the back, inside the dress, in the usual Kafir way, to protrude into the daylight."

The "budzun" as worn by the women is kept closely adjusted to the body, and is "fastened by a large brass pin, resembling a packing-needle, at the top, and by a long dark red flat girdle about an inch and a quarter broad ending in black and red tassels. The bottom of the dress has a regularly wavy outline, and is edged with red. The most striking peculiarity of the shape of the 'budzun' is the way in which the absence of sleeves

is compensated for by the large flaps which overhang the armholes. women bunch up the 'budzun' through the girdle, and in the receptacle thus formed carry various articles, such as walnuts, food, and similar small articles. The women's cotton clothes consist of a cap and an under-garment. The latter, however, is only worn by females of comparatively wealthy connection. The square cap is a piece of cotton cloth folded in and sewed at the corners so as to form a square head-dress about an inch and a half high. Poor women can never afford the luxury of a cotton under-garment; so that in the fields, under the blazing sun, they must always work in their heavy hot clothing, while their more fortunate sisters can slip off the 'budzun' down to the waist, and still be sufficiently protected by the cotton under-garment."

The feet are shod with soft red leather boots and goats' hair gaiters, and foot-coverings when traveling through the snow.

The whole story of a woman's life in Kafiristan, from birth to death, is an unenviable, heartrending, and cheerless existence. Devoid of hope, destitute of comfort or comforter, and frequently decoyed into sin, she is despised as a slave, and regarded as an article of commerce! As a wife she is ignored and uncared for by the one who became her husband ere she entered her teens!

Child of God, hearken! To-day in yon distant land, a wee baby girl has been born! Were she the child of parents in this favored country she would be welcomed, nourished, and loved. Every care would be lavished that the mother heart could devise. As the years pass by, she would be the pride of the home. She would be trained and educated, until as a fair maiden she would enter into holy wedlock, and become the wife of a husband whose devotion and affection would deepen and broaden as the months rolled past. Such are surely the possibilities of a child so born, and living in

an atmosphere impregnated with the Spirit of Christ.

But what is the future before our tiny baby girl in Kafiristan? In the first place, she is an unwelcome visitor. Boys are proudly caressed and even spoiled by the father, but girls are ignored and abandoned to the care of the mother. When but a few months old she will be packed away in the "budzun," and thus accompany her mother to the fields—kept alive by the inherent love of the maternal heart, but early inured to the rigors of toil.

As our little maiden reaches the age of five years, her bitter cup will be partly sweetened by joining in the primitive games of her playmates. She will play untiringly with a bouncing ball made of wool, or make melodies by means of a species of knuckle-bones, or swing from the branch of a tree. But play is only permitted during infancy, during which her body will be nourished by such appetizing morsels as "a goat's hoof, the dirty rind of cheese, or any other garbage,"—food that we should scorn to give to swine!

At a tender age, she will enter the drudgery of her sex, and early every morning set out for the fields, to hoe, plough, and reap, or perhaps with a conical-shaped basket reaching the entire length of her back, she will become man's beast of burden. In these baskets, stones for house building, grapes for the wine-press, walnuts for storing, and corn for threshing are carried—the load being measured to the strength of the carrier. Is it any wonder that "their attitude and gestures are for the most part clumsy, and what we call gracefulness is rare"? God made man a king, to have dominion-in what respect does this woman-labor differ from abject slavery?

When a little over twelve years of age, our little maiden will be married! The holy ordinance is literally degraded to barter. A maiden becomes a wife in consideration of kine from the trough! When a man wants to marry, he sends to the bride's father, and, asking his

consent, arranges a price. The payment is made in cows, and henceforth the two become husband and wife. Infants in arms are sometimes married, or at least affianced, to grown men. A young woman who remains unmarried is considered a hopelessly bad character. Middle-aged women are often married to boys. The boy becomes lord over his wife-slaves, whom he can dismiss at will. Polygamy is rife—even popular—so that it is considered a reproach to have only one wife. Where the marriage laws of a Creator are thus shamelessly violated, is it surprising to find unchastity and immodesty tolerated and indulged?

To return to our lassie. From the moment of marriage she will become a serf. Her finest instincts will be crushed beneath the heavy burden imposed upon her, and, enslaved to her husband, she will settle into her enforced servitude to the end of her days.

Emancipation! The word never entered her language. Love! An utterance unknown to her life or experience. Hope! Unrealized to her, except the hope of rest from toil, in the grave! Every evening she returns laden, weary and footsore with the labor of a long day in the fields; returns—not to the cheery fireside and to loving faces, but to an unbending bed in the outhouse. There she rests her aching body until sunrise gives warning of the approach of another day of toil.

But there dawns a day when, worn and spent physically and morally by the fatigue and exertion of a lifetime in bondage, our "wee baby," now a jaded woman, lies prostrate on the couch. Her spirit has fled! None mourn her loss, none regret her death; but she speaks. She speaks to us. What does she say? She bids us tell her living sisters, without further delay, of Him Who "daily beareth our burdens." She bids us declare what we have found in Him Who hath said, "Come unto Me, all ye that are weary and heavy laden, and I will give you rest."

Sisters of England! Do you hear her dying call? List to her piteous cry. No rigid laws of the zenana, the seraglio, or the harem exclude her from hearing the sweet strains which fall from the lips of your Lord. An "open door" into their hearts lies before us. An open door means opportunity. It rests with you to bear up before God the devoted lady who is about to enter that open door and publish the glad tidings!

When Dr. Duff began work in Calcutta, he found that a cow had more rights and higher rank than a woman, and he said that to try and educate the women of India was as vain as to attempt to "scale a wall 500 yards high." To-day, in the province of Bengal alone, 100,000 women and girls are under instruction, and India's most gifted daughters are laying hold of the treasures of higher education. "Zenana doors have been unlocked by the gentle hand of Christian womanhood, and a transformation is already accomplished which centuries of merely human wisdom and power could not have begun!"-Dawn in Central Asia.

* * *

BEGINNING AT THE TOP

By E. H. Eby.

By this is meant that missionary policy which undertakes to work from the top instead of from the bottom of the vast and compact social and religious structure of Hinduism, which embraces

every grade of life from the most degraded, ignorant, and down-trodden to a class of people, wealthy, intelligent and influential. As Monier Williams says, "In no other system of the world is the chasm more vast which separates the religion of the higher, cultured, thoughtful classes, from that of the lower, uncultured and unthinking masses."

At the top are the Brahmins. Their caste is not large, comprising but about five per cent of the Hindu population, vet "they hold that population in the hollow of their hands. They occupy every position of influence in the land. They are the statesmen and politicians, the judges, magistrates, government officials, and clerks of every grade. If there is any position conferring influence over their fellow-men, it will be held by a Brahmin. Moreover, they are the sacred caste, admitted by the people to be the gods upon the earth-a rank supposed to have been attained by worth maintained through many fransmigrations." They are acquainted with the ancient religious books of the Hindus, they know the old traditions, can repeat large portions of the sacred poetry, and are prepared to discuss the various systems of Hindu philosophy. Many know English and some are to some degree acquainted with modern science and have some literary education. They uphold the idolatry, the traditions, and religions of Hinduism.

It would seem most reasonable to try to win these to Christ first of all, for, as an experienced missionary recently said, "Every member of the higher castes who is truly converted to Christ is a host in himself." Our language teacher who is a Brahmin, said to me one day, "You convert a Brahmin and he will bring a thousand." He can reach down and influence all below. But you convert a low caste man and his influence can reach only to his own castemen. He cannot reach up and influence those above." Comman sense says, "Begin at the top."

But that is just what is not being done. Why? Well, you want results. You want to see something to show for what you are giving and doing, and it takes years to win a Brahmin, while in the same length of time whole villages and even whole communities may be brought

into the church from the lower castes. There is the difference. On the one hand the hook and line method must be used and the fisher must be specially skilled in his work. On the other hand the gospel net may gather large numbers from the masses of lower caste.

So the higher castes are being neglected. They have not even had an opportunity to get an intelligent understanding of our mission and our religion, and they are often hostile because of their ignorance of us. But the Gospel is for all and these should have the Christian message presented to them in a manner and in a light consistent with their intelligence and social and religious position.

It will require missionaries with special talents, skill and preparation. They must be familiar with the sacred literature and traditions of this priestly caste. This is a life-long task, and men must be set apart for this special work.

Again, it will require special methods of work. They must be dealt with differently from the ignorant classes. Higher education is the one permanent and effective agency among the high castes. The mission must offer a better course of study than the government offers. The mission school must be manned by the most competent, the most consecrated, and the most godly men available. Not all the students will become professed Christians, but minds will be moulded, ideas transformed, society uplifted, and religious conceptions purified and ennobled; and that is no small accomplishment. The best and most influential preachers and teachers will come from these schools; and above all else we need native helpers. Hence the mission high schools and college will become one of the most effective evangelizing agencies in the field. Results have amply justified the wisdom of Alexander Duff's policy which he laid before the opponents of his educational method in the following words: "While you engage in directly separating as many atoms from the mass as the stubborn resistance to ordinary appliances can admit, we shall, with the blessing of God, devote our time and strength to the preparing of a mine and the setting of a train, which shall one day explode and tear up the whole land from its lowest depths."

We are praying that the church will speedily make it possible for us to do effective work among the neglected people of the higher castes.

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AS A MISSIONARY FACTOR*

By OLLIE MILLER.

Teacher, would you know the far-reaching results of your labors and therefore the intensely devout effort which you should make before your class? Then carefully read the following

*Read before the Sunday-school meeting of the Northern District of Illinois, held at Naperville, Ill., Aug. 30, 1905.

When we view our life purpose in the light of the divine purpose, its meaning at once becomes plain: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son. and of the Holy Ghost."

This is a plain statement of the work which God has left for us to do: to unfold the plan of redemption by establishing the kingdom of God among the children of men. What love, what trust, He has reposed in us that we should be counted worthy to carry on and complete the work of salvation as laid down in the Scriptures!

It is my purpose this morning to show the potency of the Sunday school as a factor in the propagation of the church in the home and foreign fields.

Facts are the best possible proof of any truth, and we need only to look back over the history of our church during the past twenty-five years to recognize the great value of the Sunday school as an evangelistic force. Twenty-five years ago the church was almost wholly dependent upon special revival services for its accessions, and members of young and tender years were the exception rather than the rule. To-day in every wide-awake congregation the little ones are seeking the guidance of the gentle Shepherd. Why is this? Because they

have been taught in the Sunday school that the Lord seeks such to worship Him; they are taught to interpret the voice that is calling them; and with the quick impulse and implicit trust of childhood, without doubt or fear, they come forth to accept Christ, and request to be born into His kingdom.

These early conversions are having a tremendous effect upon the development of spirituality in the church. All through the years of childhood, and on through the adolescent period, these young converts will be gaining a deeper and deeper knowledge of the Christian religion. And as they do so they will become convinced more and more that the whole burden of the Christian religion carries with it the obligation to go and give it to those who have it not. They will be learning that missions are not at all a side issue of Christianity; they are the integral and vital part of it, as closely interwoven in the groundwork of the Christian religion as are the warp and woof which make up the fabric of a piece of cloth.

Of course the average child can not see this missionary idea unless it is taught to do so by the spirit-filled teacher. And O, for spirit-filled teachers, we say! Such a little time each week to touch the heart of the child and set it vibrating in accordance with the great, loving heart of God; such a little time

to create within the child the desire for soul-saving and for nurturing and expanding his own soul into the likeness of the Christ ideal! Could teachers but realize the preciousness of that hour which they use for moulding the plastic minds of their children for good or for ill, they would cry unto God to give them a message and such an overflowing of the Spirit that the seed sown could not help penetrating even into the stoniest soil.

Would that teachers realized that it is their own enthusiasm, their own consuming desire for soul-saving which must first of all awaken within their pupils the missionary spirit. If teachers have not that enthusiasm, then they should seek it, prayerfully and earnestly. Look back over your own experience and think who was the teacher who influenced you most: was it always the one who unfolded the lesson most systematically and drew from it the most perfectly logical conclusion? I think I am safe in saving that if that teacher had not the love of souls back of his efforts, he influenced you but little, in spite of his fine logic. On the other hand, there was the teacher who made you know by the warm class of the hand, and by the sympathetic look which he gave you, the deep Christian love which he bore for you and for the children of men everywhere. You felt that he expected great things of you; that he expected you to do for others what he was doing for you, and you felt in a strong measure the warmth of the Christ love. You caught up the spirit, and all unconsciously you began resolving in your heart that you would give it to others.

Every teacher can possess an enthusiasm for souls, and a desire to assist in the evangelization of the world. To be sure, as we look about us, we say: "What little can I do for missions? The world is so wide, my effort is like a drop in the great ocean. My hands are so small they can reach out to only such a few." Perhaps you are not as

small as you think you are. Without God, indeed, you can do nothing; but with God you never reach the limit of your possibilities, if you are willing to be used. "The refuge for our helplessness before a perishing world is prayer! 'Pray,' cries Christ, 'as I did at my baptism, in the wilderness, on the mountain top, and the angels of God will be sent to sustain you." Pray until the heart-hunger for souls compels you to work for men and women, then begin with your Sunday-school class. God will give you the trust you need; don't give way to fear,-that will destroy your power. Claim the promise of the help of God, and go forth in the strength of Jehovah to accomplish your task.

There is great need that you be gentle, "for it is the message of the Prince of Peace that ye are bearing." Ah, be slow to condemn the unyielding one, for your spirit of patience or impatience will be reflected in his later life as surely as the laws of God are true. Commend him to the care of God, and lovingly and gently seek to lead him to Christ. The story is told of a faithful deacon who once had a class of ten unruly boys. There was indeed little that those boys did not think to do in the way of mischief during the recitation period. They tried in every possible way to ruffle the temper of their gentle leader. But in that one thing they failed; he never gave way to impatience. He gently rebuked them, but he never became impatient or angry. And in the years afterward he reaped his reward. Five of those boys became ministers of the Gospel, and every one of them lived to bless the memory of that sainted Think how many souls that teacher touched through his patience. And how many souls we may possibly touch through patient diligence! We who have been tempted to fold our hands in despair may have before us a Carey, a Judson, who needs but the unfolding to reveal his possibilities! The man who was instrumental in converting Carey little dreamed that through this convert

the Bible would be rendered accessible to more than 300,000,000 souls. And it would be no impossible thing that God would bless your labors or mine with as bountiful an increase.

Even very little children can be taught the missionary idea. They soon learn to know that Jesus made no discrimination as to the little ones whom he took into his arms and blessed. The child of the leper was as dear to him as the child of the high caste Jew; for behold, when he touched the diseased one, it immediately became whole. Just so great is the transformation to-day in the child whose soul has been transformed by the miracle of Jesus' love.

But above all things let the teacher pray that she may be given grace to inspire the children with a love for the Bible itself. There can be no substitute for a familiarity with the Bible text; no amount of information about the Bible can become a substitute for the inspired Word itself. Children should become familiar with the biographies of the saints of old, whose lives will become an inspiration to them to attempt anything in the name of Christ. They should seek out the beautiful and sublime passages and know where to find the sweet consolations that will be so helpful to cheer them in the dark hours of discouragement. They must become familiar with the words of eternal life if they would use the convincing arguments of the Bible in the work of soul-winning.

There are many aids that will assist in fixing the lessons thoroughly in mind. Let there be pictures used profusely, and any helps in the way of maps, charts, blackboard illustrations, object lessons, or songs will be found valuable. The sight of pictures of a highly spiritual type may inspire in some child a passion for soul-saving; the memory of a beautiful song may linger with him and change the course of his life. If you will pardon a personal allusion, there is present with me to-day the memory of a song that awakens the sweetest reminiscences of a class-room that was hal-

lowed by song and prayer. That song helped to save me. It was this,

"O, I'm hoping some time when my Savior shall come,

To go home to the mansions above."

There are many things that may be done to cultivate a spirit of love and helpfulness among the members of the class; as for instance, encouraging the pupils to bring in other children, and to look after those who are absent; carrying flowers to the sick, reading to the aged, etc. Helping to support an orphan or missionary becomes a great means of growth to the child.

The children of a certain primary department which had been carefully superintended and taught, were asked to choose between receiving a Christmas treat and sending the money for the same to missions. They chose to give rather than to receive. Perhaps among that number of children there was a Mary who will some day bring her alabaster box to Jesus—herself—and say, "Here, my Lord, take my most precious gift, myself."

We cannot overemphasize the important part that the teacher plays in the Sunday school. A man who visited a farm where was kept exceptionally fine stock, was much interested in the sheep, and he said to the owner, "How do you manage to raise such fine sheep?" "I take care of the lambs, sir," was the simple but truthful reply. And so if the little ones are carefully shepherded, they cannot help developing into faithful followers of the good Shepherd of all.

When we realize that eighty-five per cent of the membership of the Christian church have been converted through personal work, and that the majority of all Christians have been converted under eighteen years of age, we realize something of the enormity of the responsibility of the work that rests upon the teacher.

The crying need of missions to-day is means to carry on the work. When

once the proper enthusiasm for missions has been aroused, the question of means will solve itself; the church coffers will be filled to overflowing by those who feel the import of the divine commission.

Rev. E. E. Chivers brought before the Toronto convention of 1902 the idea of providing a supplementary course in the study of missions for Sunday schools. His plan was to have a short lesson in missions conducted in the Sunday-school class each Lord's Day. It seems this would be a very proper thing to do, since the history of missions is really the account of the unfolding of the plan of salvation as laid down in the Bible.

I have not touched upon the relation of the home to the Sunday school. This

is a subject in itself. Suffice it to say that it would be unreasonable to expect the same good results from the child whose Sunday-school training has not been supplemented by love and nurture in the home, as from the one whose parents have in every way tried to supplement and reinforce the efforts of the Sunday-school teacher.

My reference has been mostly to work in the juvenile department, but the principles apply equally well to the adult classes. The Sunday school will never have attained its greatest power until its mission is just as distinctly for the adult as for the young, not neglecting the latter, but reaching out for all."

Elgin, Ill.

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NEED FOR WORK AMONG MAHOMEDANS

By Steven Berkebile.

Generally speaking the value of every religion is determined largely by the spirit and character of its founder. That we may the better see the need of the Mahomedan having Christ and consequently the developing of nobler characters, it is necessary to deal largely with a comparison of the teachings of Christ and Mahomed.

Mahomed was born in 570 A. D. His parents died when he was yet an infant and he was given to his uncle to be trained and at the proper age he became a merchant traveler. A great many wonderful things are said by moslem writers, to have occurred at the time of his birth, but there is no evidence to support such a view. Even Mahomed himself when asked for proofs, as was often the case, never referred to any of the marvels that were said to have attended his birth.

From the age of twenty-five to forty nothing remarkable distinguished his history; but it was during these years that he planned the palming of a new religion on the world.

For three years he taught his doctrine

in private only, because he was afraid of opposition. During this time he professed to have received many revelations from heaven. At last his followers became sufficiently numerous that he resolved to declare to his relatives, that God had commanded him to make known his mission to them. At an entertainment to which his relatives were invited, he chose his vizir (or minister). Ali, who was chosen, arose and said, "O prophet of God! I will be thy vizir, I will beat out the teeth, pull out the eyes, rip open the bellies and cut off the legs of all who shall dare to oppose thee." Did Mahomed say to him as Christ did to Peter, "Put up thy sword"? No, he embraced him with great tenderness and said, "This is my brother, my deputy, my Kalif; therefore submit to him and obey him." Later when Mahomed himself was at Medina, at the head of an army, he said that God had formerly sent Moses and Christ with the power of working miracles, and vet men would not believe, and therefore He now sent him a prophet of another

order, commissioned to enforce belief by the power of the sword. This means he employed for some time, then for a time, for the want of power and on account of the fierceness of his enemies, he seems to have modified his teachings by new revelations added to the Koran; but as soon as he was enabled by the assistance of the men at Medina, to withstand his adversaries, he suddenly altered his voice, declaring that God had allowed him and his followers to defend themselves by human weapons against the infidels (a term applied to all who do not believe in Mahomed as the prophet).

In chapters nine and forty-seven of their scriptures, we read, "War is enjoined against the infidels, O true believers, kill the idolaters wherever ye shall find them, lay in wait for them in every convenient place. When ye encounter the unbelievers, strike off their heads until ye have made a great slaughter among them. Verily, God hath purchased of the true believers their souls, and their substance, promising them the enjoyment of paradise on condition that they fight for the cause of God: whether they slay or be slain, the promise for the same is assuredly due by the law and the gospel by the Koran."

The prophet's followers have faithfully acted up to the spirit of these precepts; and the terrific announcement attending the Moslem arms has been, "The Koran, death or tribute!" But how few times tribute is allowed. How different from the teachings of Christ, who said, "My kingdom is not of this world: if My kingdom were of this world, then would My servants fight," etc. "My kingdom is a kingdom of peace." "Thou shalt not kill," but "Love your enemies and do good to them who hate you and pray for them which despitefully use you and persecute you." "Vengeance is mine; I will repay, saith the Lord."

The spirit of the prophet was strikingly manifested by the assassination of Caab, a Jew. This man, having a genius for poetry and being bitterly opposed to the prophet, went to Mecca and recited in touching verses, the fate of those who had fallen while resisting the prophet with his band of marauders. Mahomed was so provoked by the poet, that he exclaimed, "Who will deliver me from the son of Al-Ashraf? A certain namesake of the prophet, said, "I, O prophet of God, will rid you of him." and Caab was soon after slain while entertaining one of the prophet's followers.

Do they need the meek Savior, "Who when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him who judgeth righteously" (1 Peter 2: 23)?

Some of the chapters of the Koran breathe the fiercest spirit of war against the unbelievers. "The sword," he then preached, "is the key of heaven and hell; a drop of blood shed in the cause of God, a night spent under arms, is of more avail than two months of fasting and prayer; whosoever falls in battle, his sins are forgiven; at the day of judgment his wounds shall be resplendent as vermilion, and odoriferous as musk; and the loss of his limbs shall be replaced by the wings of angels.

Need we wonder that such barbarous cruelty is being carried on now in parts of the Turkish domain, when their scriptures teach them thus? True, there is some good taught in the Koran, but that which appeals to the carnal man, and excites to bloodshed, stands out the most prominent, and is manifest in the lives of those who are followers of Mahomed.

The principal doctrines of the Koran are,—

- 1. Faith in God. (They do not believe in idols.)
- 2. Faith in Mahomed as the last and greatest of the prophets, the perfect revealer of the will of God, and of the only way of salvation.
 - 3. Faith in angels.
- 4. Predestination (in its fullest sense), or fatalism.
- 5. They believe in the resurrection and final judgment.
 - 6. Hell and paradise.

Their idea of heaven or paradise, is a very perverted one, it being chiefly a place where one may satisfy his carnal desire in the company of many beautiful women.

They practice prayer, five times daily, alms giving, fasting, yearly throughout the month Ramadam the true believers abstain from food from daylight to sunset, and pilgrimages to Mecca. But their faith is wanting in the three great essentials of true religion, First, it is wanting in evidence; Second, it is wanting in the revelation of a sacrifice. There is no atonement offered. There is no way to approach God for pardon. "Without the shedding of blood there is no re-

mission of sins." "Christ died for our sins according to the scriptures." All the prayers, vows, fastings, pilgrimages and the fighting with the so-called infidels,-what are they to quell the storm of a conscience awakened to the truth! Third, it is wanting in power. It has no power to renew the corrupt heart, to purify the affections and the imaginations; to sustain the soul in sorrow and to guide the life in the paths of selfdenial and virtue. Its prayers are not for inward grace; there is no allusion to the Holy Spirit: man is left to his own strength; the standard is purely human. "I am the way the truth and the life."-Jesus. Yes, brother, they need Christ,

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SPIRITUALITY AND LIBERALITY

By John R. Mott.

Supreme among the methods for securing money for the work of God is that of promoting the spirituality of the people. Abundant, cheerful, self-denying giving is not the product of even the best devised human methods-although without doubt it is the will of God that we make a reverent use of the best methods-but of a deep, spiritual movement in the heart. Whatever is done to make Christ more of a reality to Christians and get them to render unto Him a larger obedience-to make Him indeed the Lord of their lives-strikes at the heart of the financial problem of missions in the most effective manner. Toward the close of his life, Dr. A. J. Gordon, whose church in Boston was such a missionary force, said, "I am tempted never to beg a cent for God again, but rather to spend my energy in getting Christians spiritualized, assured that they will then become liberalized." One day he came before his people and told them to continue faithfully to use all the machinery then in operation, but between that time and the day of the foreign missionary offering, he wished them all as members of the church, Young People's Society, or Sunday school to give themselves to prayer that their offering might be according to the will of God. When the day came a round \$10,000 was subscribed instead of \$5,000, the amount of the preceding year.

In the matter of giving, as in other things, the pastor should set the example. If a man urges others to do what he himself is not doing, the people know it. If he acquires a reputation for hypocrisy in this matter, he will be shorn of his largest influence with his people in other directions. Dr. Mackay, of Toronto, tells of a pastor in a Canadian town who could not induce his church to give more than \$80 a year to missions. He resolved that he would set the example for more generous things. His salary was \$750. He subscribed \$75 toward the missionary work, and that very year the missionary offering increased from \$80 to \$800. Has there ever been a case where a pastor was on fire with enthusiasm for a cause and showed the genuineness of his convictions by a real life of self-denial for it without his spirit becoming contagious and sooner or later taking possession of his people? Granted this, the pastor is bound to be a financial force for missions, not only directly, but also through the members of the church, regardless of the methods which he employs.—From the Pastor and Modern Missions.

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"HIS IMAGES BRAKE THEY IN PIECES THOROUGHLY"---2 Kings 11: 18

By Mr. P. V. Ambler.

A remarkable thing happened last year in one of the villages about twenty miles from Hong-tong, about which I have not as yet written. Some years ago a man in this village (of about twenty families) who had been an opium smoker, broke off the habit at one of our refuges and there learned the truth as it is in Christ by a consistent life. He became an earnest man of prayer and started to plead for his village.

At the time of which I write two years of bad harvests had driven the price of grain to about three times its usual value. Hardly any rain had fallen, and some of the wheat which appeared to give signs of harvest was visited by locusts, which soon cleared off every blade. The idols of the eight temples in the village had been prayed to in vain and incense had been burned, but no answer had come, and starvation was staring many in the face.

At this crisis it was in some way suggested to them (I think by the old Christian I mentioned) that the only way out of the miserable condition would be to repent and break off their opium. "We would willingly do so," said they, "but we have no food to eat, much less money to pay for medicine for breaking off opium." "Never mind that," said the old Christian, "you can pay afterwards." About two miles away was a large farm, owned by four brothers who had been Christians for many years. They were well off and able to help. To them the old Christian made

his way, to ask if they would be willing to advance the money that the people in his village might break off opium. "What would be the security?" was asked (for the number of opium smokers was large, and the cost of each one breaking off the habit would be several thousand cash, the sum required would be considerable). Yes, indeed, the old Christian had thought over it and had a plan. "Let my land stand as a security and if this not sufficient, I have a friend, also, who is willing to let his land stand as security. My friend is also interested in the Gospel and wishes the villagers to break off opium." The rich farmers agreed to the proposal and the old Christian, willing to sacrifice his land for the good of others, signed the deed of security. Oh, that we all had the earnest devotion of this old man to his Lord, the self-sacrificing love for the souls of others that led him to risk his all for their sakes!

The Opium Refuge Society was accordingly invited to open a temporary refuge in the village. The old Christian set apart the two best rooms in his house, one for the women patients and one for the men. A third room in the middle answered for a chapel. Into the fourth and smallest room he and his wife retired, there to act as servants in attending the patients and preparing their food. Meanwhile two Christian workers, a woman and her son, were sent by the Opium Refuge, and the work, which was no easy undertaking, was started. Daily the gospel message

was preached to these poor people, and from the commencement, God's seal seemed to be set on the work. The evening meetings were crowded by those who did not smoke opium. Women and children learned hymns, texts of scripture and short forms of prayers. Soon the people themselves took the paper gods from the walls and doors of their houses, and one man gave a large cave for a chapel—a place large enough to seat one hundred people. Several others brought lime and cemented the place.

I cannot stop to describe how quickly the work spread; how deep-rooted superstition was gradually broken down before the light of the Gospel; how many were convicted of sin and cast themselves at the feet of Jesus and obtained peace. Several, who had sown crops of opium on a few acres of irrigated land, on being convicted of the evil of it, pulled it up, at no small loss to themselves. Truly, in this instance the Gospel proved itself to be the power of God in the salvation of this village.

The crowning day seemed to come when the villagers agreed to destroy the large village idols in the eight temples. At daylight I struck one of the large temple bells, in response to which the chapel was soon filled with the villagers, most of them armed with axes, mattocks

and other implements. These were piled in the corners, while all hearts were lifted up in prayer to the living and true God whom they had now learned to worship, that His blessing would rest upon us in the undertaking and that the god of this world, from whose bondage we had been rescued, would be hindered from interfering with the work we were about to do. After this oh, what a time we had! There were some hundreds of idols, some of which I should think weighed quité one half a ton on their pedestals, and took nearly two days to destroy. It was all so sudden and so wonderful that one did not like to write about it until some time had elapsed, so that the work might be tested.

Over a year has now passed and the work still stands, or, I should say, still goes on. During that time the villagers have subscribed quite a sum of money, and Christians of other districts, hearing of the Lord's blessings, have also given, and now the largest of temples has been altered and converted into quite a nice chapel, which will seat I think, from 150 to 200 people. A second temple has been made into a boys' school and the hum of children's voices can now be heard repeating the characters and memorizing Scriptures. — China's Millions.

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GOD CAN USE US

By J. S. Flory.

No one is so poor or seemingly helpless but what God can use him to His glory. To-day the following selection came under my notice: "Some years ago a Chinese woman brought a slave girl to the mission hospital at Canton. The girl was blind and was growing lame. Her owner, fearing she might become valueless, wanted the missionaries to cure her.

"The doctors, after an examination, re-

ported that not only was the blindness incurable, but that it would be necessary to amputate the limb. The owner on learning this, promptly abandoned her helpless property, leaving the slave upon the hands of the mission.

"The amputation was successfully performed, and when the girl was well again the missionaries gave her light work to do about the place. But the poor cripple's troubles were not yet over. She

developed leprosy, and as the law required, had to be sent to a leper settlement.

"Blind, a cripple, a leper, yet there is one more thing to be told of her. During her life at the hospital she had learned of God and when, for the last time, she passed through those friendly doors to go to the darkness and horror of the leper settlement, she went a Christian.

"In two years that blind cripple had built up a band of Christians in the leper settlement, and other leper villages were sending to ask about the wonderful good news that could bring joy even to outcasts. In five years a church had grown out of her work, and now a hospital is being planned. That poor, crippled, outcast life is to-day a center of joy and service.

"It is the old, old lesson that human hearts are always learning, and yet have never wholly learned—that no life is so poor, so miserable, so helpless or hopeless, that it may not be transformed by the power of God into a life of gladness and blessing."

Dear reader, just think for a moment what the prospects are, for a rich crown of glory, according to God's promise, is awaiting this poor outcast who did what she could. How is it with you, one whose life is hid—as you profess—in Christ, and one who is enjoying the blessings of life in society? Is God using you to His glory in doing what you-can for missions at home and abroad?

Los Angeles, Cal.

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A CALL FROM A KOREAN PRINCESS

A call from a princess in actual life, not part of a fairy tale, is surely worth recording. The reader's princess may be anything he pleases, but mine is real and quite as wonderful as any that ever appeared in a story book.

In Korea it is not proper for ladies to go calling, and to call on a gentleman is unheard of; but everyday rules do not apply to princesses. This one would call. I was given only a few moments' warning, and it was already nine o'clock at night. A ghostly runner appeared suddenly, dressed in Korean garb, with face worthy of the occasion, saying breathlessly to me, "The princess is coming." My door was wide open. Who would not in this age of mediocrity welcome such a caller from the fabled Orient?

Out of the shadows, soft-footed and silently, came the procession. There were several people, but I saw only one, dimly, however, for there were no lights burning. Fancy, here she was before me. I took her by the hand and helped

her to a seat, while all the others stood, three men and four women. She wore no veil or head covering, so I spoke to her face to face. Beautiful? Yes. Her hair was dark, and her cheeks were pale and delicately outlined. She wore white figured silk, immaculately finished, and through her hair there passed a golden rod which served for a pin.

"Peace!" was her salutation, in soft accents; "peace, peace."

In accord with the best Korean form of deportment, I enquired respectfully: "How many springs and autumns

has the Princess passed?"

"Seventy-six this year," was the answer. "Just an old woman, with only a day or two left me, and I have come to talk with the teacher about the future life and how to attain unto it."

This was my princess, the famous Chill-young-Koon. Along with her came her adopted son, one of the high officers of Korea, her daughter-in-law, her grandson, and some friends. Her name I had known for years, the title

of a mysterious woman, who had been honored with the rank of Koon; the only woman in Korean history ever so elevated. The Emperor's father was but a Koon, the Emperor's son likewise, the highest of titles, a princess of the first order.

From her refined and sensitive face I tried to read the history that had unfolded itself in her life. Strangest of histories! Thirty years ago there appeared to her in a vision, a view of a temple and His Excellency the God of War. There were the gates and the towers of the famous spirit who, in 1591, drove the Japanese from the peninsula. It was a revelation, indeed, and soon word passed that a certain Madame Kim was in communication with the god of war. She was invited to the palace, and in time became highpriestess to the late Queen Min. Under her inspiration a great temple was built (in fact, the only temple in the city), and shrines were placed here and there. By her manner she completely won the royal household, and honors were showered upon her. She was given rich lands. Her husband was dead but her son now

wore gold clasps behind his ears, and she herself was invested with the title Koon, or Princess.

She said to me, "I am an old woman: all of my past life has been a piece of fleeting vanity. Now I am looking out into the future that is coming on so fast. I have read the Gospels. It is the voice of God, I am sure, and I want to know just how to serve him, sinner that I am. Alas! alas! all the praying to the gods! Just how to serve Him? Does the teacher think that if I bow low before Him with my heart, just as faithful children do before their parents, it will answer? Oh, I want Him to accept of me, I have been such a sinner!" May the Lord bless her and open her eves to see!

It was late when the procession, after many thanks spoken, and frequent expressions of "Peace with you," faded out into the shadows. My call from the Princess was no dream of a fairy tale, but an earnest, intense bit of life's tragedy. Yes, even an Oriental princess has her burdens that none but the mighty Oriental Chiefest of all Princes is able to bear.—J. S. Gale.

* * *

A TENDER BARTENDER SAVED

By J. F. ATKINSON.
Superintendent of Boys' Club, Chicago.

To get on the inside of the struggle for existence in the city, to find noble aspirations bound down in slavery to sinful surroundings, and to see a way out and above these is the burden of this interesting message. This work is supported by voluntary contributions. Offerings received by R. M. McKinney, Treasurer, Cashier National Bank of the Republic, Chicago

[Note.—This story is based on a confession made to one of the instructors at the Chicago Boys' Club by one of the boys who had attended the gospel meetings. He has come to be one of the most loyal members of the Club.—Editor.]

Dorey was a Jewish boy who lived in the great city of Chicago, down where the streets are muddy and dirty, where the buildings are the ones that have stood for so long a time that they seem to add, with their shackly appearance, an even more dismal appearance to all that is around. There is nothing of the pure and beautiful in life that seems to give a touch of rest and quiet to those who live in these close, foul and ill-kept buildings. Even the sun, as it attempts to brighten the day with its

glorious light, only seems to reveal more and more the fetid, darkened, joyless picture of life and its surroundings. The great mass of the city's people know it is there and just pass by it, caring little if there be one soul that might wish to escape the awful doom that confronts a life so spent.

Dorey's father kept a saloon in one of these foul buildings and the family lived in the same building. The boy and his brothers were always playing about the saloon and streets and soon came to know the badness of all they saw. One of Dorey's brothers had to tend bar for his father and Dorey sometimes had to stay up late at night until the saloon closed, and help to scrub the floor after the loungers had been locked out.

When Dorey was about twelve years of age his father died. The poor mother was left alone with her family of seven boys, with no one to help her care for them and she knew not what to do. With somewhat of a mother's hope, that her boys might not follow the course that must eventually befall them in view of the surroundings, she considered selling the business, and buying one that was more legitimate, but for the sake of the greater income, she did not do this, but went behind the bar and began selling the awful stuff.

Dorey, in spite of his own boyish recklessness, felt the shame of it all, to see his mother in the barroom dealing out the deadly poison, and so one day he said,

"Mother, I mean to quit school, I don't want to go any more."

The mother couldn't understand his reason for this and she began to question him, "Why do you want to quit school?"

Dorey was afraid to say such hard things as he felt, so he at first replied, "Oh, 'cause I want to work."

His mother said, "You don't have to work, I can send you to school. I want to see you grow to be a smart man." "Yes, I know, mother," answered Dorey, "but—but," and then he broke down. "I can't bear to see you doing this way. I know me and Sam can get a job and keep you from tending bar. It don't look nice and I am going to go to work."

It is needless to say that the mother felt convicted of her wrong doing when her own son felt so much repugnance toward such a business. She succeeded in quieting his objections and promised him she would think about the matter. Dorey felt that in trying to care for his mother he had begun to be a man and the feeling made him bigger.

Dorey, like all of the boys of the neighborhood, belonged to the Chicago Boys' Club, a few blocks away, and nearly every evening during the time of this story he was found at the Club, playing games, reading books, learning a trade and in many ways so occupying his time as to be kept away from the bad places in the neighborhood where he and so many of the boys lived. And while here at the Club there was dropped into his life the strange consciousness that there was a better life. Sometimes the boys would go out for a day in the woods with an instructor from the Club and here Dorev met new visions of the life that was to be. Among all the boys who seemed to take an interest in these activities, it seemed that Dorey was always much more interested than the others, and in such a dignified way. It doesn't mean that he was a model boy such as some Sunday-school boy in the story books seems to be, but somehow, in spite of his once-in-a-while badness, one felt he was a boy who meant to be good.

After Dorey had belonged to the Club for some time, there came a worker to the Club rooms who felt it to be a good plan to organize some of the older boys into a parliamentary society, so this was done. All of this was new to such boys, as they had not known how to conduct themselves as members of such a society. But now they were to see that

each one deported himself as became a member of such an august body. The time came for the election of officers. and a great time it was. The great question was, who will be "'lected president"? When the time came to count the votes, it was found that Dorey had been elected by a big majority over all the other candidates and it was with a feeling of pride he took his seat for the first time as "President." Surely no one ever answered to the address of "Mr. President" with more gravity and decorum than did he. The growth of the parliamentary society was rapid. Soon they were able to have men who were prominent in business and in politics speak to them in their meetings. A lecture course was provided and all the other boys in the Club who were not members of the parliamentary society were invited. Dorey acted as chairman. It was his duty to announce the numbers on the program and to introduce the speakers at each entertainment. soon came to be quite at ease on the platform and quite proficient in his duties.

At one of the meetings of the society, after disposing of the routine business, a discussion was entered into concerning the merits of the candidates in the city's mayoralty contest. A visitor was present at this meeting of the society and after having been invited to say a few words, he entered into the discussion and sought to impress upon the boys' minds the great effort of the liquor traffic to seat some one who was favorable to their interest. The speaker then eulogized the Prohibition party candidate and sought to fasten in the minds of the boys the spirit of loyalty that comes to one toward the government when he is desirous of clean politics. It was a meeting long to be remembered by the boys.

Soon after this Dorey came to Mr. Roper, who was the leader of their society, and asked him, "Won't you get

me a good job where I can work up to be a big man some day?"

Mr. Roper observed Dorey in a strange way, rather proud of his desire to do something to be a big man, yet feeling puzzled about his being able to enter work so young. "Why do you want to work, Dorey? Don't you think you ought to go to school longer before you try to do such big things as you say?"

"I'm nearly fourteen and I'll soon be out of the grammar school. I just know I can work now," Dorey said in an earnest reply.

The instructor said, "I can get you a place to work, but I think you ought to remain in school and even go on through college." -With a slight tremor in his voice Dorey began to say, "Mr. Roper, you know my father died and left my mother to care for all of us boys. It was awful hard to do and so my mother had to keep the saloon my father had. I didn't want her to do it and two years ago I wanted to quit school and get a job so she wouldn't have to work in such a place. She promised me she would sell it when I was through the eighth grade and now I am nearly through and I want to hunt a job so when school closes in a month, I'll have a place to start at work. I know it is wrong for mother to be in such a bad business, because I have learned that at this Club. Of course I have to belong to the same religion as my mother or she would feel bad."

What the future may be in Dorey's life is to be surmised. No one can doubt that he is to grow to be a strong, honest, fearless man, who is ready to acknowledge the right and to fight the wrong at any cost. Dorey's case is a sample of hundreds of others being dealt with by the Chicago Boys' Club. We have a field which is more than ripe to the harvest, but the laborers are few. We are asking the Lord of the harvest to send forth reapers.

LITTLE BITS OF EXPERIENCE

Sadie J. Miller.

Eshla had just returned to his home, having been away to another village two days. First thing a heathen neighbor woman approached him and told him that his wife had been doing unwisely in his absence, and allowed her mother to come every day. She told other things which were far from the truth. Eshla naturally became angry and, believing every word, went to attend to his disobedient wife. This he did with unkindness and harsh words; but fortunately he did refrain from beating her.

The evening hour came, and the women were gathering in to their weekly meeting, which this time was held in the evening, because most of the women were doing field work by day. Neither Eshla's wife nor her sister appeared, and their absence created the following conversation:

Mamma—"Good evening, good evening. How good that you come now, since we could not seemingly meet this afternoon, but where are Raju and her sister?"

Burie—"Well, mamma, they are at home. We went to bring them with us, but Raju was crying, Eshla having come home and abused her in some way."

Mamma—"And why did he have cause to do so? What did she do?"

Burie—"Well, you know I stayed with Raju last night, while Eshla was gone, and before we retired we took the hymn book and sang songs. That heathen woman yonder, who knows not reading, and judging us by herself, told Eshla that we were singing bad songs and dancing in his absence. She has turned the truth into a lie and thus brought much distress upon Raju."

Mamma—"So they cannot come to this meeting? Do you think it would help matters if I went kindly and asked them to come?"

Chitlie-"Yes, mamma, do go! The

girls, fearing worse things, told us they could not come."

Mamma—"Well, you stay here and I'll go to invite them."

Raju and her sister—"Salaam, mamma." (The husbands, too, responded to a hearty good evening as if nothing had ever happened, for suddenly all was quiet and peaceful.)

Mamma—"Girls, will you come to meeting this evening? The other women are there now, waiting, and we would like to see you there too."

Raju—"We have not yet had our supper, but we will come very soon."

Mamma to the husbands—"Will it be all right to you if the girls come?"

Husbands—"Yes, mamma, it will be well."

We had our meeting. The girls were present, and a good meeting and talk did we have together, our subject being, "One Thing Needful," a continuation of last week's talk. Every one was touched and ready for prayer when the time came and we all arose with tears in our eyes.

Mamma—"We have now been together this hour and let us all depart in peace and always be happy. Raju, I have learned you are not so comfortable."

Raju (weeping)—"Yes, mamma, my husband has called me bad names and has been very unkind, accusing me of things of which I am innocent."

Mamma—"What can I do about it? Shall I call Eshla this evening and endeavor to right the wrong or shall we wait until morning?-"

Raju—" Better wait until morning, mamma."

Next morning he was called and very obediently, yet feeling guilty, he came.

Mamma—"Good morning, Eshla, and how are you this morning? You must be quite tired yet from the long tramp

you had yesterday? Come into my room and we will have a talk."

Mamma-" For some time the neighbors and others have been telling me that you are unkind to your wife, beat her, call her by bad names and I have even heard such things from my window. Now you are a Christian man in name, and it seems to me that we have a right to know why you are disposed to do this way. All this mean treatment Raju has taken without a complaint, and never uttered one word, to tell of it, until I asked her last evening. I felt it was my duty to look into this, because not only do the Christian people feel badly about it, but some of the heathen people, too, have wondered why such things should be going on. You must remember that you are to be an example, instead of joining in with the old ways that are so prevalent among these heathen neighbors. Now will you please give an account of yourself?"

Eshla—"Abessany's wife told me things that Raju did while I was gone and it made me feel bad, so I thought to show her she must not do those things."

Mamma-"Yes, I heard about that, but I am very sorry you are willing to take her word for things. I live as close to your house as that woman does and nothing of the kind went on in your absence. You know that woman to be one who tells the untruth more than the truth. You know she has always worked against Raju and been unkind. She comes to me, too, sometimes with such trash, but do you suppose I would believe a word she says? I have learned to know her as a dishonest woman and you knew her long before I did; now why should you believe her rather than your wife? And, besides, you have made as great mistakes, yes, greater ones, than you are now accusing your wife of. Let me read Matthew 23: 23, 24. 'Ye blind guides which strain at a gnat and swallow a camel.' Now what sort of a man would you call one who himself makes very many mistakes, swears, calls his wife bad names, then goes to church and prays for the Lord to keep him from sin? Then his wife, who is patient, submissive, faithful and true, is thus treated by such a man? Define to me that sort of man."

Eshla (with tears in his eyes)—
"Mamma, such a man is a guilty man,
a foolish man and I am very sorry for
what I have done, because I see now
that I am like that man. I will try and
remember the gnat and camel story."

Mamma--" Now you know, Eshla, that I have not been speaking unkindly to you. Have I? Do you know, every time I hear of any of you doing this way, it proves to me that you are willing to trample under foot all the good sermons Daniel Papa has preached and you make yourselves willing to say, 'O well, papa does not know correctly; we know it all. Papa cannot reason as we, therefore we will do as we please, and not raise the standard of Christianity in the home.' This is the way it seems to me. Do you think papa, mamma and myself have any such times in our home? Have you ever seen such conflicts with us?"

Eshla—"No, mamma, I have not. I surely must try and profit by the good advice I receive through the preaching and otherwise."

Mamma—"Now it seems to me you are ready to take this to God in prayer. Shall we pray before you go?"

Eshla—"If you will, call Raju first; then I will be ready to pray, for she ought to be here too."

She was called and prayer was had. Eshla was called to pray first. It was a good, earnest prayer and he seemed to feel his nothingness and guilt before. God. A little more did we talk together and then separated with the best of feeling. Since that time we have not had a more happy couple than these two. What if we had not met and talked about the matter? What if they had gone on and let matters go from bad to worse? O, I believe we ought to take such things in earnest and have

heart-to-heart talks about them. Many a soul would be saved from ruin and could be turned into a noble and happy life. It can be done in kindness, and better feelings will follow than if there had been nothing said about it.

Umalla, India.

JE 38

THE PRAYER OF AKAGAWA SAN.

Rev. John L. Dearing, D. D., Yokohama.

"And so it was one of your evangelists who began Christian work in Minato, was it?" said a missionary of the Friends' mission with whom I was talking in Mito recently. "Well, I can tell you something very interesting about that work," he continued. I had been asking him where he was doing evangelistic work in the outlying towns from Mito on my first visit to this station, after five years' absence from the field where for eight years I had been in charge of the work in my earlier mission life. On his naming Minato I had told him how some ten years before the Gospel had been first preached in that town when I had sent Akagawa San there one summer to try and make some little impression on the place. He was sick that summer, and I had told him to go there and simply live, and even if he did not preach but merely talked with people personally and gave away books and tracts and lived a good life, perhaps God would use him. He was not a preacher then but only just a student in a Christian school. I remember how he came back at the end of the summer so discouraged, and told me how it was the hardest town even he, a Japanese, had ever seen. They so hated Christianity that they would have nothing to do with him, and had not welcomed him in any way during the month or more that he remained there. He could make no friends, and could not get a single encouragement that this wicked city was any more acquainted with the Gospel when he came away than when he went to them. He felt

that the effort was wasted. So we both thought, though we had prayed over the place much. It was a seashore city of some ten or fifteen thousand.

I was of course anxious to hear what of interest now after ten years could be told of that summer in Minato. "Recently," continued the Friends missionary, "one of our preachers met a man in another city who came into our meeting, and who said that he first heard the Gospel in Minato. When we asked him about it he said that he was in Minato some ten years ago, and was stopping in a house where he heard a Christian man praying for Minato in an adjoining room, and the earnestness and importunity of this prayer impressed him very much. He could not understand such disinterested praying for others. He did not see the evangelist or hear him preach, as he was soon leaving the city, but he could not get away from that prayer. It kept ringing in his ears, and finally in another town he became a Christian, and now he could understand the meaning of the prayer. He always attributed his becoming a Christian, however, to that prayer that he overheard in the house in Minato." What an encouragement to Christians at home as well as to evangelists and missionaries here in Japan to pray without ceasing, and to leave the results with God in all our work. God not only hears prayer, but he blesses prayer to the heathen about us .- Around the World.

JE JE

AN INDIAN NARRATIVE.

A tribe of Indians in the West hearing that the white men east of them had a great book that told of the works of the Great Spirit, and how to be happy with Him after leaving this world, deputed four of their old men to go East and get that book. They proceeded as far as St. Louis and asked for that book, as they were instructed to get it.

They applied to some of the officials, who, being Roman Catholics, put them

off. They waited a considerable time when two of their number died and were buried; the commander of the fort or chief officer of the place made them some presents, and when they were about to send the two remaining ones of the deputation home to their tribe, and all things seemed ready, one of them let it be known that he was not quite prepared to go until he was allowed to speak. The following is the address on behalf of the Flat Head Indians to General Clark, at St. Louis, Mo.:

"I came to you over a trail of many moons from the setting sun. You were the friend of my fathers, who have all gone the long way. I came with one eve partly opened for more light for my people who sit in darkness; I go back with both eyes closed. How can I go back blind to my people? I made my way to you with strong arms, through many enemies and strange lands, that I might carry back much to them. I go back with both arms broken and empty. The two fathers who came with us, the braves of many winters and wars, we leave asleep here by your great water and wigwam. They were tired in many moons, and their moccasins wore out. My people sent to get the white man's book of heaven. You took me where you allow your women to dance, as we do not ours, and the book was not there. You took me where they worship the Great Spirit with candles, and the book was not there. You showed me the images of good spirits and pictures of the good land beyond, but the book was not among them to tell the way. I am going back the long, sad trail to my people in the dark land. You make my feet heavy with burdens of gifts, and my moccasins will grow old in carrying them, but the book is not among them. When I tell my people after one more snow. in the Big Council, that I did not bring the book, no word will be spoken by our old men; or by our young braves. One by one they will rise up and go out in silence. My people will die in darkness, and they will go in the long path

to the other hunting grounds; no white man will go with them, and no white man's book to make the way plain. I have no more words."

The government clerk who took down this speech was met some time after by a man who had heard the story, but said he did not believe it, for he had traveled some distance with the two surviving Indians that were said to be the ambassadors referred to, and they did not say anything about it. The government clerk said it was true, and he had the record with him, which he drew out of his pocket. This so affected the man that was inclined to disbelieve it, that he said it ought to be given to the world. and the account of it reaching Massachusetts, it is said, was the occasion of missionaries being sent into the Northwest.

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Many of us find life hard and full of The world uses us rudely and roughly. We suffer wrongs and injuries. Other people's clumsy feet tread upon our tender spirits. We must endure misfortunes, trials and disappointments; we cannot avoid these things; but we should not allow the harsh experiences to deaden our sensibilities or make us stoic or sour. The true problem of living is to keep our hearts sweet and gentle in the hardest conditions and experiences. If we remove the snow from the hillside in the late winter we will find sweet flowers growing there beneath the cold drifts, unhurt by the storm and by the snowy blankets that have covered them. So should we keep our hearts tender and sensitive beneath life's fiercest winter blasts, and through the longest years of suffering, and even of injustice and wrong treatment. That is true victorious living .- J. R. Miller.

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In the anthracite mining towns of Pennsylvania there are more than three thousand retail liquor licenses issued annually. There is one to less than every two hundred inhabitants. Sunday has become the banner day for drinking and between Saturday evening and Monday morning there is more crime, drunkenness and fights than during any other thirty-six hours of the week. On Monday more accidents occur in the mines than on any other day. The law-abiding people of Schuylkill county are seeking to put a check upon this unusual disorder and are making marked progress.

JE 38

GET THE FLAME.

(Evan Roberts' Message to Bristol.)
Psalm 104: 4; Matt. 3: 11.

"The Lord gave the word: Great was the company of those that published it."—Psa. 68:11.

While the fire of God is falling, While the voice of God is calling, Brothers, "Get the Flame." While the torch of God is burning Man's weak efforts overturning, Christians, "Get the Flame."

While the Holy Ghost is pleading, Human methods superseding, He Himself the "Flame," Whilst the power hard hearts is bending Yield thy own—to Him surrendering ALL—to "Get the Flame."

For the world at last is waking, And beneath His spell is breaking Into living flame, And our glorious Lord is seeking Human hearts to rouse the sleeping, Fired with heavenly flame.

If to utter life-surrender You would work with Christ, remember You must "Get the Flame." For the sake of bruised and dying, And the lost in darkness lying, We must "Get the Flame."

For the sake of Christ in Glory, And the spreading of the story, We must "Get the Flame." Oh, my soul, for thy refining, And thy clearer, brighter shining, Do not miss the Flame.

On the Holy Ghost relying, Simply trusting, and not trying, You will "Get the Flame." Brothers, let us cease our dreaming, And while God's floodtide is streaming, We will have the Flame.

Joel 2:21, 23, 25 (see margin).
"To some it will come as the former rain
to prepare hearts for the seed; to some it

will come as the latter rain on the seed already sown, causing it to burst and break forth into newness of life and power."

Malachi 3: 2, 3, 10; Psalm 104: 4; Isaiah 4: 4; Acts 2: 2, 3, 4; 1 Cor. 12: 13; Psalm 39: 3; Numbers 31: 23; Chron. 31: 10; Jeremiah 23: 29; Isaiah 64: 1; Ezekiel 20: 37.

"Ye also helping by prayer together."—2 Cor. 1:11.

"Woe to them that are at ease in Zion."
—Amos 6:1. "Stir up the gift that is in thee."—2 Timothy 1:6.

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THE LAST TEXT.

"It was with difficulty he discoursed upon the words, 'Lord, what wilt Thou have me to do?'"

Little he knew (for he was young)
That his work was almost done;
That the fight had closed in the hush of
peace

And the victors crown was won;
That his face was turned in Sabbath calm
To the dawn of the heavenly light—
But could he have chosen a better text
Than that which he read that night?

It came to his lips in his boyhood's days When, turning his face to life, A brave young soldier of Christ, he took

His place in the holy strife.

And, morning by morning, as years passed by,

by,
He, lifting obedient eyes,
Cried, "What wilt Thou have me do today?"

Tay:

Till the answers made him wise.

The children heard from his earnest lips
The sweet glad tale of old;

He led the maidens and strong young men To the gentle Shepherd's fold;

He took the comfort God sent by him

To the sad and aged heart;
And the mourners are many that miss him

now, For he did a noble part.

Did he see the shadows in which he stood? Did he hear the voice which said, "Servant of God, well done, come home," As that night he bowed his head?

He did but ask for the Master's will, He was ready for work or rest. "What shall I do?" Ah, now he knows

That to be with Christ is best.

And shall not we who are lingering yet

In the world of work and pain,
Take the prayer his faithful lips have
dropped

And echo it back again?
"Lord, what wilt Thou have me do," we cry,

And the answer comes alway, "The harvest is ready, the fields are white, Work, while 'tis called to-day."

→ EDITORIAL COMMENT ⊱

HANDLING THE DOLLARS.

Now, in the beginning of the new fiscal year is the time to begin to plan how we shall use our dollars during the year. No doubt plans will be made; but will God's part be left out of the plan? This is a money-making age, the time when riches are quickly made, and it is also an extravagant age, the time when riches are quickly lost. It is generally the desire of all to gain all they possibly can and this desire is to be encouraged, instead of discouraged, so long as it promotes and not destroys manhood.

When money making requires all our time, all our thought, all our talent, when it causes one to live for money and money alone, when it leads one to believe that money making is the highest joy that can be possessed, it is time for that person to turn around and turn around quick. He is on too dangerous ground and should remain there no longer than just long enough to get himself off again. Stop and think. Take a fair look at yourself. See where you stand. Then be sure you are started right before even one more day passes.

Lifting up our eyes and taking a glance in a general way at the condition of the world, we find that man's best efforts are needed at home and also abroad. The call comes to every one and urges each one to do his best towards propagating the Gospel. No one can afford to lag in this work. The work is begun but is not yet far along. We must keep the fire burning.

Last year the call was for \$100,000. What shall we make it this year? In one year the Presbyterians gave an amount equal to \$16 per member, the Congregationalists \$15 per member, the Disciples of Christ \$6 per member, and, coming closer home, we are unable to say that at any time during the history

of missions, we have raised in any one year sufficient funds equal to even \$1 per member. How about this? Are we satisfied with what we are doing? Decide what you are willing to do and then do it

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NEWBERG CHURCH AGAIN.

The bringing together of all the material which appeared in the February Visitor, concerning the Pacific slope churches, was no small task. Not an effort within reach was spared to make the number accurate, interesting and helpful, and the result has been fully as good as anticipated.

But one mistake of an unusual nature was made which is greatly to be regretted. On page 86 you will note a neat little churchhouse marked "District Meeting at Newberg church." This is incorrect as the picture on page 309 of this issue will show. The former should have been the Stiverson church of Oregon. On page 83 the Newberg house showing picture at a different time is credited with being the Powells Valley. Now, unless we have made another mistake, there was no illustration of the Powells Valley house shown.

We are glad to make the correction, and trust that this will set both church-houses in the proper light before the readers of the Visitor. Both congregations—Newberg and Stiverson—are made up of the most earnest and faithful members and should receive every encouragement the Brotherhood can accord them.

* *

NOT ONLY MONEY.

The belief is common with many and many a person to-day that the evangelization of the world depends too much upon the missionary. Certainly the missionary is playing an important part in the evangelization of the world but the reason greater progress is not made is simply because the church members at home are too unconcerned. A wide-awake church and one full of the missionary spirit is a factor that is pushing things in nonchristian lands.

In a Christian community too much is left for the minister to do. People are satisfied with what he alone can do, giving as an excuse why they do not take an active part, that they would prefer paying someone to do it for them. Indeed, money is needed and without it we cannot expect to advance in mission

work very rapidly, but above the need of money is the need of personal effort on the part of each one that has accepted Christ. Each one has some influence upon someone else and for that reason each one should do his part toward that individual in trying to save his soul.

When we are called upon to give, don't think it is only money that is needed. That is not all nor is it enough. Give your personal effort, accompanied with your money, and then notice how we advance in the missionary movement this year. Are you willing to give it a trial at least?



L. G. Lewiston, Idaho: I want to add my mite toward the \$100,000. I am sending \$1 for the world-wide mission. I enjoy the Visitor so much. I was so glad for the pictures of the missionaries. I have sent in several names for you to send the Visitor to. I had a letter from Mrs. Farrah, at Nezperce, Idaho, saying she had received two copies. likes it so much and read them through. She says, "And now I can hardly wait for the next one to come." She is no church member. I am so very thankful to the dear brethren for making it possible to reach so many. I feel that the Lord has richly blessed me with temporal things. I have a house and lot and some furniture, and am past sixtyone years old. I ask the dear Father to help me do some good in His name.

Seeing the call for the Brooklyn church-house I sent \$5. That seemed to bring me sample copies of the Visitor which made the desire strong to do more. Now I will have sent you \$5 in the last year, and \$2 to the Japan Relief fund. I don't write this to boast, but to praise our dear Father. All glory to Him who has prospered me so much. I paid one hundred and fifty dollars off last week. I yet owe one thousand dollars on my home here, but, trusting the Lord, all looks bright.

J. T. H., Union City, Ind.: The Union City congregation in our last council was trying to frame a query that would reach those congregations who are not doing anything in helping along world-wide missions or foreign missions of any kind

as you brethren very well know. But the church here decided that we should confer with you brethren, that is, write to the General Missionary and Tract Committee as you may know best what kind of a system would be the most likely to rouse those congregations to a realization of their duty to God in the different mission causes. We have congregations right by us that have never given anything to foreign missions vet, or at least I have not been able to find it out and I have been a pretty close observer. Of course our own congregation did not reach the dollar mark in foreign missions but we raised a little better than \$150 for missions, including home mission and what we did for the Chicago and other missions. There are more than a hundred members of us, vet we did not do what we could have done. Please help us to frame a query that will be a means by which all of the different local congregations shall be called upon to respond to what is needed for the mission work, so that each congregation pay according to their membership or wealth, and thus the desired amount needed for the different missions each year be supplied by a system whereby all the local congregations all over our great Brotherhood be called upon to respond.

Please give this your sincere thought and write us so we may have a query to present to our congregation.

. 42

D. A. R., Polo, Ill.: Dear Visitor:— We are very glad to have you come to our house. We enjoy your company very much. I hope all the dear members will invite you into their homes, to help to keep them living missionaries. While we are not in the field just now, we have not lost interest in the work and are doing what we can here in Polo, to help the cause. Our old-time zeal is still burning for those who know not the Master. Yes, I am in favor of raising the \$100,000 for mission work. We pray that all the members will heed 1 Cor. 16:2. "Give," "sacrifice," do we realize the meaning of these words? The fiscal year is almost to an end. Shall we have the \$100,000? We can have the \$100,000, if there be first a willing mind. 2 Cor. 2:12. Shall we reap sparingly? 2 Cor. 9:6-7. We may, perhaps. The Lord bless all the workers.

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"The evangelist, Mr. McKendrick, has remarked that whenever he hears of a church lacking funds for mission work. he is afraid that church is not catching fish; because Peter was sent to catch fish, and told he would find in its mouth a piece of money; and he said if the church caught fish, a piece of money would be found in every live fish's mouth! Well, I think that quaint remark contains a great deal of truth. As long as we are actively engaged in the Lord's work, and the work is prospering at home, there must be a giving forth to the world, and there will be no serious lack of money to carry on the enterprises of God."

AT SET OF SUN.

If we sit down at set of sun And count the things that we have done, And, counting, find One self-denying act, one word That eased the heart of him who heard, One glance most kind, That fell like sunshine where it went, Then we may count the day well spent.

But if through all the livelong day, We've eased no heart by yea or nay; If through it all We've done no thing that we can trace, That brought the sunshine to a face; No act, most small, That helped some soul and nothing cost, Then count that day as worse than lost.



SENTIMENT, PROGRESS, REFORM

Every family should buy some missionary books every year. These should be regarded as among the necessaries of a complete life. They should be placed where the members of the family and the guests may be able to read them. There are no novels so fascinating. There are no other books so well worth reading by men and women and youth who are anxious to know the condition of their race and what is being done for their elevation and redemption. A great missionary book read and digested and mastered will add a cubit to any Christian's stature.

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Many churches give money for missions. They give more liberally from year to year. They would feel themselves condemned if they failed to respond to the appeals of the society. But few churches feel it their duty to send some of their own members into the missionary field. There are thousands of churches that have never sent a single representative into the foreign field. The church is on a peace footing. The "church militant" is a figure of speech. The time ought to come when every large congregation will have one of its own members at work in the regions beyond.

38

When we hold back gifts we hold back life.

36

A church needs to be reminded of its relation to missions as well as to be informed.

...

One of the few specific things that we are commanded to pray for is that the Lord of the harvest would thrust out laborers into His harvest. It is very seldom that this petition is offered.

This command of our Lord is ignored or forgotten. Perhaps that accounts for the dearth of suitable men willing to give their lives to the work in the regions beyond.

The mission fields need the very best men. The difficulties are more numerous and more serious than at home. The work will take long strides in advance when the churches are willing to send the best men, and the best men are willing to go.

38

Missions rest upon the clear and definite teaching of the Word of God; upon the broad ground of the religion of Jesus, the Christ. As Christian people we have no option as to whether we will do this work or not. It is not a sort of extra or an appendix in our lives. It is our real business; our first business; everything else is incidental. We have no option. We must do this work if we do our duty as Christians.

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The missionary sentiment is the mainspring in the life of a smooth-running church.

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Larger work; larger offerings; larger faith: these are the things needed. Scanty sowing, scanty reaping; liberal sowing, rich returns. The law of sowing and reaping applies to the spiritual as well as to the material realm.

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After all, only the missionary and his God know how dire is the heathen need of the Gospel. They see the convert like a torch in a cavern, like a lump of salt in a mass of putrefaction. It is not a question whether the Gospel shall be preached or not, but of how many missionaries and how soon the hardness of our hearts will allow.

There is no standard of Christian living to which the foreign missionary is under obligations to conform which is not by the same divine law, imposed upon every follower of Christ in the home land.

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There is nothing missionaries covet more than the prayers of Christian people at home. Our prayers should be intelligent and definite. We should know the workers, their perils and needs, and pray for them by name.

42

The first conscious thrill of the divine life in the soul of a man is a missionary passion born from above. If you find you have no interest in missionary work, before you criticise it, go to some quiet place of soul-communion with God, and let him criticise you, and you will discover that somehow or somewhere, even if that life was there, it has become extinguished. For your own soul's safety, test your relationship to God by your interest in this great work.—G. Campbell Morgan.

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The Christian life necessitates missionary work. You cannot help loving, caring for and going to the lost, if there be within you the love of God. Therefore, I want to say that if you find you have no interest in missionary work, before you criticise it go to some quiet place of soul communion with God and let Him criticise you, and you will discover that, somehow or somewhere, even if that life was there, it has become extinguished. For your own soul's safety test your relationship to God by your interest in this great work.—G. Campbell Morgan.

.38

There is no work God honors more than labors spent in foreign mission fields; none which so alleviates the woes of humanity; none which pays so well to the commercial world; none that will so hasten the coming of the millennium. There is nothing so necessary to the life and success of the church as a zeal for world-wide missions. This work is explicitly commanded by our Lord. No preacher or church can afford to ignore or neglect this matter. Every neglect involves a peril.

.42

If you have been praying to know more of Christ, do not be surprised if He takes you aside into a desert place or leads you into a furnace of pain. God's private mark is always burnt into the spirit in a furnace.—Rev F. B. Meyer.

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It is the richest thing about this missionary enterprise that it is not an easy enterprise. I count it among the finest moral resources of the Christian church that this task is one of enormous and stupendous difficulty. Why does a man's heart go out toward the problem of the evangelization of Islam, except because it is the hardest missionary problem in the world? The Roman Catholic church is afraid of nothing-misery, sickness, disease, martyrdom; but the Roman Catholic church since the days of Raymond Lull has been afraid of Islam. The duty of evangelizing Islam is laid upon the shoulders of Protestant men and women, because it is the hardest work laid out for men to do .- Robert El Speer.

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It has been well remarked, it is not said that after keeping God's commandments, but in keeping them, there is great reward. God has linked these two things together, and no man can separate them—obedience and peace.—Robertson.

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A man coming home in the dark stumbled against a lamp post and was injured because it bore no light When bearing a burning light it was a blessing and comfort, guiding the traveler in the dark. But without the light it was in the way and dangerous to the belated wayfarer. Just so with the Christian; when he fills his mission, and lets his "light shine," he is a guide in leading the traveler in the darkness of sin to the "true light." But if his light has gone out, he becomes a stumbling-block and does more harm than good. "Ye are the light of the world." "Let your light so shine."

. 42

Dr. Paton writes that "some indifferent, illinformed people say the mission work in the New Hebrides is finished. Oh that it were so! But it is far from that, while we have yet about forty thousand savages and cannibals on the group who sell their girls at from six to twelve years of age, for from six to twelve hogs each—they are dreadfully punished if they run away—and who also strangle to death and bury alive many of their aged and sick persons, and also infants."

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Intemperance, largely through foreign introduction, is rapidly on the increase throughout the earth; Christianity owes it to herself and the honor of Christendom to encourage every effort of missions for saving the world from its ravages.

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A Christian slave was being whipped severely by his angry master. Derisively the master asked, "What can your Jesus do for you now?" The noble answer was, "He helps me to forgive you, massa, while you whip me."

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The vitailty of the home church depends on giving up more of her sons and daughters for the work of extending Christ's kingdom in less favored lands.

—John R. Mott.

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"Büddhism's evil spirit has gone out of the student class in Japan. The hearthouse of young manhood in Japan is empty, swept and garnished. If Christianity does not take possession, seven other evil spirits shall enter and possess it, and the last state shall be worse than the first Brethren, help us and pray for us." This was said by Rev. Dr. Motoda, a Japanese speaker.

42

The character of the messenger largely affects, if it does not determine, the power of the message.—Bishop Galloway.

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There were no "buts" in Paul's life; his hindrances constituted his opportunities—"I will tarry at Ephesus until Pentecost, for a great door and an effectual is opened unto me, and there are many adversaries."—R. E. Speer.

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What are churches for but to make missionaries? What is education for but to train them? What is commerce for but to carry them? What is money for but to send them? What is life itself for but to fulfill the purpose of foreign missions, enthroning Jesus Christ in the hearts of men?—Dr. Josiah Strong.

. 38

No church can live on its past; it must live by faith and duty in the present. No church has any claim to be, whose only right is historical. The only claim is present truth and life, love and service, making the church a temple of the living God, a body for the living Spirit of Christ. Churches then everywhere live under the judicial and by the evangelical law. This makes it necessary that no church, or body of churches lose for one moment their evangelical zeal. The churches are bound to be vehicles of the grace of God, living centers of evangelical energy and force, changing ever the secret of life that is in them into the lives that are to be penetrating the present, preparing the future, being in all their parts as bodies of the living God .- Dr. A. M. Fairbairn



LOW FAN'S MITE BOX.

Meta A. Ferguson.

"In giving each of you a mite-box to fill with pennies and quarters and dimes," said the superintendent of the Chinese Mission, as she distributed the small wooden barrels for the first time, "I am doing as Brother Ah Fong Wo suggests in his last letter, in which he tells of the dire distress among the heathen in your own land, and he is sure that we shall all take a greater interest in his work if we each do our share." Little Low Fan, the youngest pupil in the school, listened intently and when a box was handed to him asked, "Fill for heafen, eh?" "Yes, Low Fan, for the heathen," she replied with a smile. "Me fill it allight," he declared, and as soon as the bell rang for dismissal was speeding down the stairs and along the streets of Chinatown bound for the drug store owned by his wealthy but avaricious uncle.

His abrupt entrance alarmed the uncle, who was adding up his day's profits and rubbing his hands together gleefully, for the balance was on the right side. Low Fan bowed and inquired tenderly after his aged relative's health, which greatly amused the latter, who was not used to such solicitude from his small kinsman. He was feeling in an unusually good humor, however, and rather kindly asked, "Wat you want, now? It must be someting, or you not come, eh?" Low Fan had the grace to blush, for it was too true that he never came without a request and this was no exception. He answered readily enough, "You see dis leetle barrel, it empty, must be filled wif money to go to Ah Fong Wo and I tink you better fill it." His uncle was too surprised to speak for an instant, but at last exclaimed, "Me fill it! Wat you mean? What Ah Fong Wo want money for in China?" "For the heafen, course, don't you know dat?" surprised beyond measure at his relative's ignorance. "Heafen, eh? Wat are heafen?" asked the uncle not one whit abashed. fen?" repeated Low Fan, a blank, bewildered look stealing into his usually expressive eyes, "I not know, sure, but dey all time need money." "I not give money till I know wat heafen mean," said his uncle conclusively, cunningly seizing this way of escape. "Allight," was Low Fan's cheery answer, "me find out tomollow and den me tell vou." He was moving slowly towards the door, looking back longingly at a small pile of pennies on the counter. His uncle, seeing the look, and being in such a good humor, smiled slightly and pushed the money over to him; the boy grasped it eagerly and with great delight put the coin, piece after piece, through the small slot at the top of the barrel. There were ten pennies in all, and thanking his uncle profusely, the little fellow ran off, shaking the box to hear the coin jingle.

His dreams that night were a confused jumble of mite-boxes, the bottoms of which would fall out as rapidly as his uncle filled them. This seemed to amuse his uncle, but it made him cry.

He awoke early, and as it was Saturday and he had nothing particular to do, he took his precious mite-box and sauntered down the street to the corner

where he intended to wait for Lum Wing, a doctor of note among the Chinese who had often given him a nickel without even being asked, and now that he had a mite-box for the heathen, he thought, "Maybe he gif a dime." The doctor presently appeared and Low Fan accosted him eagerly, "You like gif someting for heafen?" "Heathen!" exclaimed the doctor in perfect English. "What heathen do you mean?" "Oh," said Low Fan in a disappointed voice, "I not know, I got find out." "Well," said he with a laugh, "as soon as you find out let me know," and being in a great hurry passed on leaving the little fellow seated upon the curb. All at once Low remembered hearing the superintendent telling someone that she would be at the Mission that morning to do some drawing on the blackboard to be used for the Sunday Bible lesson. Why not go at once and have her explain that knotty point which interfered so seriously with his collections. He ran all the way and climbed the stairs quickly only to find the door securely locked. He must be too early, and as there was nothing to do but wait, he sat down on the topmost step, leaned his head against the hard wall and before he knew it was The teacher coming in fast asleep. shortly after was surprised to find the little fellow there with his mite-box held tightly in his hands. The sound of the key turning in the lock awoke him and he sprang up to be met with her sweet smile of greeting. "What is the trouble, Low Fan?" she asked. "Do you find it hard to fill your mite-box?" "Velly hard," was the discouraged re-"Dat's why I here, I come ask you, wat heafen mean? Everybody all time say, 'Wat are heafen?' and I not know. Now you tell me, eh?"

"A heathen," said she, after they were comfortably seated opposite each other at a table, "is one who does not know anything about God." "A heafen," he repeated solemnly, "not know nothing bout Jesus. I know one here, he name Foo Wo, he not know nothing; I tell

him, but he not care." "Yes, there are a great many in our own city," was her rather sad reply, "and we are trying to help them; but there are millions and millions over in China, and our missionary Ah Fong Wo is working there and we can help by sending him our money. for he knows just what they need." "Allight, me go tell my uncle he got fill my box." "Fill your box!" she cried in surprise. "Oh, no, not that. You must earn the money yourself, little one; no one is to give you any without some return from you. Do you understand?" "I tink so. You mean I not say, 'Gif me money for de heafen,' I must say, 'Let me do someting for you and wen you pay, I gif de money to de heafen.'" "That is exactly what I mean," she replied with an approving smile. "Will I haf to gif dis money back to my uncle?" he questioned anxiously. "Perhaps your uncle will let you do some work for him and let you keep the pennies in payment." "Maybe he will, I go see," and with a hurried farewell, he hastened down the stairs and around the corner, where he noticed a street vender who sold Chinese nuts and candies in small paper bags and was now in great distress. Some mischievous boys had upset his cart and he was laboriously picking up the sacks which fortunately protected his stock. Low Fan went to his assistance at once and offered his services, helping to rebuild the pyramid and changing the soiled sacks for fresh ones. The vender was delighted and gave him a dime, which he carefully placed in his box. A woman with a chubby little child by the hand, who had been looking doubtfully at the slippery cobble-stones on the road which had recently been sprinkled, and who had been favorably impressed by Low's actions, called to him and when he came near said, "You keep my baby here, he velly heavy and I can't cally closs slipp stleet; I be back soon and pay you." Low Fan obligingly accepted his charge and sat down upon the curb with the little one beside him. Just then

his friend, Foo Wo, appeared and when he saw what Low Fan was doing he laughed gleefully, hopping around on one foot and crying, "Low Fan mind a baby, ho, ho!" "You tink you velly smart," was Low's reply, "but I mek money just the same." "Mek money!" exclaimed Foo with eyes gleaming brightly. "Don' you want me to help you mind heem?" But before Low could decline, the mother arrived and after placing a coin in the box which the boy held out to her, relieved him of his charge. As he ran off he cried to Foo, "I in hully, got see my uncle."

As he reached the store, the doctor drove up to the curb and kindly asked him, "Well, have you found out which heathen the money is for?" "Yes, I find out allight. It for millions and millions in China dat don' know nutting 'bout God." "A worthy cause," said the doctor with feeling; "where is your box? I shall be glad to help." "No, that not de way. I mek beeg mistlake. My teacher, she say, I must work for de money, no one must gif it me." "H'm," said the doctor thoughtfully, "I should like to know your teacher. Well, if you will take this prescription to your uncle and when it is filled deliver it to Lang Souie, you will have earned this," holding a silver dollar towards him. Low gladly accepted the coin and promised to do the doctor's bidding, but on attempting to place the dollar in the box he found the slot too narrow, which difficulty the doctor remedied by exchanging for four quarters, so delighting the boy that he bounded into the store with a whoop of joy. His uncle looked up from his ledger with a grave smile. Low bowed graciously as he remarked, "I com tell you de money you gif me, it no good." "Wat you mean, who tol you my money not good, eh?" was the startled reply. "My teecher, she say, no fair get money wifout work, so I got gif you back ten pennies, but," he hurried on, "she say too, maybe you let me do someting for you, den I keep dem, eh?" His uncle rubbed his hands together as he said, "You got velly good teecher. I let you sweep dis floor, den it be allight." Low went at it with a will, and when he had finished the prescription was filled and he started off to Lang Souie's, where he found a collection of medicine bottles in every corner. "Why you not trow dem away?" he inquired of the sick man. "Where I trow dem, in the stleet, eh?" was the sarcastic response. "You let me have dem?" he asked eagerly, and the invalid nodded his assent listlessly. It was but the work of a few minutes to gather them up and place them in a huge sack which he found upon the floor. He then carried them with difficulty down the street to a junk dealer, who gave him twenty-five cents in pennies, which when placed in his box caused Low to exclaim joyfully, "Ah Fong Wo be muchee suplised wen he open dis box!"

Two days later, Low Fan ran quickly up the mission stairs and upon entering the room found the superintendent there alone. He placed his mite-box on the table and said in high glee, "He so full he not rattle no more. Next time you gif me beeg, beeg box." "Well," she exclaimed, "you must find it easier to fill now!" "Heap easy now," he answered with his rare smile, "but I velly beesy all time, velly beesy."

CHILD MARRIAGE.

H. M. Sipperly, Hanamakonda, India.

Does this sound like a story from a child's story book such as "Alice in Wonderland"? Well, it is all too real to life, here in India; yes, here in this village, where I have my camp on tour, this last week the little six-year-old daughter of a very wealthy merchant was married to a little boy of ten years, son of another wealthy merchant.

This little boy had his wife bought for him, and how do you suppose it was done? The little girl was put upon the scales and the boy's father put her weight in gold on the other side to balance up. If you can guess how much a little girl six years old weighs, then you will know how many pounds of gold the little boy's father had to give for her. This gold was made up in jewels and ornaments to adorn her for her wedding.

Wouldn't you like to have seen her, and yet I am sure you would have been sorry for her, for you would have seen her nose with holes made for ornaments, her ears with holes all around the rim for ornaments of gold and chains of pearls to fasten back in the hair, a big round gold ornament covering the crown of the head, and her neck just loaded with gold necklaces, and bracelets all up her little arms, her ankles with heavy anklets and toe rings too.

Festivities lasting a week were held at her father's house and now they have taken her to the bridegroom's house in another village for another week's festivities. Little girls? No, there are really none in India; they are little old women. In the village we went to this morning, in the crowd that gathered around us, almost every little girl had a baby on her hip. They carry about and have charge of their baby sisters and brothers when they are nothing but babies themselves and can hardly carry them. Is it any wonder that they have old, careworn faces?

Every day I see passing my tent children sent by their parents with claypots on their heads, to a village four miles away to bring native liquor, where it is sold from the tree by those who climb the tree and draw it.

It makes one shudder to think into what these poor little young lives will develop. The children of India need Christ, and we are trying to reach them through our village Sunday-school work.



May 6, The Parable of the Tares. Matt. 13:24-30, 36-43.

[A prisoner in the Maryland penitentiary, after hearing Mr. Moody, retired to his cell where he wrote these sad words and handed them to Mr. Moody, who read them at Maryland Institute the same day.—Ed.] Sowing the tares, when it might have been

wheat, Sowing of malice, spite and deceit,

tares.

We might have sown roses amid life's sad cares,

cares,
While we were so cruelly sowing the tares.
Sowing the tares, how dark the black sin,
Mingling a curse with life's sweetest hymn
And heeding no anguish, no piteous pray'rs
While we were so cruelly sowing the tares.
Sowing the tares that bring sorrow down;
Robs of its jewels life's fairest crown,
And turning to silver the once golden hairs,
Grown whiter and whiter, as we sow'd the

Sowing the tares under cover of night; Which might have been wheat, all golden and bright:

Oh heart, turn to God with repentance and pray'rs,

And plead for forgiveness, for sowing the tares.

Now is the time for cultivation. Both good and bad are growing together. It is sometimes hard to distinguish one from the other. The reaping time is coming afterwards and then no evil will be missed and no good destroyed. The teaching that both grow together must not be construed to mean that the disobedient should be left in the church. The world, not the church, is the field. Paul and Christ both teach that one who disobeys should be disfellowshiped. We should at all times be extremely cau-

tious, for "whatsoever a man soweth that shall he also reap."

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May 13, A Fierce Demoniac Healed. Mark 5: 1-20.

The belief is prevalent to-day that demon possession is a thing of the past but upon investigation it is found that missionaries are contending with this very thing on the field. The following is of this kind:

A Gond farmer living at Patpara went mad. Nothing seemed to cure him until he came under the influence of a devotee of the goddess Kali. He returned home, built a little temple to Kali, and became priest of it.

One day an urgent message came from this priest, begging the Rev. J. Fryer to visit him.

Thinking he was ill, Mr. Fryer hastened to his temple. Men and women with matted hair and wild look were rolling about on the ground, foaming at the mouth. Others were dancing round idols, beating themselves with spiked chains or hitting themselves with axes, pretending to chop pieces out of their flesh. They were possessed with the devil, and declared that Kali could protect them from being hurt by chain or axe.

They, however, refused to let Mr. Fryer have a chop at them! The next day two catechists came and implored Mr. Fryer to visit the priest again.

What a sight presented itself! Headless goats and sheep were scattered about, whilst devotees were dancing about in the blood of these sacrifices.

Worst of all—there danced Timon, a Christian, amongst these heathen. Mr. Fryer rushed up to him and dragged him out of the circle—to the consternation of the dancers, some of whom fled.

Timon was taken home, but at midnight was seen dancing around flags which he had erected.

They woke up Mr. Fryer, who hastened to the scene. "What is the matter, Timon?" he asked.

"The devil is in me and won't leave me unless you make him, sahib!" cried the poor fellow.

"In the name of Christ I command thee, Satan, to come out of him," said Mr. Fryer.

Immediately Timon was calm and quiet. "There he goes!" he cried. Timon is now living a bright Christian life. — Gleaner, Dec., 1905, p. 187; see Timon's photo.

May 20, Death of John the Baptist. Mark 6: 14-29.

Like Herod our conscience troubles us when we are led to do something against Christ's teaching. Following the path in which our conscience directs us would relieve us of considerable worry.

A gentleman hired a carriage and when he returned said that he had only driven to the next village and back, a distance of fourteen miles. The owner, noticing the tired appearance of the horse went to the side of the carriage and opened a box which he showed to the surprised gentleman. This machine had kept an exact record of the number of revolutions the wheel had made showing that a distance of thirty miles had been traveled. Just such a record each one of us is carrying in our consciences.

Brother D. L. Miller once said that one of his highest desires was that he could so live that after he had departed this life men could say, "There was a good man." After John's death even Herod spoke well of him. We should make our lives such that the vilest of men will be willing to speak of the good that we did while on earth.

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May 27, Feeding the Five Thousand. Mark 66: 30-44.

The need at this time was a great one. It was one that the weak and the strong, the rich and the poor need, daily bread. And they were in the presence of one that had the power to supply their wants; and he more than did it. Our greatest need to-day is spiritual blessings. Christ asked the five thousand to sit down. This they did and they received the much-needed blessing. We are commanded many things to do, but because they do not fit in just so well with our secular affairs we shove them aside, modify them and try to handle them according to our own liking instead of Christ's way and by so doing fail to get the blessing from heaven that we so much need.

Instead of wasting, he stoops to pick



The above is a picture of the Newberg church, Oregon, taken during the District Mceting held at that place July, 1905. This is one of the most earnest and promising churches of the northwest and is using her every energy for the Master's cause. For further notice concerning this picture see editorial, "Newberg Church Again."

up the crumbs. Nothing was to be lost. These lessons come forcibly before us: (1) We should give and use ourselves for others. In the end we will have more than we started with. (2) We should never be extravagant with the bounty that God gives us. The strength, health, talent, money and time that is ours is to be used wholly for the furtherance of His Gospel. There is not a bit to be wasted.

* *

MY FIRST YEAR IN INDIA.

By S. P. Berkebile.

After eleven months in India spent in language study, light is beginning to dawn and if there were at times doubts in my mind as to being "called of God" to carry His Word to these people, they

have fled; and our constant prayer and desire is to know God and His Word, the language and the people better. It is well we do not know the language at once, it saves us many blunders. Each succeeding day shows more these people's need of Christ. We need more faith, more prayer, more WISDOM, more LOVE.

Brethren, pray for the work at this new station.

Vada, Thana District.

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Our fathers did a good deal more for missions than we sometimes give them credit for, and perhaps more than we should have done had we been in their place—Dr. J. Ress Stevenson.



MANCHESTER COLLEGE NOTES.

By J. H. Morris.

As these bright days come and go, do we think more what the sentence means which says, "Work while it is day, for the night cometh when no man can work"? When we are having fine summer days, good health and everything that heart could wish for, are we forgetting those who need our help? Jesus went to the Bethany home in days of sunshine and in days of sorrow.

During these fine spring days, the temptation is rather strong to wander out and enjoy the beauties of nature. This is very well if you improve your opportunities as you go. Can you do a kind act or speak a kind word to some one who needs your help? Yes. You needn't go to India to be a missionary, because plenty of people need your help as you go about your daily duties, or as you are upon your pleasure trips. How many souls have been won, how many young people have been set on fire for the Lord, simply by a passing word? Perhaps Paul never thought that there was a young man in Asia Minor who was preparing to be a missionary just because of his (Paul's) first missionary tour through that country. But Timothy was set on fire by Paul's work.

The college year is nearing its close and then we will be scattered far and wide. Do you seek an opportunity to shine for Jesus? This summer will be an excellent time. No matter where you go, you can spread the "message," by word, song and life. While all are in college together, there is not such an opportunity as when you go to your home, fifty or one hundred miles away. There

you can be a fire to kindle other missionary fires. Willibrod little thought that there was a little boy in that home listening to him, who would grow up to be the man whom we know as Boniface, "The Apostle to the Germans."

You can find plenty of room to do mission work. In the homeland, in Europe. etc. A need is set forth in the homeland by a dear sister in Tennessee, Mrs. Esther Shultz: "We came here ten years ago, and with others were organized into a church; but they all left, one after another. Our church was disbanded when the elder died. We held our membership in the Good Hope church, in Carroll county, but now, I think that there is not one member in that county. There are nine members about eighteen miles from here. . . . I still hope and pray the time may come when some one will feel like coming to help us. Our elder in charge lives in Arkansas and has not been here for more than two years." Does that look as though the people in our homeland had church privileges? If you live in a community of fifteen or twenty ministers, you need to think whether you are doing God's bidding or not.

The need in Europe was forcefully set forth in an essay written and read by Sister Ulrich: "The outlook for missions in Europe is not as promising as in heathen lands. Here they have what they like to call a Christian religion. Catholicism has full sway in Latin Europe. The people must believe what the priests believe; the priests believe what the infallible(?) pope teaches. There is no room for freedom of thought. It is evident that this religion had its useful-

ness one day, but because of their lukewarmness and indifference, the true light has been removed. They have now sunk into the depths of superstition and ignorance, some instances of which cannot be surpassed by the darkest heathendom."

The spring term is now in session and a number of new students came in to take work, mostly for teaching. We are glad to note the increased attendance of young men.

The members of the Missionary Reading Circle are now reading the book entitled, "Heroes of the Mission Field." In it are found sketches of the lives of St. Martin of Tours, Ulfilas, St. Patrick, St. Augustine, Boniface, etc., etc.

The Volunteer Mission Band gave a program at Ogden's Creek church on Sunday evening, April 1. It consisted of an essay, "The Missionary Call;" two recitations, "Borrioboolagha" and "The Voyage of the Mite-box Ship;" three talks, "Christ the Ideal Missionary," "Go Ye," and "Some Excuses for not Doing Mission Work."

The Junior Christian Workers gave a missionary program on Sunday afternoon April 1. There are some little missionaries among these and we hope that the mission spirit will continue to grow among them.

China also needs our help as Sister Werking showed in an essay read before the Bible Society a few weeks ago. The women are the hope of China. "A great field is open here for those who desire to do something for their own sex in China."

"Pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest."

* *

NOTES FROM JUNIATA COLLEGE.

By O. A. Stahl.

Our last term for this school year has opened. With the opening of school comes renewed opportunity for the Master's work. The daily Bible study, the Mission Study classes, the Young Men's

and Young Women's Christian work,—how important are these to the college student! They are all necessary for a thorough education. No young man or young woman can truthfully claim to be "well rounded out" who has not given consideration to the great world problems, the problems of missions, and studied carefully the Bible, the guide—the Book of life.

Three of our number attended the Student Volunteer Convention at Nashville and brought back knowledge and inspiration which will invariably intensify the religious life of the college. The report of the delegates was given before the student body and the resident church members at the time of the Christian Workers' meeting Sunday evening,

A few days after the above-named convention we were visited by Mr. V. M. McCombs, of Brooklyn, a traveling secretary of the Student Volunteer movement. He held private conferences with more than a score of our students, presenting the mission enterprise as a life work. He also met with us in several extra sessions of the Volunteer Band and the missionary committees. The purpose of his visit was to increase the activity in mission work and to get men and women to volunteer. The Lord added to our number three new volunteers. Our band now numbers ten.

The deputation work among the churches continues actively. Last term more than a half dozen congregations were visited and two or three meetings held at each place. Wherever it is possible we organize Mission Study classes. Our church will progress in mission work to the extent that it is brought to consider the facts and conditions of the mission field, hence the importance of missionary meetings and the Mission Study class. During this spring vacation eleven meetings were held by members of the band in Johnstown and vicinity.

The College Bible classes and the Mission Study classes are being organized for the coming term's work. In our Young Men's meeting Sunday, April 8.

the subject of Mission Study was discussed with a consideration of Africa, the field to be studied this term. This is to be followed by a personal canvass of each student. We are using "Daybreak on the Dark Continent," as a text. May all of our schools take up a systematic study of missions is our prayer.

* *

E. H. Eby of Anklesvar, India, expresses some vital things concerning prayer which should be carefully pondered by everyone:

Spiritual fellowship cannot be hindered by space, neither is it helped by physical contact when the two are not in harmony. How sweet is the communion between two souls attuned to harmony by the Spirit of God. I think this is what Jesus meant when He said, "If two of you shall symphonize (strike a chord: the heart-strings touched by the divine finger and made to harmonize, to symphonize) on earth, as touching anything ye shall ask, it shall be done for them of My Father." The first chapter in Murray's new book, The Ministry of Intercession is a long rehearsal of confessions of a great failing in prayer. Somebody must pray, somebody must be interceding. "True love must pray."

This love for souls is the heart of soul-winning. Jesus was a fisher of men. He was the expert angler. To the four men on the sea of Galilee He said, "If you will follow Me I will give you work to do that is worth while. I will make you fishers of men." You will catch men, not in a net of destruction, but "taken alive (captured) by the Lord's servant for the service of God." (2nd Tim. 2:26; 20th Cent. New Testament.) Fishermen trained by Jesus are to win men to life, new life in God.

It is the very purpose of God, the sole mission of Christ to earth, the one calling of the church to lift the world out of sin and death, ignorance and darkness into life, knowledge and light, and eternal fellowship with God.

This call of the Master came to a

very unlikely set of men, ordinary fishermen, but faithfully engaged in their work. Don't be surprised if the call comes to you, even though you are only a farmer lad, a kitchen maid, a clerk behind a dry-goods counter, a country school-teacher, a student, or a layman. Don't stop to consider your qualifications, for He says, "I will make you." Don't take an inventory of your earthly belongings, but just forsake your boat and nets, your counter, your wealth and your ambitions and follow Him. This is the only condition: Follow Me. "and I will make you." You can't make vourself, books can't make you, college, university cannot make you a fisher of men-only Christ can do that. These other things may give you the hook and line and some rules and principles of procedure, but they can't make you a They can help to make the sermon but they can't make the preacher. Jesus can, and He says He will if we will follow Him.

Follow Him: where? First of all into the wilderness, alone with God to settle it once for all whether or no you use your God-given powers for to use your power to make bread of stones to satisfy your own desire, instead of trusting God to supply your every need. Follow Him as He chooses (even in the sight of the flattering prospects of earthly glory and power and honor) the way of the Cross, of suffering and pain, but the way of love—God's way. Follow Him in the wilderness trial and He will lead you to its victories.

"Follow Me" to scenes of sickness and pain and I will make you a deep sympathizer for the world's sorrows. "Follow Me" from village to village and I will make you compassionate for the masses of lost humanity, the shepherdless flock, the sin-cursed multitudes. "Follow Me" into the solitude at night, alone, and I will make you an intercessor. I will teach you how to bring down the power of heaven in blessing upon men. While the world sleeps you follow

Me to the Mount of Transfiguration and and behold My glory. But in the morning follow Me down to the multitude to cast out devils. Follow Me to Gethsemane and I will make you a personal sharer of My suffering for the world's sin. Follow Me to Calvary, die with Me on the cross-die to self, bury the self-life in the tomb, and I will make you a partaker of My resurrection life and power. Follow Me as I thus accomplish the Father's will, follow Me in My life of self-sacrifice and humble service for men and I will make you My personal friend and a sharer of divine sonship. "Follow Me and I will make you." To be fashioned by this Divine Sculptor is worth all it costs.

CANTON BIBLE INSTITUTE NOTES.

By M. Clyde Horst.

The opportunity of securing a biblical training where personal work is to be done, is one to be desired by all who wish to prepare for the great work of rescuing souls. While we are on the heights, communing with our transfigured Lord as He is daily being revealed to us, the multitude in our city is waiting for our ministration, as they struggle in the valley.

Our mission study constantly inspires us to consider our duties to the souls who are without Christ. "To the extent that we have relied upon self we have failed, and to the extent that we have relied upon God we have been successful."

Our Volunteer Band is studying "The Call, Qualifications, and Preparation of Missionary Candidates" which we find to be a great help to the volunteer. March 11 three of our number gave two missionary programs in the Ashland church. As we move among the churches, our prayer is that we may be used to inspire many of these local workers to a greater zeal in the campaign of the evangelization of the world in this generation.

Through the efforts of our loyal student body, faculty and friends of the institution, as well as the generosity of individuals who bore their own expenses, four of our volunteers were permitted to attend the convention at Nashville: Sisters Olive Replogle and Cora Wise, Bro. A. W. Dupler and the writer. We felt that we could not fully appreciate our privilege of coming in contact with the most active members of the "Student Volunteer Movement" as well as many veterans of the cross from the very front of missionary conquest. As we felt the spirit moving the 4,000 delegates, we were made to feel that the full coming of the kingdom might be realized in this generation, could Christendom be aroused to her duty. There is a great need of praying "Thy kingdom come," with the expectation that it will be accomplished in this generation.

As we met with our brethren and sisters of our own fraternity, interchanging our expressions of the spirit of the convention, we invariably translated its messages into the needs of the Brethren church. The Brethren church never seemed so sacred to us as it did when we by faith, saw her in the future, rising in a united band to more fully take her part in the conquest of the world for Christ.

We must realize that the colleges are the strategic points in the world's conquest, and especially is this true of the Brethren church. Our prayer is that our student brethren and sisters may be cultured for service in the church, with the motto of their lives, "The evangelization of the world in this generation."

To do this we need the prayers of a united Brotherhood while we are in preparation for Christian service. We need to inaugurate a forward movement, but we must advance upon our knees. There is a burning need of a revival of patriotism in the kingdom of Christ. We must interpret our lives in the light of "the lordship and ownership of Christ" and our stewardship in the words of the sacred writer, "The earth is the Lord's

and the fulness thereof." And let every Christian "pray the Lord of the harvest that He would send forth labourers into the harvest," with the faith that says "Here am I, send me" and "Thy will be done."

* *

AN EVENING VILLAGE PREACHING.

By Sadie J. Miller.

These accounts are always interesting because they reflect life as it is on the field.

We were eight in number seated in our jungle cart going to a village several miles from home. The winding road, through ravines (jungle roads know no such thing as bridges) and cotton fields, seemed short because of the interesting conversation of our company. How many are going to give us a good sermon this evening? is a question that makes some drop their heads in bashfulness who have not yet tried to do it. However, to hear a youth speak as if he had always known how, is no uncommon thing among most of our boys and girls.

The first process to which we usually submit on reaching a village is to have the cot brought and the best blanket spread over it for our sitting place during the evening hours of preaching. The crowd surrounds us on every side and as we sing songs and they reach the ears of those in hearing distance our crowd is enlarged.

On this occasion the first one to rise and explain the song in simple language is our Brother Ublo. In all sincerity he said: "This earth is not our home. Our bodies will decay after our death and finally be nothing at all; but our spirits go back to their Maker. We are like plants and flowers. Those who live in such a way that God can smile upon their good deeds are like healthy plants on which the sun shines and rain falls. We are a weak nation. Why? The great chains of caste bind us in such a

way as to destroy all union. Look at the tree! It has its many branches and leaves but where does its life come from? Firstly, from the earth through the trunk. Suppose the trunk should say, Look here, you leaves away off there, you are green and of another color, therefore I will not longer give you food and moisture; we are a higher caste than you. Or suppose the other parts should speak likewise to each other. All trees and plants would die and where would we be able to find fuel to burn? or pray tell, fruit to eat? or indeed any other eatables? We would all die.

"Man, whether high or low, rich or poor, just the same God made him and loves him. What! do you not love your children? Yes. Then why should God not much more love us? I tell you He does. Why? Because He gave His only precious Son to die for you and for me and for the whole world.

"These bodies of ours are temples which we should keep clean. If we drink, smoke, or do any other evils we destroy our temples and disgrace our Maker, for remember that by outward bathing, as Indian people so often think, the inside is not made clean. We must repent of our sins, feel verý very sorry for past evil deeds and if we but from our hearts ask God to forgive He will do so.

"Here are those who left their own dear people and country because they loved the heathen and greatly desired to see them walk in the light as they themselves know light. They have already so kindly brought light and peace; yes, joyful peace from heaven for many and each day they are more happy because they see others' happiness increased. When I come to a place and see this idol worship it makes me oh so sad! because I know full well how little these idols of wood and stone can help any person. Men not only bow down to them but they lose their senses and dhoon. Did you ever notice that the man who dhoons is always the most intoxicated one of all those present at the worship? He

hears the beating of the drum and the louder and more impulsive it becomes to the sober man the more does it inspire the drunken one until he begins to skip, jump, dance and then dhoons.

"Suppose your child should become disobedient and go to a neighbor's house to eat, sleep, work, and you should plead and plead for him to come home, but he would say, No, this is my home, these are my parents. Would you feel bad about it? To be sure and besides you would think the child weak-minded and say, Here, my son, for such nonsense you must be punished. God is our Maker and when we go to wood and stones saying, Salaam, father, and pray to them instead of Him do you think He feels very sorry? He surely is more grieved than we as parents could ever be grieved.

"I one time was an idol worshiper but want to tell you this evening how very happy I am since Jesus has made me free and what I say for myself all these other Christian people will say for themselves. We one time beat our wives when they did not just as we thought they should, but now we know a better way and love them more which makes them also love us too.

"Some day you will hear that in Vulia village the man Ublo has died, but you must not believe it for I do not expect to die. Of course my body will die but it is only the temple of the spirit. My spirit is the main part of me and that shall go to God. Now I am not through but then I would like to hear some of the other men here talk to you also, so we will sing a song after which another will speak."

The next on the list is the man Bejil who, as yet, is a beginner in preaching. Unlike Ublo, who first says what he has to say and when done every one affirms that every word of his speech was good, Bejil rises rubbing his hands bashfully saying, "Now I have something to tell you, please listen: Most people in this land are living in slavery and do not know it. They are drowning in trespasses and sins and are afraid to taste

of the good things God awaits to give them. Look here, (Stooping down he draws a picture in the dust showing the two roads.) Now see the broad road: there are evils all along the way and every traveler comes in contact with them. Here is hatred, drunkenness, adultery, murder, theft and every evil. Remember it is impossible for any one to reach the straight and narrow way by going across for there are no cross roads. person making the change must go way, way back to the starting of the roads. On the narrow way Satan comes to tempt, but all travelers avoid him. If, however, any one yields to him that person falls into a dark road and finally will be found on the broad one that leads to destruction. Do you see the point? From the broad way to the narrow are no cross roads but from the narrow to the broad there are. Those who let God do the leading, be it through joy or pain, win eternal life. When God leads that which seemeth like pain to the sinful man, is but strength and pleasure to the one being led by Him.

"Now I hope you will all try to see the great necessity of being on the proper road. The saddest part of the evil way is the end thereof: that is destruction. I pray the Lord may bless you and keep you. May He help you to drop your forms of idol worship and seek to know the Lord. Amen."

One man in the audience testified to the fact that he had, since hearing the preached Word, quit drinking and others testified to its being a fact. same man says he is seeking God and hopes soon to be better posted on Bible principles to become a Christian. He is the head man of this particular village and thus we have great hopes of winning the entire village. The joys that come to us in the work is an experience we should feel sorry to miss. Our greatest desire is to help men and women to know God. What is given above from the two speeches is only what each gave in their first standing. Each one and others, too, spoke many times,



Mrs. Ellen Fender, Baltic, \$1;

ACKNOWLEDGMENTS



All things come to Thee, O Lord, And of Thine own have we given Thee.

Offerings are asked to sustain missions on the frontier in the various parts of the United States under the General Board, to aid the forty-seven districts of the Brotherhood in their respective fields, to support the work in Sweden, Denmark, France, Switzerland and India. The workers on the fields labor for a support, the members of the General Missionary and Tract Committee give their services free.

A copy of the Visitor marked "Sample" is sent to each person from whom money has been received, within the time of the acknowledgment herewith made. Should any one thereby get two copies, please hand one to a friend.

See that the amount appears properly herewith. In case it does not, write at once to the Committee.

All mission funds for general work should be sent to and in the name of General Missionary and Tract Committee, Elgin, Illinois.

Missionary and Tract Committee,	Eigin, I	1111018.		
WORLD-WIDE.		Geo. H. Irvin, Orrville, \$13.50;		
Pennsylvania-\$272.83.		Anna Garver, Rogersville, \$40	54	50
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Springville, \$13.10; Maiden Creek, \$10; Conestoga, \$13.35; West Greentree, \$20.52; Eliza- bethtown \$63.75; Mount ville		S. Bock, Dayton, \$1; Lizzie		
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Mrs. C. B. Snyder, Durlach, \$1;		Greenville. Marriage Notice 50		
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town, \$10; D. L. Miller, Confluence, \$6; Mary C. Lee, Mt. Pleasant, \$1; Mrs. Geo. White, Mahaf-		Panther Creek,	13	00
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Mrs. Milton Brumbaugh, Cham-		Individuals. Jos. Sniteman, South English.		
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Notice, 50 cents; G. H. Arbegast, Mechanicsburg, \$1; J. R. Stayer, Woodbury, \$3.91; Hettie Potter, Newport, \$1.		lish, \$5; S. F. Long, Kinross, \$5,82;		
Newport, \$1,	10 91	Nancy Smith, Batavia, \$1,	24	57
Ohio—\$246.40. Northeastern District, Congregation.		Northern District, Congregation.		
Ashland,	115 25	Kingsley church, \$4.54; Geo. Atkinson and Wife, Kingsley, \$50; Elizabeth Hoffa, Grundy Center, \$1; Ada Messer, Grundy Center,		
Sunday School.		Elizabeth Hoffa, Grundy Center,		
Freeburg,	52 25	\$1; Ada Messer, Grundy Center,		
Individuals. Mrs Ellen Fender Baltic \$1.		\$1; Adam Messer, Grundy Center,		

\$1; Adam Messer, Grundy Center, \$1; Eva M. Whitmer, Mallard, \$3;

E. C. Whitmer, Mallard, \$2; Katie			L. Garrison, Chicago, \$1; Norval		
Whitmer, Mallard, \$2; Sarah J. Brallier, Greenville, \$2; John T. Reeves, \$1,			L. Garrison, Chicago, \$1; Norval E. Coate, Elgin, 75 cents; Maud Newcomer, Lanark, \$1; D. A. Rowland and Sarah B. Rowland, Polo, \$5; D. C. McGonigle, Kasbeer, \$1; S. L. Studebaker, Pearl City, \$20; Sister Brand, Polo, 50 cents; Sister Dan Gilbert, Polo, 52 cents; Brother Herman Fry, Polo, \$1; A Sister, Lena, \$1; J. H. Moore, Elgin, 30 cents; Susie N. Sheckler, Ellisville, \$5; Sister Ida Emmert, Mt. Morris, \$1; J. B. Otto, Eola, \$1,		
Reeves, \$1,	67	54	land and Sarah B. Rowland, Polo,		
Indiana—\$137.89.			\$5; D. C. McGonigle, Kasbeer, \$1;		
Northern District. Christian Workers at Nappanee,	2	88	Sister Brand, Polo, 50 cents; Sis-		
Nappanee Prayer Meeting,	5	00	ter Dan Gilbert, Polo, 52 cents;		
Individuals.			Sister Lena \$1: J H Moore El-		
Joseph Weaver and Wife, Ligo- nier, \$2; Sister E., of Springfield			gin, 30 cents; Susie N. Sheckler,		
			Ellisville, \$5; Sister Ida Emmert,		
Churubusco, \$2; Minnie G. Hart,			\$1,	58	57
rubusco, \$1; J. H. Fike, Middle-			Southern District, Individuals.		
bury, Marriage Notice, 50 cents;			Martha E. Lear, Cerrogordo, \$1;		
Report and Wife. Fremont. \$4:			Jacob Wyne, Laplace, Marriage Notice, 50 cents,	1	50
Churubusco, \$2; Minnie G. Hart, Churubusco, \$1; Sarah Hart, Churubusco, \$1; Sarah Hart, Churubusco, \$1; J. H. Fike, Middlebury, Marriage Notice, 50 cents; Henry Fuller, Syracuse, \$2; S. B. Reppert and Wife, Fremont, \$4; David Whitmer, South Bend, \$30; Marthy Leckrone, Silver Lake \$1;			Maryland-\$78.29.		
Martine Ecchione, Sirver Easte, 41,			Eastern District, Congregation. Pipe Creek,	14	0.0
Notice, 50 cents; Analiza Pepple,			Individuals.	11	00
Laotto, \$2; Thomas Cripe, Goshen,			Julia A. Roop, New Windsor,		
Churubusco, \$5; Members of Pleas-			\$1; Martha E. Englar, New Wind-		
ant Hill, 50 cents; Joseph Hoover,			sor, \$5; Margaret B. Englar, New		
Wife Elkhart \$2: Jeremiah Gump			ren. Baltimore, \$1: Minerva Roop		
and Wife, Churubusco, \$5,	74	50	Julia A. Roop, New Windsor, \$1.50; Clara E. Englar, Linwood, \$1; Martha E. Englar, New Windsor, \$5; Margaret B. Englar, New Windsor, \$5; Fulton Ave., Brethren, Baltimore, \$1; Minerva Roop, New Windsor, \$1,	14	50
Middle District, Sunday School.			Middle District, Congregation. Brownsville \$20.29: Manor		
Neher's Class, \$2.10,	11	43	Middle District, Congregation. Brownsville, \$20.29; Manor, \$12.50; Johnstown, \$2,	34	79
J. H. Fike, Middlebury, Marriage Notice, 50 cents; Analiza Pepple, Laotto, \$2; Thomas Cripe, Goshen, \$10; Jesse A. Gump and Wife, Churubusco, \$5; Members of Pleasant Hill, 50 cents; Joseph Hoover, Auburn, \$5; E. L. Heestand and Wife, Elkhart, \$2; Jeremiah Gump and Wife, Churubusco, \$5, Middle District, Sunday School. Burnetts Creek, \$9.33; Mary E. Neher's Class, \$2.10,	11	58	Individuals. W. S. Reichard, Hagerstown,		
Individuals	11	90	\$1; Amanda L. Ausherman, Fred-		
Hiram Forney, Ft. Wayne, \$1;			\$1; Amanda L. Ausherman, Frederick City, \$10; Laura E. Jennings, Brownsville, \$1, Western District, Individual.	10	0.0
tie Patterson, Roann, \$2: Wm. B.			Western District, Individual.	12	00
Hiram Forney, Ft. Wayne, \$1; Eli Schrock, Middlebury, \$10; Ka- tie Patterson, Roann, \$2; Wm. B. Young, Clark Hill, \$1; A Brother,		F 0	Geo. A. Lininger, Cove, North Dakota—\$75.35.	3	0.0
Southern District, Congregation.	15	50	North Dakota—\$75.35. Congregations.		
\$1.50, Southern District, Congregation. Bethel Center,	4	00	Rocklake, \$32.40; Salem, \$18,	50	40
Individuals.			Sunday School. Eureka.	1	75
Jacob Mitchel and Wife, Saline City, \$2; Allen Metzger, Mulberry, \$4; John E. Metzger, Rossville, \$1; Franklin Johnson, Linden, \$2;			Individuals.	_	
\$4; John E. Metzger, Rossville, \$1; Franklin Johnson Linden \$2:			Individuals. Warren Slabaugh, Riga, \$4; Harvey Shank, Rocklake, \$1; Wm. T. Lines, Rocklake, \$1; W. A. Deardorff, Brumbaugh, \$2; John Rehm, Viola, \$5; John W. Deeter, Surrey, \$1; Brother Johns, Paler- mo, \$1; Paul R. Gvansalke, Grand Forks, \$1; J. M. Deeter and Wife, Surrey, \$2; Mr. and Mrs. E. B. Lichty, Zion, \$2; Mary E. Cum- mings, Carrington, \$1; Sarah J. Miller, Carrington, 70 cents; John McClane, Knox, Marriage Notice,		
Three Sisters, Linden, \$3,	12	00	T. Lines, Rocklake, \$1; W. A.		
Kansas—\$133.75.			Deardorff, Brumbaugh, \$2; John		
Southwestern District, Congregation Newton,	. 1	25	Surrey, \$1; Brother Johns, Paler-		
marviduais.	_		mo, \$1; Paul R. Gvansalke, Grand		
Regina Harnish, Conway Springs,			Surrey. \$2: Mr. and Mrs. E. B.		
way, \$10; Mr. and Mrs. Andrew G.			Lichty, Zion, \$2; Mary E. Cum-		
Miller, Darlow, \$3; D. B. Martin,			Miller, Carrington, 70 cents: John		
\$1; Leah Miller, Walton, \$1,	.17	0.0	McClane, Knox, Marriage Notice, 50 cents; John McClane, Knox, \$1,		
Northeastern District, Individuals.			50 cents; John McClane, Knox, \$1,	23	20
F. Hantz, Abilene, Marriage No-			Missouri—\$63.47. Southern District; Individuals.		
tices, \$1; J. F. Hantz, Abilene, \$2;			A Sister, Cabool, \$15.15; Dora		
W. Mevers. Morrill, \$1; Mart.			Melissa Fortner, Aurora, \$2.25; Melissa Fortner, Aurora, \$1: Mrs.		
Leaman, Madison, Marriage No-			Mary Reddick, Sheridan, \$1,	19	40
Regina Harnish, Conway Springs, \$1; Mr. and Mrs. J. D. Yoder, Conway, \$10; Mr. and Mrs. Andrew G. Miller, Darlow, \$3; D. B. Martin, Larned, \$1; Mary Martin, Larned, \$1; Leah Miller, Walton, \$1, Northeastern District, Individuals. Joseph Mleynek, Irving, \$3; J. F. Hantz, Abliene, Marriage Notices. \$1; J. F. Hantz, Abliene, \$2; W. W. Peebler, Meriden, \$1; Mart. W. Meyers, Morrill, \$1; W. H. Leaman, Madison, Marriage Notice, 50 cents; W. H. Leaman, Madison, \$1,	9	50	A Sister, Cabool, \$15.15; Dora and Anna Fortner, Aurora, \$2.25; Melissa Fortner, Aurora, \$1; Mrs. Mary Reddick, Sheridan, \$1, Middle District, Congregations. Mound, \$18.72; Warrensburg, \$4.35		
		00	@4 25	0.0	07
Southeastern District, Individuals.				23	
Southeastern District, Individuals. A Member of Paint Creek, \$3; S. J. Heckman, Michigan, Valley			Individuals.	23	•
Southeastern District, Individuals. A Member of Paint Creek, \$3; S. J. Heckman, Michigan, Valley, \$1; S. P. Weaver, McCune, \$1;			Individuals. O. P. Hoover, St. Louis, \$6; L. B. Ihrig, Wheatland, \$1; Kate Moo-	23	•
Southeastern District, Individuals. A Member of Paint Creek, \$3; S. J. Heckman, Michigan, Valley, \$1; S. P. Weaver, McCune, \$1; Jas. A. Stouder, Garnett, \$1, Northwestern District.	6	00	Individuals. O. P. Hoover, St. Louis, \$6; L. B. Ihrig, Wheatland, \$1; Kate Moo-	23	
Southeastern District, Individuals. A Member of Paint Creek, \$3; S. J. Heckman, Michigan, Valley, \$1; S. P. Weaver, McCune, \$1; Jas. A. Stouder, Garnett, \$1, Northwestern District. J. R. Garber and Wife, Burr-			Individuals. O. P. Hoover, St. Louis, \$6; L. B. Ihrig, Wheatland, \$1; Kate Moomaw, Versailles, \$1; Maggie Moomaw, Versailles, \$1; Ida Moomaw, Versailles, \$1; Charles R. Moo-		
Southeastern District, Individuals. A Member of Paint Creek, \$3; S. J. Heckman, Michigan, Valley, \$1; S. P. Weaver, McCune, \$1; Jas. A. Stouder, Garnett, \$1, Northwestern District. J. R. Garber and Wife, Burroak,	6		Individuals. O. P. Hoover, St. Louis, \$6; L. B. Ihrig, Wheatland, \$1; Kate Moomaw, Versailles, \$1; Maggie Moomaw, Versailles, \$1; Ida Moomaw, Versailles, \$1; Charles R. Moo-	11	
Southeastern District, Individuals. A Member of Paint Creek, \$3; S. J. Heckman, Michigan, Valley, \$1; S. P. Weaver, McCune, \$1; Jas. A. Stouder, Garnett, \$1, Northwestern District. J. R. Garber and Wife, Burroak, Illinois—\$130.08.			Individuals. O. P. Hoover, St. Louis, \$6; L. B. Ihrig, Wheatland, \$1; Kate Moomaw, Versailles, \$1; Maggie Moomaw, Versailles, \$1; Ida Moomaw, Versailles, \$1; Charles R. Moomaw, Versailles, \$1,		
Southeastern District, Individuals. A Member of Paint Creek, \$3; S. J. Heckman, Michigan, Valley, \$1; S. P. Weaver, McCune, \$1; Jas. A. Stouder, Garnett, \$1, Northwestern District. J. R. Garber and Wife, Burroak, Illinois—\$130.08. Northern District, Congregations.	100	00	Individuals. O. P. Hoover, St. Louis, \$6; L. B. Ihrig, Wheatland, \$1; Kate Moomaw, Versailles, \$1; Maggie Moomaw, Versailles, \$1; Ida Moomaw, Versailles, \$1; Charles R. Moomaw, Versailles, \$1, Northern District, Individuals. Mrs. E. L. Shoemaker, Plattsburg, \$5; D. W. Sandy, Norborne,	11	00
Southeastern District, Individuals. A Member of Paint Creek, \$3; S. J. Heckman, Michigan, Valley, \$1; S. P. Weaver, McCune, \$1; Jas. A. Stouder, Garnett, \$1, Northwestern District. J. R. Garber and Wife, Burroak, Illinois—\$130.08. Northern District, Congregations. Pine Creek, \$49.60; Maple Grove, \$7.10; Cherry Grove, \$11,	100		Individuals. O. P. Hoover, St. Louis, \$6; L. B. Ihrig, Wheatland, \$1; Kate Moomaw, Versailles, \$1; Ida Moomaw, Versailles, \$1; Ida Moomaw, Versailles, \$1; Charles R. Moomaw, Versailles, \$1, Charles R. Moomaw, Versailles, \$1, Northern District, Individuals. Mrs. E. L. Shoemaker, Plattsburg, \$5; D. W. Sandy, Norborne, \$5,		00
Southeastern District, Individuals. A Member of Paint Creek, \$3; S. J. Heckman, Michigan, Valley, \$1; S. P. Weaver, McCune, \$1; Jas. A. Stouder, Garnett, \$1, Northwestern District. J. R. Garber and Wife, Burroak, Illinois—\$130.08. Northern District, Congregations. Pine Creek, \$49.60; Maple Grove, \$7.10; Cherry Grove, \$11, Sunday School. Sterling,	100	00	Individuals. O. P. Hoover, St. Louis, \$6; L. B. Ihrig, Wheatland, \$1; Kate Moomaw, Versailles, \$1; Maggie Moomaw, Versailles, \$1; Ida Moomaw, Versailles, \$1; Charles R. Moomaw, Versailles, \$1, Northern District, Individuals. Mrs. E. L. Shoemaker, Plattsburg, \$5; D. W. Sandy, Norborne, \$5, Canada—\$63.25. Congregation.	11	00
Southeastern District, Individuals. A Member of Paint Creek, \$3; S. J. Heckman, Michigan, Valley, \$1; S. P. Weaver, McCune, \$1; Jas. A. Stouder, Garnett, \$1, Northwestern District. J. R. Garber and Wife, Burroak, Illinois—\$130.08. Northern District, Congregations. Pine Creek, \$49.60; Maple Grove, \$7.10; Cherry Grove, \$11, Sunday School. Sterling, Individuals	100	00 70	Individuals. O. P. Hoover, St. Louis, \$6; L. B. Ihrig, Wheatland, \$1; Kate Moomaw, Versailles, \$1; Maggie Moomaw, Versailles, \$1; Ida Moomaw, Versailles, \$1; Charles R. Moomaw, Versailles, \$1, Northern District, Individuals. Mrs. E. L. Shoemaker, Plattsburg, \$5; D. W. Sandy, Norborne, \$5, Canada—\$63.25. Congregation. Sharon,	11	00
Southeastern District, Individuals. A Member of Paint Creek, \$3; S. J. Heckman, Michigan, Valley, \$1; S. P. Weaver, McCune, \$1; Jas. A. Stouder, Garnett, \$1, Northwestern District. J. R. Garber and Wife, Burroak, Illinois—\$130.08. Northern District, Congregations. Pine Creek, \$49.60; Maple Grove, \$7.10; Cherry Grove, \$11, Sunday School. Sterling, Individuals	100	00 70	Individuals. O. P. Hoover, St. Louis, \$6; L. B. Ihrig, Wheatland, \$1; Kate Moomaw, Versailles, \$1; Maggie Moomaw, Versailles, \$1; Ida Moomaw, Versailles, \$1; Charles R. Moomaw, Versailles, \$1, Charles R. Moomaw, Plattsburg, \$5, D. W. Sandy, Norborne, \$5, Canada—\$63.25, Congregation. Sharon, Individuals	11	00
Southeastern District, Individuals. A Member of Paint Creek, \$3; S. J. Heckman, Michigan, Valley, \$1; S. P. Weaver, McCune, \$1; Jas. A. Stouder, Garnett, \$1, Northwestern District. J. R. Garber and Wife, Burroak, Illinois—\$130.08. Northern District, Congregations. Pine Creek, \$49.60; Maple Grove, \$7.10; Cherry Grove, \$11, Sunday School. Sterling,	100	00 70	Individuals. O. P. Hoover, St. Louis, \$6; L. B. Ihrig, Wheatland, \$1; Kate Moomaw, Versailles, \$1; Maggie Moomaw, Versailles, \$1; Ida Moomaw, Versailles, \$1; Charles R. Moomaw, Versailles, \$1, Northern District, Individuals. Mrs. E. L. Shoemaker, Plattsburg, \$5; D. W. Sandy, Norborne, \$5, Canada—\$63.25. Congregation. Sharon,	11	00

		,
Tyvan, \$1; Katie A. Kenepp, Tyvan, \$1; E. M. Culler, Tyvan, Sask., \$1; Abram and Sarah Buck,		Nebraska—\$7.01.
van, \$1; E. M. Culler, Tyvan,		Congregations. Kearney, \$1.50; Falls City, \$1, 2 50
Francis, Sask., \$5,	10 25	Sunday School.
California—\$53.		South Beatrice,
Congregation.		Individuals.
Pasadena,	30 00	A. M. Musselman, Kearney, \$1;
Sunday School. Pasadena,	5 00	J. A. Sandy, Bertrand, 50 cents; B. B. Sandy, Bertrand, 25 cents; Albert and Jenny Phillips, May-
Individuals	8 00	Albert and Jenny Phillips, May-
A Member, Pasadena, \$5; Mar-		wood, \$2, 3 75
garet Gillet, Holtville, \$1; Chas.		Washington—\$6.
Los Angeles, \$5: I. H. Rosenberg-		Individuals. Jesse Peters. Wenatchee. Mar-
A Member, Pasadena, \$5; Margaret Gillet, Holtville, \$1; Chas. Myer, Hemet, \$2; S. G. Lehmer, Los Angeles, \$5; I. H. Rosenberger, Los Angeles, \$5.	18 00	riage Notices, \$1; A Sister, North
Virginia—\$47.20.		Jesse Peters, Wenatchee, Marriage Notices, \$1; A Sister, North Yakima, \$3; C. M. Holdren, Tekoa, \$1; Mrs. Laura D. McGhee, Mica,
Second District, Congregation. Nine Run,	1 00	\$1; Mrs. Laura D. McGnee, Mica, \$1,
Pleasant Valley Christian Work-	1 00	Arkansas—\$6.
ers,	4 00	Congregation.
ers. Individuals. A Sister, Penn Laird, \$1; Ella L. Myers, Clifton Station, \$2; F. A. Myers, Clifton Station, \$2; Joseph Hylton, Pax, \$1; A. J. Weddle, Floyd, \$1; D. C. Cline, Grottoes \$5; J. W. Hess and Wife, Mt. Solon, \$2; Mr. and Mrs. H. Chambers, Locust Grove, \$3; S. A. Shaver, Troutville, \$1; Maggie B. Rodeffer, Harrisonburg, \$1; Eliza- beth Kline, Daphna, \$2,70; J. P. and Julia Neathock, Taylors Store, \$2; Lizzie M. Cupp, Mt. Solon,		Austin, 3 00
A Sister, Penn Laird, \$1; Ella		Individuals.
F. A. Myers, Clifton Station, \$2;		Isaiah and Rachel Fiant, Springdale, \$2; Viola M. Wheeler, Springdale, \$1,
Joseph Hylton, Pax, \$1; A. J.		Springdale, \$1, 3 00
Weddle, Floyd, \$1; D. C. Cline,		Wisconsin—\$5.50.
Mt. Solon. \$2: Mr. and Mrs. H.		Congregation.
Chambers, Locust Grove, \$3; S. A.		Ash Ridge, 5 00 Individual.
Shaver, Troutville, \$1; Maggie B.		W. I. Buckingham, Worden,
beth Kline. Daphna. \$2.70: J. P.		Marriage Notice, 50
and Julia Neathock, Taylors Store,		Idaho—\$5.16.
\$2; Lizzie M. Cupp, Mt. Solon,		Congregation. Nampa, 1 66
and Julia Neathock, Taylors Store, \$2; Lizzie M. Cupp, Mt. Solon, \$1; Wm. K. Conner, Newport News, \$1; W. A. Myers, Broadway, \$1.50; M. H. Shaver, Mt. Sidney, \$3; R. A. Heddings, Catlett, \$3; Crissie Heddings, Midland, \$3		
way, \$1.50; M. H. Shaver, Mt. Sid-		Individuals. Sarah A. Garman, Payette, \$2; B. J. Fike, Nezperce, Marriage No-
ney, \$3; R. A. Heddings, Catlett,		tice, 50 cents; Lizzie Greene, Lew-
\$3; Crissie Heddings, Midland, \$3,	37 20	istown, \$1, 3 50
First District.	01 20	
Congregation.	F 00	West Virginia—\$5. Second District, Individuals.
Germantown,	5 00	W. L. Kiggleman, Rockoak, \$3; Tilla Stanton, Morgantown, \$1; A
Tennessee—\$27.20. Individuals.		Sister, Laureldale, \$1, 5 00
J. M. Cary, Jonesboro, \$1; Sue M. Young, Embreville, \$25; J. C. Harrison, Tallahoma, \$1.20,		Minnesota—\$3.
M. Young, Embreville, \$25; J. C.	07 00	Individuals.
	27 20	Geo. Drury, Preston, \$2.50; Louisa Heath, Wabasha, 50 cents, 3 00
Colorado—\$20. Individual.		New Mexico—\$2.
J. D. Coffman, Grand Junction,	20 00	Individuals.
Louisiana—\$19.	,	A Brother and Sister, Lake Arthur. 2 00
Christian Workers at Roanoke, Oklahoma—\$18.16.	19 00	
Congregation.		Philippine Islands—\$1. Individual.
Big Creek,	3 56	Chas. S. Shively, Buena Vista,
Individuals.		Guimaras, 1 00
\$1.50; J. O. Hartman, Vinson, \$1:		New Jersey—\$1.
Mr. and Mrs. Geo. Prentice, Au-		Individual. Carrie Gary, Pittstown,, 1 00
gusta, \$5.50; A Brother, Cement, \$2.10; Samuel Edgecomb Ripley		North Carolina-\$1.
\$2; Samuel Edgecomb, Ripley,		Individual. C. I. Harris Greenville 1 00
Marriage Notice, 50 cents; A Sis-		C. J. Harris, Greenville, 1 00 Texas—\$1.
ter, Elgin, \$1; Minnie B. Rhodes,	14 60	Individual.
Oregon—\$17.10.	14 00	Emma Ruddin, Louise, 1 00
Individuals. Mrs. M. E. Trout, Norman, \$1.50; J. O. Hartman, Vinson, \$1; Mr. and Mrs. Geo. Prentice, Augusta, \$5.50; A Brother, Cement, \$2.10; Samuel Edgecomb, Ripley, \$2; Samuel Edgecomb, Ripley, Marriage Notice, 50 cents; A Sister, Elgin, \$1; Minnie B. Rhodes, Thomas, \$1. Oregon—\$17.10. Sisters' Aid Society of Independence,	9.00	Unclassified—\$1. A Sister,
Individuals	2 00	
Philip Workman, Mabel, \$1; S. E. Decker, Ashland, \$3; Jno. Barn-		Total for March,\$ 1613 92 Previously reported, \$20418 42 J. H. Dillon A. M.
E. Decker, Ashland, \$3; Jno. Barn-		J. H. Dillon A. M.
hart, Newberg, \$1.10; Mary E. Brooks, Independence, \$10,	15 10	Pledge rep. twice, \$5
Michigan—\$9.17.		Pledge rep. twice, \$5 J. A. Glick A. M. Pledge rep. twice, \$1 Unpaid Pledge,\$5 11 00 20407 42
Congregation.	0.9	Unpaid Pledge, \$5 11 00 20407 42
Sugar Ridge, Sunday School.	83	
Sugar Riuge,	2 09	Total for the year,\$22021 34
Individuals. Lewis Christian Woodland \$1:		INDIA ORPHANAGE.
Lewis Christian, Woodland, \$1; Anna Christian, Woodland, 1; A		Ohio-\$105.78.
Brother and Sister. Constantine.		Southern District, Sunday Schools.
\$2; Sister Nancy Harter, Custer, \$1.25; J. E. Albaugh, Bannister,		Southern District, Sunday Schools. Painter Creek, \$16; Lizzie Mil- ler's Class, Dayton, \$11.63; Clara Horning's Class Brookville, \$8.55, 36 18
et , or an arrange, Dullington,	0 05	Horning's Class Brookville, \$8.55, 36 18
\$1,	6 25	Horning's Class Drookvino, to.ss,

Individuals.	Minnesota—\$2.50.
Miriam Klepinger, Dayton, \$3.60; J. R. Halladay, New Wes- ton, \$2; S. D. Royer, Bradford,	Individual. Geo. Drury, Preston,
	Total for March, \$ 504 56 Previously reported, \$4157 96
Northeastern District, Congregations. Maple Grove, \$16; Mahoning,	J. H. Dillon's A. M.
Northwestern District, Individual.	twice 5 00 4152 96
Sarah Byerly, Lima, 16 00 Pennsylvania—\$98.72.	Total for the year,\$ 4657 52
Eastern District, Sunday School. Coventry Brethren, \$16, Leban-	BROOKLYN MEETINGHOUSE.
on Brethren, \$16,	Ohio—\$24.75. Northeastern District, Individuals.
Individuals. A Sister, Lancaster, \$16, Eld. J. P. Hetrick and Wife, Pottstown,	Charles and Augusta Burt Elson, Cleveland, \$5; M. C. Lichten-
Middle District	walter and Wife, Smithville, \$5.50, Southern District, Sunday School.
Sisters' Aid Society of Spring 2730	Castine, 14 25 Pennsylvania—\$14.24.
2730,	Western District, Sunday School.
Individual.	Southern District, Sunday School.
Southern District, Individual. Bessie Rohrer, Waynesboro, 16 00	Virginia-\$14.50
Iowa—\$84. Northern District.	Second District. Sisters' Aid Society, Pleasant Valley. 10 00
Waterloo Sewing Circle, 16 00 Individuals.	Individuals
Mrs. G. A. Moore, Eldora, \$25; Lottie Miller, Waterloo, \$1, 26 00	C. E. Liskey, Defiance, \$1.50; Jacob S. Zigler and Wife, Bridgewater, \$2; Savilla: Wenger, Weyers Cave, \$1,
Sunday School. Waterloo,	ers Cave, \$1,
2730, 5 00	
Southern District, Individual. Elizabeth Gable, Ollie, 5 00	
Virginia—\$82.48. Second District, Sunday School.	Sister Davy, Indianapolis, \$5; Kate Roeger, Muncie, \$2.60, 7 60
Sangerville,	Southern District Sunday School
ciety, 16 00 Individuals.	Young Ladies' Class, S. Keokuk, Middle District, Individuals. J. B. and Minnie Spurgeon,
Mrs. L. N. Moomaw. Roanoke City, \$16; A Sister, Churchville, \$16; Lewis B. Flohr, Vienna, \$16, 48 00	Adel 4 00
Maryland—\$33.50.	Northern District, Individuals. A. G. Messer, Grundy Center, \$2; E. C. Whitmer, Curlew, \$1; Ka-
Western District, Individual. A Sister, Burkettsville,	tie Whitmer, Curlew, \$1, 4 00 California—\$9.
Middle District. Young People's Missionary As-	Individuals.
sociation,	Mary C. Gillett, Holtville, \$1; J.
Illinois\$29.	Gillett, Holtville, \$2, 9 00 Canada—\$5.
Northern District, Sunday School. Infant Class of Yellow Creek, 8 00	Individuals
Individuals. A Sister, for Somlo, Elgin, \$4;	cis, Sask. 5 00 North Dakota—\$3.
A Sister, for Somlo, Elgin, \$4; S. E. Netzley, Batavia, \$1; M. W. Emmert, Mt. Morris, \$16, 21 00	Individuals. Geo. W. Hilton, Pace, \$2; Mary
North Dakota—\$25.53. Sunday School.	C. Henricks, Crocus, \$1, 3 00 Missouri—\$2.
Salem, \$16; Cando, \$9.23, 25 23 Individual.	Middle District, Individual. Solomon Stump, Waynesville, 2 00
Sarah J. Miller, Carrington, 30 Indiana—\$16.	Northern District, Individual.
Southern District, Congregation. Middle Fork,	2101111 0110111111 011
Nebraska—\$16. Individual.	Individual. A. B. Coker, Seven Springs, 1 00
A. J. Nickey, Alvo,	Total for March,\$ 97 59 Previously reported, 2870 47
Northern District, Sunday School, Shelby Co.,	
Oregon—\$2.50. Individual.	INDIA MISSION.
J. H. Kreps and Wife, Independence, 2 50	Iowa—\$10. Middle District, Congregation. Iowa River,
Kansas—\$3.55. Southwestern District, Sunday School.	Individual.
Slate Creek, 3 58	2730, 10 00

Virginia—\$18.50. Second District, Sunday School.	
Salem,	50
C. D. Bowman and Wife, Fair-	
Cave, \$1, Savina Wenger, Weyers	00
C. D. Bowman and Wife, Fair-field, \$2; Savilla Wenger, Weyers Cave, \$1,	00
Individual.	
Amanda Fetter, Frederick, 10 Pennsylvania—\$6.50.	0.0
	00
Bible Meeting, Roaring Spring, Western District, Individuals. Hannah Smith, Scenery Hill, \$1; Mary C. Lee, Mt. Pleasant, 50	
Mary C. Lee, Mt. Pleasant, 50 cents,	50
Kansas—\$7.61.	
Southeastern District, Sunday School. Juvenile Class at Altamont, 6	61
Northeastern District, Individual. A. O. Knedall, Ozawkie, 1	00
Ohio—\$5.70. Southern District, Congregation.	
Southern District, Congregation. Union City,	70
Sunday School.	, 00
Nebraska—\$5.	. 00
	00
Oklahoma—\$2. Individuals. Mr. and Mrs George Prentice. Augusta.	
Augusta, 2	00
Augusta, 2 Indiana—\$1. Middle District, Individual. Blanche Kingery, Bringhurst, 1	0.0
Individual.	00
North Carolina—\$1. Individual.	0.0
A. B. Coker, Seven Springs 4 California—55 cents.	0.0
Individual. Sister Maria Person,	55
Total for March, \$ 82 Previously reported, 1211	86 43
Total for the year,\$ 1294	
CHURCH EXTENSION FUND.	20
Indiana \$5. Southern District, Individuals.	
C. C. Petry, Kitchel, 5	00
California—\$5. Individual. Laura Eby. Tustin	00
Toyre C1	00
Code Andra Ct Charles 1	
Sada Andes, St. Charles, 1	00
Pennsylvania—50 cents. Western District, Individual.	
Pennsylvania—50 cents. Western District, Individual. Mary C. Lee, Mt. Pleasant,	50
Total for March, \$ 11 Previously reported, 52	50
Total for March	50 50 60
Total for March, \$ 11 Previously reported, 52 Total for the year, \$ 64 COLORED MISSION. Illinois—\$5.30.	50 50 60
Total for March,	50 50 60
Total for March,	50 50 60
Total for March,	50 50 60
Total for March, \$ 11 Previously reported, 52 Total for the year, \$ 64 COLORED MISSION. Illinois—\$5.30. Northern District, Sunday School. West Branch, 5 Ohio—\$2. Southern District, Individuals. F. C. and Margaret Puterbaugh, Greenville, 2	50 50 60 10 30
Total for March,	50 50 60 10 30 00 30 84

BULSAR MEETINGHOUSE.

Pennsylvania—\$3.90. Western District. Christian Workers. Ten Mile, \$1.37; Pigeon Creek, \$2.53,	3	90
Kansas—\$1. Northeastern District, Individual. Clara T. Brandt, Minneapolis,	1	00
Total for March,\$ Previously reported,	32 32	90
Total for the year,\$	36	90

HOSPITAL IN INDIA.

Indiana—\$1. Northern District, Individual. Mrs. Mary A. Connell, Pierce-		
ton,	1	00
Total for March,\$ Previously reported,	127	00
Total for year,\$	128	0.0

BROOKLYN MEETINGHOUSE FUND FOR MARCH, 1906.

California .- Mrs. Clara Yost, \$1.25.

Iowa.—Lydia E. Taylor, \$1; Catharine Bluebaugh, \$25; Eld. John Zuck, \$3; W. E. West, \$4; G. B. Replogle, \$1.

Indiana. -Aaron W. Kinzie, \$3; Eli Y. Schrock, \$2.

Kansas.—Pearl Stauffer, \$2.

Maryland.—H. S. Coleman, \$2; Susan Wolf, \$2; Laura E. Jennings, \$5.11; Geo. W. Fouck, \$2.50; Geo. W. Kaetzel, \$1; Susie Miller, \$1.

New York.—Vertie Neff, \$2; Emily Short, \$1; Eld. M. B. Miller, \$135.

Ohio.-J. L. Yoder, \$3; W. A. Ziegler, \$2. Pennsylvania.—A. C. Landis, \$1; M. Kate Famous, \$1; Belle Rhodes, \$2; Lottie A. Sheaffer, \$1; Mrs. Emma Toy, \$5; Lizzie Chronister, 50 cents; T. R. Coffman and Wife, \$2; Paul G. Eshleman, \$1; "East Petersburg Family," \$5; Mrs. John M. Widders \$2

Petersburg Family," \$5; Mrs. John M. Widders, \$2.

Virginia.—Arthur W. Long, \$3; Barren Ridge Sister, \$5; Nannie A. Brower, \$5; Greenmount Sisters' Aid Society, \$2.50; D. R. Miller, \$2; Susan A. Cline, \$2.10; S. M. Cline, \$5.

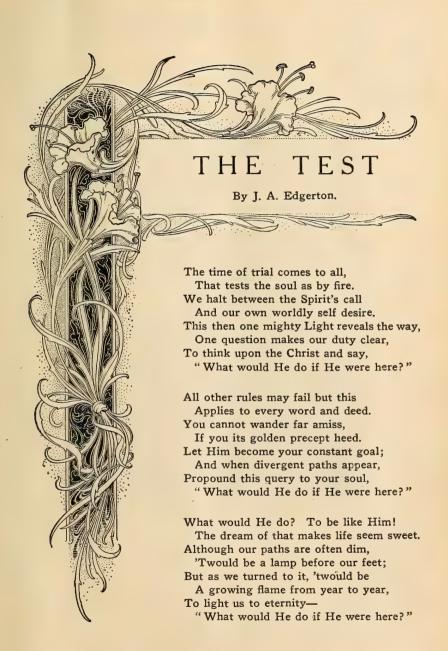
West Virginia .- Sandy Creek congrega-

Total for March, \$250.66.

Correction.—Mrs. S. Sweitzer, Waterloo, Iowa, \$4 instead of \$1, as reported in March number of the Visitor. J. Kurtz Miller. 5901 Third Ave., Brooklyn, N. Y.

* *

Any church that ever gave to foreign missions should not fail to give this year. No excuse for not giving should be admitted for a moment. If the church is erecting a new building, or is in debt, or has no minister, it can still give to send the Gospel to those who have it not. This is the Lord's work, and He wants the cooperation of all His followers.





S. N. McCann, Anklesvar, India.

Photoengraving used by courtesy of book entitled Bridgewater College, Its Past and Present, Bridgewater, Virginia.



A PLEA FOR SPIRIT-FILLING

By THE EDITOR.

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I go, I will send Him unto you. . . . Lo, I am with you all the days, even unto the end of the world.—Jesus.

In Missouri there lives a gray-headed, aged elder who has spent many, many happy days in the service of the Master. He has made perhaps as much sacrifice in giving of time and money in proportion to what he had at his command, as any one in the Brotherhood. In turning over a special work to the General Committee to have a successor appointed in his place, he writes thus of the future: "Oh may God bless the work everywhere so that the blessed Gospel of peace may find a welcome in many hearts. I pray for and hope to see the day when thousands will be converted. Although getting old I shall ever add my mite to help along as God will give me grace to do."

The next letter picked up was from one of the youngest missionaries in India. His letter, filled with quotation after quotation from the New Testament on the great value of the Spirit in the life of the really converted man, closes with these very significant remarks: "There are problems in the field but all other needs are comprehended in this one—the indwelling of the Spirit in all His power. He it is who can and must give us the spirit of prayer. Only He can revive His work in our midst. God help us to yield to Him . . . that

the church and each individual may accept the rule of the indwelling Spirit and through the grace of God live a victorious life."

Sometimes one is tempted to think that there is no concern in Zion for world-wide salvation; but such missives, coming from opposite sides of the globe, reveal a different condition altogether. In fact just such consecrated lives are the saving salt of the world to-day, and one may be assured that as long as the world is standing there is just enough good, spirit-filled lives like these in the world to save it.

That is all very good. Though there be "ten righteous men in Sodom and Gomorrah" that prolong the existence of the world as it is to-day, why not have more? Why not have a hundred. a thousand, a million? God is here. He has spent much for the world's salvation,-given a Son and He a life, then sent the Spirit who so wonderfully manifested Himself on Pentecost and thereafter. Why sit still as a body of believers and let the ten through prayer and faith gather enough into the kingdom to replace the loss of membership through death and unfaithfulness, while living in the world with so many souls unsaved? Might it be possible that the church today, Lotlike, is committing the sin which he did and brought destruction upon those about him? Every Bible student knows that Lot went towards the cities of the plain for commercial advantages. He found them; he prospered for a time; he lost all finally.

The cry on every hand to-day is that commercialism is swallowing up the church, and it is to be feared sometimes that this is too much the case. Ministers quit the pulpit to make money for a while hoping to get back and serve God without burdening the church and in the ease of a "retired life financially." It is Lotlike and they will do well if they escape with their own lives. But think of the hundreds and thousands whom through service neglected, they might have saved. In the light of the Gospel shall God hold such guiltless? Nay, verily.

What is true of the minister is true of the laymember. On every hand the service of self is foremost and the thought of the Master is second. We concern ourselves about our debts, our homes paid for, the new rig that will shine better than the old one, and what not of this life and explain away the command to mean anything else than what the Master meant when he said in plain, unqualified words, "Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. For if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith?"

Do not overlook how Christ designates the Christians "ye of little faith" who do not accept His words just as He gives them here. Some have said He meant "not over-anxious." But how ridiculous do the Master's words appear under such an interpretation when He sights to the birds and the grass and tells us His children are of far more value than these.

Brother, sister, there is need of crying

unto God for more faith in His promises. That will lead us at once to the most precious one which Christ gave in His Word, "If ye shall ask anything in My name, that will I do." Now the uppermost thought in the mind of the two writers in the beginning of this article is the conversion of the world and how they may be used to bring about this wonderful end. Who is to do this? His children, of course. How? Through the Comforter whom Jesus sent after He went to heaven. This Spirit "when He is come will convict the world in respect of sin, and of righteousness, and of judgment."

That is about all the church is longing for to-day. The poor member laments because he has not more dollars to give; the rich member laments that his business engagements are such that he cannot give more dollars. Christ did not talk very much about dollars, but He spoke a great deal about the Spirit because He knew that if one was filled with the Spirit the dollars would be rightly placed.

Yes, filled with the Spirit! "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have from God, and ye are not your own?"

The results of Spirit-filled Christians are a wonderful gathering into the kingdom of God. Men cry out, on every hand, "What must I do to be saved?"

Now, brethren and sisters, there are many of us who long to see souls saved, the church edified and the name of Christ glorified. It can be done through faith in full obedience to the Spirit.

Fill up! Fill up! Oh, better still, empty! empty!! really empty of self, all your preconceived notions about the Word, all your respect for what others may think of you if you give yourself up to God, all your highest ambitions for this life whether it is to own another farm, get out of debt quickly, or whatever it is, empty yourself of all this, and then look up and through humble contrite obedience, let God pour in His Spirit in all the fullness of heavenly grace.

As this is accomplished more and more in each member the church will become a greater light in the world. Do not wait for the fall or winter revival. Empty NOW and fill up with the Spirit. Fill up, better still be submerged in His being so that each one is hid with Christ

in God. Then as Christ is "all powerful" in the world, shall the church likewise be so, and sinners will turn to Jesus in faith.

Spirit-filled! World saved! Christ glorified! Praise His name for the assurance!

* * * *

DEAD LIVES

By JOSEPHINE HANNA

There cannot be too many pleas for a revival of the Spirit in the church. Let us agonize for His return to "Dead Lives"

Bodily life, spiritual death,—strange yet common condition, of man? No, of church members! Having a name to live, yet dead—feeling not, breathing not, feeding not, working not!

Feeling not? No; souls may go into eternity without learning of the Savior who died for them. What matters it to those dead to all feeling?

Breathing not? No; the atmosphere may be warm with Pentecostal fire,—they breathe it not.

Feeding not? Nay, verily! See them ignore the food placed before them; all things which tend to enthuse a zeal for the rescue of dying souls are ignored.

Working not? Unmoved, how can they work? Strange, yes, awful condition in which to fall; for the dead realize it not: with self-confidence, and a mistaken confidence in their creed, they still repeat, "All these have I kept from my youth up," ignoring the one thing which they are not doing—the laying up of their treasures in heaven.

It is to be deplored that those, united to Christ's body, can lose His spirit. Christ gave even His own precious life for the lost man, and yet there are people who do not even realize the awful condition and danger they are in. It only remains for those who still have some life—some feeling left, with a pur-

pose awakened by danger, to arouse themselves from lethargy to a new life.

It is significant that God's priests had to kindle the fire upon His altar to consume their own sacrifices, the only exception being a miracle. Are you not interested in Christ's mission of saving souls? You are responsible, dear brother and sister, for your lack of interest. Erect God's altar upon the waste places of your lives, and to the tinder of your deadened hearts, apply the fire of His Spirit, then feed that fire with all the fuel within your reach. Study the Word, study the need of lost souls, study the lives of those who have supplied that need from the Fountain of Life.

Missionary meetings, missionary books, missionary papers, are splendid fuel for those who have free-will offerings. And do not forget to add to your selfish prayer for God's blessing, that He may make you a blessing, as well. Pile on the fuel until the flames overtop your selfish ambitions, and the savor of your sacrifice reaches to heaven. Alas for the blackened lives of those who turn dampers upon the fire of God's altar, and, quenching it ere the sacrifice is consumed, are blinded by the smoke of greed, instead of being lighted by the fire of devotion!

Flora, Indiana.

S. N. McCann, Missionary at Anklesvar, India

By W. B. STOVER

Samuel Napoleon McCann is the oldest man on our mission field in India, born in Upshur Co., W. Va., Dec. 15, 1858. His father was never a Christian at all, but his mother was a good woman, a member of the Brethren church, and one who knew how to endure hardship with a spirit of rejoicing.

His grandfather followed close after the time of Daniel Boone, and was a very enthusiastic hunter. He was known in his time, as the bear hunter of West Virginia. He, too, became a member of the church in his later life.

The house in which Samuel was born, stood in the midst of the forest, with two big oak trees right up against it. The house had no door, on the inside no floor, and no fireplace, no chimney, no chairs and no table. He was rocked in a sugar cane trough, and never knew there was such a thing as a doctor till he was big enough to walk eight miles to call one in case of emergency. That emergency came but once till Samuel left home, at the age of twenty-one.

The nearest post office and store was eight miles away, and the custom in the community was that once a week some one should go to the store on Saturday afternoon and get the mail for the whole neighborhood, and then in the Sunday school it would be delivered. There was a union Sunday school, and Samuel believes in union Sunday schools to this day.

On the top of Indian Camp Rock was a little log schoolhouse built, with clapboard roof, puncheon floor and fence-rail benches. On the side one log was left out for a window, and greased paper was pasted over the hole. Here Samuel learned to read, and here he got his first whipping.

That came about in this way. One day he crept under the floor, and there found a book. Acting upon the principle of "finder's keeper, loser's weepers," he tore a picture out,—one that pleased him,—and then the teacher whipped him for destroying somebody else's book.

In the time of the war, there was much bushwhacking in West Virginia. His father was a Democrat, and a Union sympathizer, so he was in danger from both sides. In 1862, therefore, he went to Ohio. And in 1863, one year later, mother, brother, little sister and little Samuel, drove fifty miles to the nearest station, Clarksburg, where they took the B. & O. train for the Ohio home, where father had gone.

Samuel took his pet dog along. On the way, when driving, some soldiers offered him \$8 for it, which served only to make him want to keep it the more. But after they were in Ohio, one butcher day, a man killed the dog. This was a bitter experience, and Samuel told the man what would happen to him in the judgment day, if he was not careful.

In the Ohio school that he attended, the big girls teased him, and he must have been a little fighter. He says of himself that he got a whipping nearly every day. On one occasion he set a date with another fellow, and they fought naked. When he showed the marks to his grandmother, then he got it again!

Lap-jacket was a rather inspiring game in which he often was participant. Lap-jacket often ended in a fight, and a whipping from the teacher. Two boys join right hands, and with a stick in their left hands, each lays it on to the other as hard as he can. The one to get enough first, says so. This is lap-jacket!

In the fall of '65 the whole family went in a covered wagon back to the old Virginia home. There is no place so near heaven as in the midst of the hills and rocks and trees, if you have been raised in the mountains. On the way back, they heard the booming cannon in Cincinnati, rejoicing that the war was closed.

When they got home, the snow was three feet deep on the ground. The house was all in rack and ruin. Chestnuts everywhere. What a joy it is to hunt chestnuts! Father hired out to a farmer eight miles away, and came home when he could. He got his pay in corn.

From this time on Samuel worked on the farm, till, in '66, he began again going to free school. Then farm work and

school work alternated till he was eighteen, when he got a third-grade certificate, and began teaching a neighboring school. He boarded three miles away. And then there was a neighbor, who was necessarily from home during the week, who lived a mile in the other direction, whose chores he did daily as a matter of accommodation. And, of course, the teacher in those days, made his own school fire and swept his own floors.

The next summer he spent in school at the French Creek Academy, under Capt. Could, and taught the Indian Camp school in the winter, having gotten a second-grade certificate. Then he taught the Sago school till he was twenty-one. While teaching, and while at home, his father got all his money except enough to buy a watch once, for a school teacher must needs have a watch; and his mother made his clothes. His mother must have been the kind they talk about, for

she carded the wool, she spun and wove and made practically all the clothes for the whole family. She milked the cows and helped in the field, besides doing her own housework. The suit of clothes he wore when he first went to Huntingdon, when some laughed at him, were the making of this selfsame mother.

He had a growing notion to go to a New York business college, and learn business as he reached his majority, but on writing to Prof. J. H. Brumbaugh, and telling him what plans he had, and how little money (he had just \$140 then), he got a letter in return, saying, "Come to Huntingdon, and you will see your way farther."

It is not true that he took his grip in one hand and all his belongings in the other, and walked from his Virginia home to the college on the hill, in Huntingdon, but he did walk fifty miles to Grafton, where he bought a ticket and went the rest of the way by train.

The first summer vacation he worked



Mrs. Elizabeth McCann, Anklesvar, India.

out on a farm in Mifflin county, and then in the autumn returned to school again. During the year he sold some maps, and the general agent gave him 25 cents on each map sold. Afterward he sold more maps, and the profits so increased, that he felt conscience smitten by it, and quit it, but when he finished his school work at Huntingdon, he had about as much money as when he first came there, and this was chiefly due to the map business.

It was before he began teaching, and



The Home of S. N. McCann's Mother. A Grandchild by Her Side.

before he came to Huntingdon, that he had become a Christian. Thinking the matter over well, and having the teaching that a pious mother always gives, he applied for baptism, and was received into the church one Sunday, at one of the regular meetings. He was fourteen then. But it was during his first term of school, as a teacher, that the struggle came.

He was boarding at his uncle's house, and they were Methodists. There was an old-fashioned Methodist shouting revival going on, in the neighborhood, and, of course, he attended the meetings. When the mourners would get through, and give their testimony, they seemed to him so thoroughly converted, that he doubted his own conversion. One night, at one of the meetings, a good Metho-

dist brother came to him and said, "Well, Bro. McCann, how are you feeling?" He answered that he was feeling all right, but in saying so, he knew he lied, and that made matters worse within.

In the morning in the schoolhouse, before the teacher would come, the children would get together and have a regular time shouting, having a mourners'
bench and all complete, the same as on
the night before. He longed to come
and see them get the benefit they claimed
to get, but it only increased his doubts
about things to see them shut it all up
and act as if nothing was doing, the moment he, the teacher, came into sight.
But he said nothing.

One night a big heavy man at the mourners' bench jumped on another's



Home of Elder David Bosely, near Bulltown, W. Va.

Elder Bosely was eighty-four years old when picture was taken. His wife and daughter are with him. Here in this home S. N. McCann held a series of meetings.

foot, and hurt it. He appeared to be shamming, and all at once he seemed to be making for Bro. McCann, who hates frauds with an intense hatred, and he decided to hit him if he got onto him. And this thought, entertained for a moment in his heart, only made him feel worse. One night, nearly the whole night, he spent in the woods praying, that he might get the shouting experience, but it did not come, and he was discouraged.

Then he sought to be rebaptized, and spoke to one of the elders about it, but they advised him not to. Then he set about looking into his own spiritual condition, and continued a most searching examination for a long time. After three weeks, once the revival was over, seeing those who had had the rich experience, quarreling and fighting and

swearing, he decided his experience was different from theirs and was better.

Yet he was not satisfied fully, that his experience was what it ought to be. He knew theirs to be a failure, and he questioned his. His Bible search on the matter resulted in his little book, published later, "The Lord Our Righteousness." He is glad that he was not rebaptized, glad that he was not thrown on the shoals of "salvation through ordinances." Ordinances not less, but salvation by grace through faith, this is the Gospel. A rebaptism at the time he desired it, he now thinks would have been a check to his spiritual growth, and had he not got the experience he was looking for in it, he might, perhaps, have gone into infidelity. When once you've had the form, a repetition of that form will be absolutely nothing to you. This



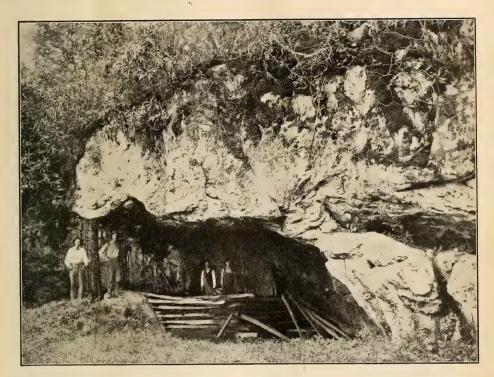
The log church in which S. N. McCann used to preach, and where he was installed in the ministry.

is Bro. McCann's position on the question now.

In the summer he did some preaching, and in the fall of '85 he went to Bridgewater as a member of the faculty. He continued in the school at Bridgewater three years, and then resigning, went west, where, besides preaching, he got into the patent medicine business, which did not prove to be a success in his hands. He spent three years in frontier mission work, during which time he averaged about one sermon a day. In Southern Missouri, where once was a prosperous church, now run down, he went to hold a meeting. The meeting was in a schoolhouse, and a Methodist preacher had just been run out of the place. The first night a lot of big boys sat in a row on the back seat. He saw they were the source of the fun, and so invited them to sit in the front. One came up, and the rest laughed at him. Then Bro. Mc-Cann said, "You may laugh if you like, but I'll bet he's the best boy in the bunch," and it wasn't long till they all came up. He got on the good side of the roughs, and there were thirteen or fourteen baptized at that meeting.

He worked for some time with Bro. Gish down in that country. Bro. Gish had told Bro. McCann, "If you are willing to come and preach where you'll get no salary and no thanks, here is a good opening." He had some vivid experiences in the Ozark mountains, but finally getting malaria, went back to his own mountain home.

Soon after coming home again, he was off eighty miles to hold another meeting in the mountains. It was cold. He walked most of the way, and rode horseback part of the way. He met a man riding, and offered him fifty cents to let him ride, while the other walked, and



Camp Rock, where the Brethren used to have meetings before they built the log church.

so they went together twenty miles. On this trip he waded streams knee-deep. The slush ice was plentiful. One home received him kindly, where there was but one room in the house, and they made the coffee and cooked beans, all in the same pot. There was but one bed, and when night came, the man and the preacher slept in that bed, while the rest slept near by on the floor!

At the time of his appointment to India, in 1897, he had completed two years of work in the Baptist Theological School at Louisville, Kentucky, and was preparing to take charge of the Bible Department at Bridgewater College. He had been ordained to the eldership at Bridgewater in '93, by the elders of the District.

Altogether, eight times Bro. McCann recounts that he might have been killed, or, that he came very near to the end. When a little chap, four years old, he

foolishly hit a horse with his dinner poke, and the horse kicked him over. A year later he fell into a well of water in Ohio, and his mother hearing the sound of splashing water found him, and got him out. Then he was on an old horse of his grandfather's that got fits, and seeing a fit about to come, they told him to jump off into the mud. He did so, and the horse tramped him down. In crossing the ferry, on their return to Virginia, the boat came near upsetting, and if so, all had been lost. Once again a horse fell while he was riding, and fell down on him. This time his body was thrown into a ditch, so that the body of the horse had no weight on the body of the man. Again he was riding along one dark night in a deadening, when the storm was so severe that a tree fell. Falling, the horse saw it coming, and sprang forward so rapidly that his head struck the rider's mouth, but both were

saved. Once he was building a rail corn crib, and it was high and wet, when the wind blew, and all came down together. And the most recent is that in India, told in the Messenger, the plague experience at Anklesvar.

Add to this, the matter of his catching two rattlesnakes while at Bridgewater, and making pets of them. One froze to death, and the other was put into the museum there when he came to India. Also the catching of a live cobra in India, and you think you know Bro. McCann. He was rather a dyspeptic when he came, but the climate agreed with him, and now he can eat almost anything.

He is at once the kindest and firmest of our missionaries. These two traits scarcely come together, but they are both almost extreme in him. The matter of the language has always been very difficult, but the work in hand, in spite of his Herculean efforts against an almost unmanageable language, has been abundantly blessed. His indomitable will carried him through with a great deal of famine work, and helped him much in the plague time. And with the continuation of the blessing of God, his life will be crowned with many years of useful service.

Bulsar, India.

* * * *

THE MISSION PLAN OF 1860

By D. H. ZIGLER

Some exceedingly interesting information, relative to missions among the Brethren in general, and Eld. D. P. Sayler's attitude towards them, in particular, is here given

In the April number of the Visitor, page 231, under the caption of "Eld. Daniel P. Sayler as a Missionary," I notice the inference drawn that Eld. Sayler was the author of the missionary plan presented to the Annual Meeting of 1860.

This conclusion is the most natural to form, from the immediate circumstances clustering around the committee's report; but from evidence extant, its correctness is not beyond question. In fact a strong probability is that other members of the committee took a leading part in the preparation of the plan.

It should be remembered that at this time there was strong opposition in the church to having "a treasury for the exclusive benefit of the ministry," and from Bro. Sayler's writing he was not free from this influence. At least he doubted the propriety of it under existing conditions. He wrote Eld. John Kline, who was also a member of this committee, very freely concerning his views. In a letter dated Jan. 31, 1860, he

gave the following motto: "I go and do what I can and pay my own way."

In discussing the feasibility of a missionary plan, he said, "As to a missionary plan I stand uncommitted in the matter. I have as yet expressed no opinion; have taken no side for or against; and will likely remain so until I hear others."

As a reason for proposing the committee at the Annual Meeting of 1859 he said, "I did it to cut off useless and fruitless debate at the time. Otherwise I have taken no part whatever."

However, he expressed a desire not to be understood as opposing a plan if it could be gotten up to "embrace the entire Brotherhood, but for one, two, or half a dozen churches to get up something of a plan I would hesitate a while." But we should not forget that Eld. D. P. Sayler was a true missionary in practical life, and, if he did not fully agree with his colaborers as to the most effective method of carrying out the great commission as given to the church, it

was not because of a lack of interest on his part, as shown by the many sacrifices made and dangers faced for the sake of the cause he loved. In addition to what has been written concerning his labors, it is well known that he made a number of trips on horseback through Virginia and as far south as Tennessee.

When it came time for the committee to meet at the Limestone church in Tennessee, he was there, though some regarded it dangerous traveling on account of the excited condition of the country in the South at that time. Of this committee meeting Eld. John Kline, in his characteristic manner, wrote, "All the members of the committee seemed to be impressed with the importance of the matter under consideration. agreed that it is not contrary to gospel order for the church to help such preachers as are not able, from poverty, to do what their ability as ministers would enable them to do, if they could spare the time from their work at home to go more. Many fields are now white unto the harvest."

At this early formative period of organized missionary activity, it was necessary to produce a plan that would meet a diversity of views. This is especially noticeable in the construction of the one under consideration.

Further, it is not amiss to say that Eld. Kline was in touch, by correspondence and otherwise, with a number of brethren in regard to the work in the hands of the committee. Some of the letters he received are most interesting reading. Eld. Peter Nininger wrote him

Jan. 21, 1860, a very enthusiastic letter, in which he expressed the hope that something definite will be done on the "all-important missionary question."

Eld. Benj. F. Moomaw also wrote him a long letter, in which he very confidentially discussed the entire missionary situation. He, however, cautioned Bro. Kline not to aim at too much "lest the whole scheme fail."

It is a well-established fact that these three brethren, with Eld. John Hershberger, were appointed by the church to draft a memorial on missions, which was presented to the Annual Meeting held near Freeport, Ill., in 1856. No doubt this caused them to be especially interested at the time in the work of this committee.

The above is not written in the spirit of unkind criticism, but that we may know more of the labors of these godly men, who by their devotion to duty, in a measure gave to us the blessed privileges we now enjoy. Each so nobly contributing his part, according to his highest conception.

We should know more of the lives of these brethren and their labors of love, for truthfully has Longfellow said:

"Lives of true men all remind us We can make our lives sublime, And, departing, leave behind us Footprints on the sands of time."

Will not others, having information on this part of our church history, give it for the sake of the cause and for the benefit of those who are anxious to know?

Broadway, Virginia.

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Give smiles to cheer the little child, A stranger on this thorny wild; It bringeth love; its guardian be— It, helpless, asketh love of thee; Howe'er by fortune's gifts unblest, Give smiles to childhood's guileless breast. Give words, kind words, to those who err; Remorse doth need a comforter. Though in temptation's wiles they fall, Condemn not—we are sinners all: With the sweet charity of speech Give words that heal and words that teach.

MISSIONS IN THE SUNDAY SCHOOL

By W. H. SANGER

An Inaugural Address, read before the Missionary Society of Bridgewater College, April 4, 1906

There has been, during the last century, and especially the last quarter, a growing interest in missions, with results so marked as to make it one of the great movements of history. Yet, with all that has been accomplished there are in Christian lands, and even in evangelical churches, many who do not "believe" in foreign missions, and if they do believe, who have not, as yet, imbibed the enthusiasm that moves to prayer and giving. How to teach these their duty and privilege in the matter of missions, in a practical and telling way, is a problem whose solution has been only partial. The Toronto International Sunday-school Convention, held during last June, comes to our aid with some very timely and helpful suggestions. It recommends:

- 1. That the Sunday-school papers of the country bring to the attention of the Christian public the fact that the Sunday school is the natural place for instruction in missions.
- 2. That the subject of missions in the Sunday school be given a place on the program of all missionary institute conventions throughout the country.
- 3. That the denominational Sundayschool boards be enlisted in an effort to bring before every Sunday-school superintendent the necessity of the study of missions.
- 4. That suitable courses of missionary instruction be prepared.
- 5. That missionary instruction be adequately provided for in every Sunday school.
- 6. That suitable missionary books be prepared to be put into the hands of every pupil.

And by resolution it was requested that there be annually two missionary lessons.

These recommendations, if followed, will prove telling, because they provide for missionary instruction where it naturally belongs. Its importance and urgent need demands systematic, continuous teaching to young and old, both of the principles of missionary activity, as taught in the Bible, and of the results, needs, and fields of modern missions. Practically the only opportunity for doing this is offered by the Sunday school. Sermons on missions, missionary reading circles, mission study classes, and so on, are doing a good work, and should be encouraged. We need more of them. But they reach the few, and largely those already interested. The Sunday school can reach the many, and interest those whose attention has never been directed to this most fascinating and helpful study. This does not require a special meeting, an important consideration in some localities. It implants in the child mind, where impressions are lasting, one of the fundamental truths of the Christian religion, and supplements its teaching all through life. Because of the vital Christian truth in missions, the teaching of it, while it takes some of the time now devoted to other subjects, will not, after all, hinder the Sunday school in working out its great purpose of bringing the pupils to Christ, but will, on the other hand, materially assist it. It furnishes some of the most impressive and fitting illustrations of gospel truth, its stories interest the young when they cannot grasp some of the deeper truths of the Bible, its lessons and illustrations make some of the strongest appeals to men to give up their sins and come to their Savior. And when they do come to the church, how much better members will they be, not only in the support of the church, but

in their own inner lives, because love has been broadened and deepened by missionary instruction!

The crying need of instruction on the subject of intemperance, when temperance unions and sermons failed to meet the drink evil, led to the present practice of studying a temperance lesson almost every quarter. It may be hard to collect statistics to prove the result, but who doubts that this one thing has counted much for the cause of temperance, and will count more in the next thirty years, when the teachings of the young of to-day will tell in their lives? This is a protective measure; through it the Sunday school works to meet an evil. Why not make some special efforts through the same medium to promote good? If the temperance cause needs to use the Sunday school, why not the mission cause? Is it not as reasonable and right to promote good as it is to put down evil? Far more so, for the good puts down the evil and at the same time raises up a monument of good works. To help missions is both to fight against every evil and to work for every good. It is therefore preëminently fitting that not only missionary lessons be given, but that this work be so broadened as to become a regular part of every week's work. This the Toronto Convention seeks to have.

These recommendations are helpful, and will eventually mean much to the church, because they are practical. is, to a certain extent at least, identifying a movement of limited development with one of large development, one of slower with one of faster growth, in such a way that the one is helped without injury to the other. As the Sunday school reaches practically all classes and conditions, that which is identified with it must likewise reach all classes and conditions. The Sunday school is firmly established, has a hold on the people, and makes them believe its teachings. We can expect the same of that which is identified with it. The Sunday school is a moving and motive power, that is, it moves itself, and moves men. The work of missions, if identified with it, will increase its own inherent moving and motive power. The Sunday school is supported by the large majority of the church; and through it missions may the more readily find the same support.

Then the recommendations are practical in that they can very easily be put into effect. They are such as to enable the comparatively small number already interested to reach, by a little patient, systematic work, those who are not actively interested. They start with the International Committee, by having them arrange some special lessons as they now do for the temperance cause. They then take in the denominational Sundayschool committees, and these committees reach the superintendents of the schools, and may also either immediately, or mediately, through the superintendents, reach the teachers. When the teachers are reached, the work is on foot. They also seek to work through mission institutes, and we may say, for our purpose, Sunday-school meetings as well, both very important adjuncts. is needless to say that the International denominational committees, and program committees of Sunday-school and missionary meetings are interested in the success of missions; the same may be said of most of the superintendents, and a large part of the teachers; the others can be reached fairly well when a strong sentiment begins to be felt. There is then sufficient interest to start with; what we need now is to have the interested ones encouraged and directed. Many who would gladly work for missions in the Sunday school do not because they do not realize their opportunity, or do not know how. It is the purpose of the recommendations to assist these, as well as to interest others.

It will require some plans to make this work a success, but the Convention will likely succeed best by bringing before the Sunday schools of the country the need and practicability of missionary instruction in the school, arousing an in-

terest in the subject, and leaving the plans to be developed by the schools to suit their needs. There are many superintendents and teachers, doubtless, who have been teaching missions in their schools and classes. This is not a new idea to them. But to make their work a greater success, they need a better and a coöperative plan, "suitable courses of missionary instruction." It may be some time before these plans and courses of study are arranged. The general committee, or Sunday-school meetings, or teachers' meetings will discuss them at the proper time, for when once the Sunday-school workers get in earnest about this matter, the plans will be forthcoming. Need brings methods. Let us make the need felt. I do not, therefore, call upon you to worry about the plans; but I do appeal to you to agitate this question. When you go into your home congregation, talk it; when you go to Sunday-school meetings, talk it; in every way you can impress Sunday - school workers with its importance. You who

teach Sunday-school classes make an example of your belief, and teach missions, teach without ceasing-it may not be with system, but you can find a text in almost every lesson to drive home some great truth of missions. You may think about plans, and work for them,- somebody must do that, and the sooner it is done the better,-but if they do not come at once or to your satisfaction, do not let that discourage you. Your duty and mine, at the present time, is to arouse interest and enthusiasm in this subject. Let every Sunday-school teacher, every Sunday-school worker, every friend of missions seize this opportunity, and press the point of missionary instruction in the Sunday school. When we once get implanted, through the Sunday school, into the children and older people, the true aim, spirit and high calling of missions, we can confidently expect sympathy, prayers, money, and workers to be forthcoming to win the world for the Lord and His Christ.

Bridgewater, Virginia.

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SOME ORPHAN CARES

By SADIE J. MILLER

These glimpses into life are interesting because they smack of the real

Some time ago two of the orphanage girls were given leave to go to see their parents or what part of their families were yet alive. One girl has both father and mother and the other has only her mother. These two girls went like all do: with the intention of returning after a week or two, but when we went to get them, there happened to be some absent from the home and they would not go without seeing all and through this we left :hem with the promise that they should come next morning to go with us in the train. Sometimes people live according to their promises and sometimes they do not but it is

mostly "do not," and so it was in this case.

The girls at the orphanage have been very much out of patience to think that Ratu and Tagie would not live up to their rights or be more independent. The following letter is written by Rutnie, who was a close friend of Ratu's. Many other letters were also written but this is the only one I take time to rewrite that you may see how they feel about it:

Bulsar, March 21, 1906.

My dear, loving sister Ratu: To you be all these greetings. You are likely well and I am also well. Again the

word comes that you are married, live with your husband, have quit praying, and all your things you took from here are in Daniel Papa's hands. For this news I feel very, very sorry. Oh, my sister! why have you done all this? You live at your husband's house with him, therefore also I am so sad! My dear sister, I know you must have fallen into great distress. There you are with your heathen relatives and you must slave for them while, on the other hand, when you were here at Bulsar you had all the school privileges and if you were here now your lot would not be such a sad one. Oh sister, when will I see you? When you were here yet you said, "Wherever I go I will herald the name of Jesus," but now you have forsaken us and the Lord, too, and what shall I do?

Missy Mamma says that in every way you were very clever but your mother persuaded you. My dear sister, there you are in Rajpipla State and, like in many other places, plague is thriving and if the Lord's anger be kindled against you, what will you do? when the last day comes, what answer can you give for your disobedience? I hear also that your husband is a grown person and you know you are only a little girl, thirteen years old. You used to say marriage was only for grown people, but now you must have changed, for you are married.

All the girls here sing a song about you. It is like this:

We Christian girls are very sad, 'Cause sister Ratu's gone bad.

According to her mother's will She's gone and made herself to till.

A husband has become her match And he from us her name did snatch.

And what we hear of Ratu late, Has likewise turned Tagie's fate.

The news has come that she has made, Her doom as bad as can be stayed.

Now, sister, this is what we sing and think of you. We hear again that you are wearing your jewels and this, too, makes us feel so sad! You remained a Christian six years but now have gone to the Hindoo religion, therefore the displeasure of the Lord is resting upon you. Now, if you had said, "No," to marrying, it would have been very good but since you have not I feel so sorry and what your end will be I know not. All the girls here feel very much disgusted with your choice, because you are so young and now the fourth month has come since you left. In this time, how much you could have learned, but instead you are forgetting what you knew.

The boys have also taken to singing about you and we are sorry to hear it because it is all so true. I just feel like I wanted to come to meet you and force you to come home with me to the orphanage. Now I suppose you have not even so much as paper with which to write letters, but when Miss Mamie comes to see you, just ask her for some and I know she will give it to you. Write and tell me what your husband's name is. I should think you would feel very much ashamed. Likely you have forgotten me but I have not forgotten you in the least, for wherever I go, there I think of your sad, final condition. I cannot get your name out of my remembrance and at night I cannot sleep on account of your sad condition.

Your mother is very greedy and untruthful and she sold you for money. For this reason she convinced you to stay with her. Missy Mamma says she has much faith in Mollie because Mollie went to her people and very happily returned, but you did not as you said you would, therefore faith in you has all left Mamma. All your Bible learning you have forgotten, and do not care for any more. Now this I have written and it is enough. The Lord help you and give you good and holy wishes and may He abundantly bless you. I hope you will pray much in secret; this is my prayer for you.

Umalla, India.



SOUTH OTTUMWA MISSION, IOWA

By C. E. WOLF, Pastor

It is a pleasure to publish the humble efforts of any of our city missions and to note their progress

Eld. Abram Wolf and the writer came to Ottumwa January, 1900, and held a week's meetings in private houses. The Mission Board then located the writer and family March 1, at 316 South Moore Street, there fitting up a room in which Sunday school and preaching services were held.

In August of the same year a tent meeting of two weeks was held by Eld. Abram Wolf. Sisters Anna Follis and Alice Garber conducted the song service. The first convert was a Catholic man, about seventy-three years old. The next day two brethren were reclaimed.

Aug. 16 a love feast was held in the tent, Eld. J. M. Follis officiating, and twenty-two members communing.

Nov. 22, with the adjoining elders, Hiram Berkman, J. M. Follis, of the Monroe church, and Eld. Abram Wolf, of the Libertyville church, and the Mission Board, S. F. Brower, J. D. Brower and J. D. Coffman, we were organized. Eld. Abram Wolf was elected moderator of the meeting. Eld. J. M. Follis was chosen elder, and C. E. Wolf was placed in charge. Bro. J. H. Dale was elected deacon, Sister Malinda Hardsocg was chosen treasurer and Sister Ellen Dale was chosen secretary.

Our present place being too small to accommodate the attendance, the District took under advisement the building of a church. March 12, 1901, work was begun on the new church, which is

34x36 in size. April 27 many hearts were made glad when we were permitted to assemble for worship in our new home. Saints were made to rejoice with the angels in heaven when a young sister made the good choice to unite with Christ and His people. The next day she was buried with Christ in baptism. May 11 a love feast was held at which twenty-five members communed. May 12 Eld. L. H. Eby, of Mound City, Mo. (now of Ft. Wayne, Ind.), preached the dedicatory sermon. The two lots and church complete cost about \$1,800. and are all paid for. Thus this was a redletter day for the little band of God's dear children.

The date of this writing closes our six years of labor, and they have been the happiest years of our life. While we have not seen as great results from our labors as we would like to have seen, vet we take renewed courage and press on. We have had no helpers except Sister C. May Manners, now of South Bend, Ind., who was with us awhile and did some very efficient work. There were no members here when we began the work, though in these years thirty-five members have been taken into the church. One was lost by death, and two were disowned. There have been seven hundred and fifty-one sermons preached, five hundred and thirty-one by myself, and two hundred and twenty by other ministers. There have been 4,278 visits made, and nearly 8,000 tracts distributed: also 500 Messengers and Inglenooks. We have a live Sunday school with sixty-five scholars enrolled. May we all be enabled to do more for the saving of souls in the future than in the past.

South Ottumwa, Iowa.

CAN WE?

J. W. LEAR

A plea that should touch every member's heart. We can raise the \$100,000 if we will

How many of our 90,000 members are sincerely hoping that we may? How many hearts are beating a little faster than normal for fear we will not reach it? And how many are there, if any, that really don't care?

I feel sure of one thing-that we of ourselves will fail-but if we each one would allow Christ to manage affairs for the year, we could undoubtedly raise five times that amount.

There is no doubt that we have many unnecessary ailments and disappointments because we are stingy toward God and liberal toward self.

The highest standard is, "None of self and all of Thee"; but if we have been unable to reach it, a little "less of self and more of Thee" would bring about grander results than we at present realize.

Would it not be true, that our children and neighbors could see more efficacy in Christ and the religion He taught, if we would fulfill more nearly our own theories?

God said He loved the world and His demonstrations of it were so intense that only the willful blind failed to see. We also say "we love the lost," for whom Christ died; but if our love is to be measured by the efforts we put forth to Christianize them, some of us would almost have to measure twice.

That amount and much more ought to be raised. For if our quarters in heaven are to be commensurate with our zeal in extending the kingdom on earth, we may be lacking in room.

It is altogether probable that one hundred brethren of the 90,000 could be found that could stand for the call and yet have plenty for life's necessities. And I imagine a long search need not be made to disclose the fact that we have several groups of five that could raise the amount and not need to give as much proportionately as the poor widow.

However, it is not necessary to leave the pleasure to so few. The rest of us would get lazy and shriveled.

Suppose we do a little computing. It may be rough and considerable like guess work, but that is as good as any if it hits.

We will say that our 90,000 membership has an aggregate wealth of \$90,000,000. The income from this at the low rate of five per cent would yield annually \$4,500,000. One-tenth of this, or the amount a good Jew would pay, would net us \$450,000. Now let us take one-fourth of the tenth and we would have \$12,500 more than our committee is asking.

May we not allow the Holy Spirit to rule our all for one year and see if it will not please the Father?

Cerrogordo, Ill.

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JESUS, IDEAL AND PERFECT

By E. H. EBY

A terse statement drawn out of the writer through his contact with heathen ideals and perfections

For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the thing preached to save them that believe.—1 Cor. 1:21.

The very ones who were most advanced in the world's wisdom, in the arts, in physical and intellectual development, in science and philosophy were the ones who said that the idea of salvation by substitution is folly. The preaching of the cross was to them foolishness. And to those who saw virtue in nothing save in the observance of the rites and ordinances of God's house, the doctrine of justification by faith in a crucified Messiah was a cause of stumbling. But while the worldly-wise were laughing at the folly and the legalists were stumbling at the way, God was saving those who in simple faith were accepting the crucified Christ as their personal Savior.

To the worldly-wise it is foolishness because he cannot explain it. It is beyond all the laws of nature with which he is familiar. The highest human thought falls short of the conception—it is a divine mystery. To the religious legalist the cross makes worthless all

he has held as essential in life. "But unto us (who believe) God revealed it through the Spirit" 1 Cor. 2:10. Jesus said, "He (the Spirit) shall take of the things of mine and shall reveal them unto you." It is only by the revelation of the Holy Spirit to the simply believing soul that the message of the Cross is made clear, and is shown to be the wisdom and the power of God. This is the ministry of the Spirit.

The social aspect of Christianity has taken a firm hold upon the thought and activity of the church of the present age and is even overshadowing the individualistic aspect of salvation. The eradication of social evils, the raising of standards, the founding of public institutions for public good, the abolition of great social, political and national wrongs, the development of perfect manhood and womanhood, intellectually. physically, and morally, all these are natural and legitimate products of Christianity and derive their inspiration and power from the ideal Man, Jesus of Galilee.

But however important is this aspect of Christianity (and none would dispar-

age it), the world cannot afford to be deprived of the truth, and the church dare not forget nor fail to proclaim the great truth of the perfect Savior. The world needs not only an Ideal Man, but also a Perfect Savior. And thank God, we have them both in Jesus Christ. The world in all its wisdom will not, cannot find God aside from the fact of the Cross. The church will try in vain to uplift society, she will fail to plant the Christian civilization if she fails to preach the central gospel truth of individual regeneration, personal salvation through the merits of a crucified and risen Savior.

It is the mission of the Holy Spirit

to make Jesus Christ real in the lives of men. Through the Spirit the power of the Cross is applied to the soul and it dies to sin and to the self-life. Through the Spirit the resurrection power is applied to the soul and it rises to a new resurrection life, free from the power and the tyranny of sin and self. See Rom. 6.

Above every other need of the world stands the need of the message of the Cross. Christian institutions are but hollow things, unless they stand for and help to accomplish the regeneration of the individuals and thus the uplifting of society.

Anklesvar, India.

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FAIRVIEW CHURCH, CANADA

By D. WARREN SHOCK

The rapid development of the churches in the Northwest, like the country in which they are located, is one of the surprises of the present

In the autumn of 1902 a number of Brethren from different parts of the United States secured homesteads, and prepared to immigrate in the following spring to Saskatchewan, Canada.

The trials were in common with frontier settlers everywhere and all but a few have remained loyal to their first purposes.

The first arrivals in April, 1903, found themselves in the snow squalls and no settlers or houses within ten miles. Lumber and provisions had to be drawn thirty miles which always took at least two days for return. The houses and stables were built small on account of expense and time. In this country for successful farming all sod plowing should be ended by the middle of July. Hence there was a rush to turn the sod which lay undisturbed for centuries except where trailed by buffalo.

Yet in the rush and anxiety to possess the farms and till them the Brethren were anxious to engage in religious services. By the close of the first month Sunday school was organized and sermons were delivered. As soon as the weather permitted services were held in a private tent 16x24 feet.

We soon realized that the tent services were not what this country permits when king winter sends forth its chilly blasts, and June 28 a special meeting was called to arrange to erect a churchhouse. It was soon learned that a house could be built, for \$400 had already been subscribed.

The necessary committees were appointed and by the last of August the building was near enough completed to hold services in it regularly.

The work prospered fairly well but a lack of organization was keenly felt. The mission board of Minnesota and North Dakota District were requested to organize us and immediately responded. Eld. J. A. Weaver, Bowbells, N. Dak.,



Fairview Meetinghouse, Assiniboia, Canada.

effected the organization July 29 at 2 P. M. Thirteen letters were presented. Bro. Abraham Buck was chosen elder in charge, D. Warren Shock recording secretary, Sister Sarah Buck corresponding secretary and Jonas J. Peters treasurer. Bro. Buck is yet serving to his best ability and holds the good will of the congregation.

Though the work may seem easy we find it quite the opposite. The district is twenty-four by thirty-six miles and more calls have come for services than the elder has coworkers to send out. The work has been increasing till four regular appointments were taken in charge and Sunday school conducted at each place. Two of the schools have proven evergreen since first organized.

The number of members at present are seventy-seven. The official body consists of one elder, three ministers in second degree and one in first degree, and eight deacons.

One appointment is held in the churchhouse. The other three are held in different schoolhouses. Last year the elder assigned a regular appointment to each of his colaborers. This year he has arranged a program for the summer in such a way that each minister gets to every place of meeting at his allotted date. The deacon body likewise has been organized and each pair in their appointed territory serve under the auspices of the elder and foreman of the deacon body.

In 1904 sufficient funds were secured to furnish the house with good seats, and in 1905 the house was painted white, and finished inside except painting and varnishing. Eld. Abram Buck dedicated the house Dec. 31, 1905. Two years ago the writer represented us at district meeting and we were then admitted into the Northern Minnesota and North Dakota District. One year ago our elder represented us. Since then Assiniboia has been admitted into the Dominion as a Province called Saskatchewan. This year Bro. S. J. Kenepp will represent us at district meeting, and the church has decided to always send her elder to each district meeting but not as a delegate. We have enjoyed three communions, four children's meetings, one Christmas program, three harvest meetings and one series of meetings. At present we have four Sunday schools, four preaching appointments, one prayer meeting, two

Christian Workers' meetings, and one teachers' meeting. The picture represents the Sunday school children's day held in June, 1904.

Osage, Canada.

⊰ EDITORIAL COMMENT ⊱

CALIFORNIA.

An all too short visit among some of the congregations in California during the month of April enforced facts already known,—namely, that the Brethren church has a great field overflowing with opportunities, that the membership there is confronted with some difficulties which perhaps no other locality must meet, and that on the whole the membership is awake and doing within reasonable measure a goodly portion within its power.

California is a land of delightful climate-perpetual summer with a wet and dry season whose regularity is as much to be relied upon as summer and winter in other parts of the country: a land of perpetual bloom, where roses of perfect form and rarest beauty grow voluntary and kindred choice plants for which the easterner labors hard to attain a measure of excellence, are found here without stint in quality or quantity; a land where the weary can find rest as this earth gives it, and the tourist has much to interest him, to enjoy and divert his mind from the weary round of life he has just left; a land where superb homes made doubly so by the aid of gentle nature, combine to make home life as near a paradise as this earth can afford.

The difficulties peculiar to this field are of the most perplexing kind. For it is a puzzling matter to determine whether the man seeking wealth or the one seeking pleasure is the harder one to reach with the earnestness of the Gospel. One thing is sure: both are seeking the gratification of the carnal nature, and in

this gratification is a snare into which one easily falls and is forever lost to the real power of the Gospel.

The favorable natural conditions of the State attract many who profess Christ as well as others. They go there "for the winter" and for recuperation of the physical powers, - in short, for a few months' rest. Their stay is short at the longest and many give way to the temptation that having no direct interest they will more or less neglect religious things. Nothing is easier! Nothing is more like the natural man seeking "rest." But during this time the adversary does his best work; for the "resting Christian" or the idle one is his choicest territory for temptation. Just to what extent the transient members in California give way to these seductive charms may never be determined in this life. And just how keenly the permanent membership feel the influence of an indifferent transient membership is not known. On the other hand, there are earnest, loyal, active, tireless transient members who for the short time they are there use every reasonable effort to set forth an humble, true light of the Gospel of Christ. Praise the Lord for every one of them and let there be many more like them go there.

The permanent membership is differently situated. It is their home. The conflict is year in and year out. As a body, they are earnest, and faithful witnesses of the truth. Their homes and hearts are open to every one. Their hospitality is most marked as they seek to make the stranger feel at home in

their goodly land. This being the case, how much more important it is that those who go to California for a little while make every effort to help the Brethren bear the burden of the Gospel in its fullness and power.

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IDAHO FALLS CHURCH, IDAHO.

Inadvertently the account of this newly-organized congregation was omitted from the Pacific Slope number and for this reason special mention is given here.

O. W. Leavell and family were, as far as they know, the first settlers in the Snake River valley. They arrived at Idaho Falls Dec. 21, 1903. Swedish Missionary Baptists are perhaps the strongest in the part where the Brethren have They at once showed their brotherly good will to Bro. Leavell and family by asking him, two weeks after arrival, to teach an English class in their Sunday school. Other members followed during the first summer and on Sept. 11, 1904, the congregation was organized with eleven charter members. From this they have steadily grown until, on dedication day, April 7, 1906, they had a membership of over thirty, including two ministers and seven deacons. Two love feasts were held during 1905. Four have been baptized and a good interest is manifest.

Nov. 27, 1905, work began on their new churchhouse and on April 7, 1906, with a sense of renewed spiritual blessings and privileges, the house was dedicated. The first service was the Sunday school, conducted by Bro. Leavell as superintendent. As the session drew to a close, the house began to fill up until every seat was occupied. Their most estimable Swedish neighbors and friends showed a most marked interest and appreciation for the work begun in their midst. Dedication day will be long remembered by those who were in attendance.

The work has begun. What God has in store for the infant church at Idaho

Falls is not revealed. But the church has a great opportunity and an open door for Christ. May only such reverses come as will deepen conviction and develop Christian fortitude to go forward to complete victory in Jesus' name.

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HOW NEAR THE \$100,000 MARK?

It is a pleasure to know that there are a goodly number that have been interested in this question. It has been a reasonable proposition and worthy of the systematic support of every member of the church.

But has it been? The total receipts for the year ending March 31, 1905, were \$58,004.59. The total receipts for the year ending March 31, 1906, are \$69,-142.15. This shows an increase of \$11,-137.58 in one year. That is very good, looking at it from one angle. But from another, not so good.

Those who have done their part in trying to reach the hundred thousand mark have a conscience clear before God that far at least and can be happy in the increase.

What to do with the members whose consciences have not been stirred is the more serious question. While the exact figures cannot be produced, it is very evident that not one-fourth of the Brotherhood have taken interest enough to contribute one dollar each for missions this year. For \$30,000 of the total income came from interest-bearing funds, leaving only \$39,000 coming direct from voluntary contributions. Of this latter amount one member gave \$720; another \$500; another \$300; and still another \$250. not to say anything about the many who gave tens and fives. This sifting brings the number who gave dollars down smaller and smaller.

But look at it from an equalization plan and the \$39,000 means an average gift of about 50 cents per member on the basis of a membership of 80,000.

It will not do to lose courage. The thing to do is to try to do better this coming year.



Sister Mary Quinter and the boys who came to her every evening for Bible lessons. These boys attend the town schools, some going to the Anglo-vernacular and some to the Guierati schools.

MISSIONS IN THE SUNDAY SCHOOL LESSONS

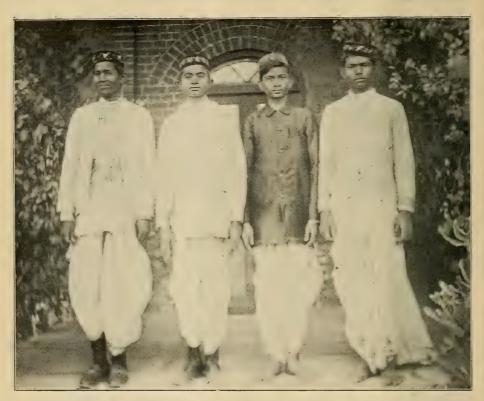
June 3.—The Gentile Woman's Faith.

Mark 7: 24-30.

To the Christian whose spiritual sense of using every opportunity for soul-saving has been highly developed, even the moments of recreation and rest are filled with opportunities for service to the Master. Jesus in this lesson sets forth this example very forcibly when He heals the daughter of this Gentile woman. In this out-of-way place Christ found greater faith than anywhere in Israel.

On April 12 a brother and his wife were standing on the sandy beach just south of the Cliff House at San Francisco, looking out over the great expanse of water before them and wondering how far out at sea Brother and Sister D. L. Miller were and just when their vessel would come in. They knew no

one about them. Children were playing in the water and sand; older people were resting. The beautiful scene that continually hovers about the Golden Gate had enrapt their thought to its fullest extent. Just as they turned to go away and return to their hotel down town, a lady came gently to them and the party conversed about Christ. She soon revealed the fact that Christ was uppermost in her heart. Here, then where one would expect no thought but pleasure and rest, are those seeking better things. Could each Christian in this world go forth everywhere with a keen scent for seeking souls it would be wonderful how many could be found who were like-minded and how many opportunities to testify for Christ would present themselves. What more effectual home missionary plan could be inaugu-



Some "Helpers" who formerly were at Anklesvar, India, and have now been located at Bulsar. $\dot{}$

rated? For when the early disciples went about everywhere doing good the church spread most rapidly.

32.

June 10.—Peter's Great Confession. Matt. 16: 13-28.

When Peter discerned that Jesus was the Christ and openly so declared Him, Christ began to explain some of the trials and sufferings which He must pass through in order to complete the work of salvation which was before Him. What Christ outlined to the disciples was entirely too much against the carnal nature of Peter, however, and he in his great impetuous love for his Lord declared that such a thing would not be tolerated as long as he (Peter) had strength to avoid it. Jesus had trial enough to face all before Him without

having any follower discourage Him in that way and hence He said to Peter, "Thou art a stumbling-block unto me; for thou mindest not the things of God but the things of men." Pentecost is past. Peter and the other disciples are filled with the Holy Spirit. Stripes, imprisonment and death in any form are no longer a terror to Peter as he throws his whole life in the spread of this wonderful Gospel.

• Question: Are you, reader, a stumbling-block to Jesus and His cause? If you mind the things of men rather than those of God, Jesus says you are. If you prefer ease to service, self-satisfaction to suffering, give up the plain teachings of the Word which are contrary to your carnal nature rather than suffer for them, you are a stumbling-block to the cause. Furthermore, when you speak disparagingly to others, perhaps younger ones who are enthusiastically taking up the good work, who are pushing Sunday school or missions, who are filled with His Spirit to do His will in all the world, you are a stumbling-block, and fittingly might it be said to you as to Peter: "Get thee behind Me." It is this "minding the things of men" that is playing havoc with Christianity to-day, in a way that Saul's persecutions were a blessing. On your knees, reader, ask God whether you are a help or a hindrance to the sufferings of the cross in the world, that the world might be saved.

*

June 17.—The Transfiguration.—Luke 9: 28-36.

"Hear Him."-God.

"As I was sent, so send I you. All authority is given to Me in heaven and earth. Therefore, go ye . . . into all the world."—Jesus Christ.

Yet there are thousands of Christians who say that missions are a fad, a new notion, and do not have the command of God back of them. What hardness of heart, lack of understanding and closing of the eyes against the truth,—the plain command of the Word!

To those who are willing to "hear Him" and "go" it is labor, grow weary with the burden, prayer, trust, and faith until almost the limit is reached in these things. It is to such that the lesson of transfiguration has a world of meaning. When labor is over, the burden is dropped and trust and faith are given up for sight of Him whom we have loved all these years, and we are enrapt in the pure love of heaven, then shall each one understand the complete lesson of transfiguration. A foretaste of eternal joys, a revealing of communion with those before, all this shall be to those who have suffered in this life for the dear Master's sake. For forget not that the foretastes of heaven come only to those who are concerned in how they can best suffer for the salvation of others here below.

Do you wonder sometimes how the missionary, the faithful, earnest minister, holds up? The moments of transfiguration renew him and he presses forward harder than ever. It perhaps is not going too far to say that Christianity owes much of its progress to the inspiration of the Mount of Transfiguration. Brother, sister, get you to the mount just as soon as you can by faithful, earnest effort for Christ, and then go back to the valley with a mightier message for the world.

* *

MOTTOES ABOUT GOLD.

A vain man's motto is: "Win gold and wear it."

A generous man's motto is: "Win gold and share it."

A miserly man's motto is: "Win gold and spare it."

A profligate man's motto is: "Win gold and spend it."

A banker's motto is: "Win gold and lend it."

A gambler's motto is: "Win gold and lose it."

A wise man's motto is: "Win gold and use it."

A Christian's motto is: "Win gold and give it."

* *

Whene'er a noble deed is wrought, Whene'er is spoken a noble thought, Our hearts in glad surprise To higher levels rise.

The tidal wave of deeper souls Into our inmost being rolls, And lifts us unawares Out of our meaner cares.

Honor to those whose words or deeds
Thus help us in our daily needs,
And by their overflow
Raise us from what is low!

-Longfellow.



THE MISSIONARY WORD.

O say, have you heard How Missionary Word Its gospel of happiness bore? 'Twas only to-day— No farther away Than just to a neighbor, next door.

A word—that is all,
Though homely and small—
But bravely its mission was told;
It hindered a tear,
And scattered a fear,
And whispered a hope, pure as gold.

And when it came back,
The light on its track
Was glorieus light from above;
For God leads the way
For those that shall say
His words of true kindness and love.
—Frank Walcott Hutt.

* *

Jesus has loved me,—wonderful Savior
Jesus has loved me, I cannot tell why;
Came He to rescue sinners all worthless,
My heart He conquered,—for Him I would
die.

Chorus.

Glory to Jesus,—wonderful Savior!
Glory to Jesus, the One I adore;
Glory to Jesus,—wonderful Savior!
Glory to Jesus, and praise evermore!

Jesus has saved,—wonderful Savior!

Jesus has saved me, I cannot tell how;
All that I know is He was my ransom,

Dying on Calv'ry with thorns on His brow.

Jesus will lead me,—wonderful Savior!

Jesus will lead me, I cannot tell where;
But I will follow through joy or sorrow,
Sunshine or tempest, sweet peace or despair.

Jesus will crown me,—wonderful Savior!

Jesus will crown me, I cannot tell when;
White throne of splendor hail I with gladness,

Crowned 'mid the plaudits of angels and men.

-Hymns of Consecration and Faith.

SELECTIONS.

Sent in by Mary N. Quinter.

Only five barley loaves!

Only two fishes small!

And shall I offer these poor gifts

To Christ the Lord of all?

To Him whose mighty word

Can still the angry sea

Can cleanse the leper, raise the dead?

He hath no need of me.

Yes, He hath need of thee;
Then bring thy loaves of bread.
Behold, with them when Jesus speaks,
The multitudes are fed,
And when thine eyes shall see
The whole ransomed throng
In heavenly fields by living streams,
By Jesus led along,

Unspeakable thy joy shall be
And glorious thy reward,
If by thy barley loaves one soul
Has been brought home to God.

Oh, let me know
The power of Thy resurrection
Oh, let me show

Thy risen life in calm and clear reflection.

Oh, let me soar Where Thou, my Savior Christ,

Art gone before.
In my mind and heart

Let me dwell always, only where Thou art.

Oh, let me give Out of the gifts Thou freely givest,

Out of the gifts Thou freely givest, Oh, let me live

With life abundantly because Thou livest, Oh, let me sing

For very joy, because Thou art my King, Oh, let me praise

Thy love and faithfulness through all my days.

"Oh, tender Shepherd, climbing rugged mountains

mountains
And wading waters deep,
How long wouldst Thou be willing to go

homeless
To find a straying sheep?"
"I count not time," the Shepherd gently

answered,
"As thou dost count and bind
The days in weeks, the weeks in months,
My counting is just until I find."



A Chinaman and his Family.

LITTLE JOHN CHINAMAN AND HIS BUFFALO.

"Ah-ya, Ay-ah! Here come some foreigners!" They did look so funny, long legs and short coats. Father always wears a long coat down to his ankles when he goes out to visit. The foreigners had on white clothes because it was so hot; we only wear white clothes when we go to a funeral. When my mother heard me call out that the foreigners were coming, she began to rush about driving the pig out of the front room, and helping grandmother to get some water boiled for tea. I don't know why mother got hold of me and washed my face. She hardly ever does that, but when she does she uses boiling water and the dish rag! She can't get hold of me by the hair because it is all shaven off, so she gets hold of my neck and rubs. I don't like it! When she had washed me she went to get my coat; I have only one, short, not long like my cousin's. Mother had washed it and put it on the rice stack to dry. While she was gone I ran away. I can run very fast. One of my cousins is very proud of his running, and so we had a race

along the big road that goes past our house. He was smaller than I so I let him be in front. We started to run, but he suddenly stopped to cry, because a thorn had stuck in his toe. I was going so fast that our legs got mixed and as there was no room to pass each other we both fell into the paddv field. We did not mind, because you see we had no clothes on, and all we did was to scrape the mud and water out of our eyes and ears, and then sit in the sun. He called my father some names, and I called his father some more. When the sun had dried the mud we

just walked about and it dropped off.

I saw the foreigners from around the mud wall of our house. They did look so funny. The sun had made their faces red, and they were so tired. One was short and thick and the other was long and thin. They looked so pleasant that I thought I would go and look at them. Grandpa came with them, and when he saw me he just looked at me and I looked at him, and wondered if he would send me for my coat. They went into the front room and uncle had to chase the cat and the chickens out and dust the stools and the table. Then one gentleman sat on a stool on one side of the table and the other gentleman on the other. I know now why grandpa calls them gentlemen. My cousin calls them "Foreign Devils," but I can see that they are gentlemen. I stuck a thorn into my cousin because he was so rude as to go round the pond and call them "Foreign Devils," in a little voice so I could hear. He said he did it just for fun, and so did I. He is so nice and

Fancy! the foreigners can talk like we do, and eat our food. I do hope they

will come again because they had one of our old fowls for dinner and mother gave me some bones to suck for being a good boy.

When the sun had gone out and the moon began to shine, the old gentleman said it was time for prayers. So we all came round the table and the one little smoky lamp was in the middle. have two hymn books and the gentlemen had one each. Some of our friends came in and we were about ten. Oh it was grand! We can sing well when we know the hymns. The first one I did not know, so I sat and listened until I thought I knew it, and then I helped. The old gentleman read the first verse and started the tune. Grandfather can sing real well, and he rushed out a shout which sounded very nice but somehow the tune had gone down and not up, and when he came down it went up. so I thought I would help him and then we got on very well.

Grandmother and aunt "Beautiful Rose" were with mother behind the door singing away, but they can't read very well and so they were several characters behind. The "Old Horse," one

of my uncles. was singing away down, down somewhere, I don't know where. Uncle "Young Horse" was squeaking away like our cat when my baby brother squeezes its tail. It was grand. When we had finished the old gentleman read something out of the New Testament. It was so nice to hear

that God loves us and is not like the very ugly mud gods my cousin has to worship. He has to bang his head on the stones before the idol and say a prayer. He at first was very frightened and used to cry, so his mother gave him some sweets. Now he says he will go every day for sweets and that he is not afraid. I know he is afraid. I am, but I don't say so. The idol has great big round eyes, nose and mouth, and twenty or thirty hands, and each hand has an eye, and is holding something. One hand has a big knife. and another a prong, and another a flower. Everything is covered with gold paint and is very old and dirty.

While the old gentleman was talking about the God in heaven, I went to sleep in the corner on the floor. Our dog is so nice and warm but not very clean. Suddenly they began to sing, so I woke up. What do you think it was? "Jesus loves me, this I know." I know that hymn, so I just woke up and hit the dog to make it get up, and then I sang. The others sang but I beat them. When grandfather went up I went up and beat him, and when uncle "Old Horse" went



Boy and Buffaloes,

down I went down and beat him. Oh, we all enjoyed it so much and it was so grand that I don't think that you boys and girls sing so well in America! Then the old gentleman closed with prayer. Everyone then took their stools out in front of the house in the moonlight, while uncle took down four doors and put them across four stools to make two beds for the gentlemen to sleep on. Then they got out a very funny thing. I think you call it a mosquito curtain, and put one over each bed. While they



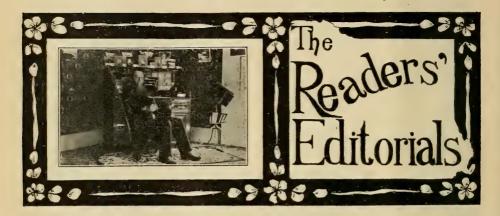
Mother and Children.

were doing that our big pig came in and wanted to sleep as usual under the table, but I chased him out with the leg of our best chair, and shut him up with the other little pigs. When the beds were done, uncle went to get the water buffalo which I look after, to put it to bed in the little room behind the front room. I was afraid it might do what it did before, knock the wall down and rush about and break the table. As it was, the old buffalo kept blowing away ever now and then. Have you seen a buffalo? I don't go to school for I am only four years old, but I look after the buffalo

and have fine fun all day. I pull down his head because he is so high, and then I get hold of his horns and pull myself up his neck onto his fine broad back. I can go to sleep or stand up. Sometimes I get my cousin to tie his cow up to a tree and have a game with me, but sometimes the buffalo does not like it, and squats down his hind legs first and then we tumble off. He doesn't do that now because he knows that I will stick a long thorn into him. What do you think the cat did? It smelt the foreign milk in a tin and wanted it very badly. It could not get at it in the tin so it licked all around until it was whipped off the table, then it howled round all night.

Next morning the gentleman had prayers and went away. Mother caught me and made be put on my coat. It is just about as long as my arm, and makes me feel like a gentleman. After they had started my uncles, "Old Horse," "Young Horse," and "Jasper Mountain," came together and had a long talk. The "Old Horse" said, among a lot of things (he is the talker and man of wisdom in our village), that foreigners eat a lot of bitterness when traveling. There are the mosquitoes which like to bite foreigners. We have some fine big ones which come out of our pond. Then there are the little things that creep about and get into the beds and chairs. They bite and sting very badly. Then uncle said that they don't like our water. What's wrong with our water, I should like to know? It is a nice pond with weeds and fish in it. Mother and the village all wash their cabbages and their clothes in the water. We drink it pure and I take the buffalo down for a drink. If it is hot he goes right in, and all I can see of him is the tip of his nose. My cousin says it is the same color as my body, but I think it is lighter, because I am nearly black, the sun has been so hot this summer.

I must stop now. Perhaps some other time I will write you some more about the buffalo and my cousin.—Illustrations and article from "Around the World."



K. M. C., Tennessee.—I have read the May number of the Missionary Visitor. It is full of good things which ought to arouse a missionary spirit in each reader. It tells of the success and trials of our dear missionaries in far-away India. and also in the homeland. I have been impressed for some time to write, but put it off from time to time. I feel that we as a district need a church school. We need mission workers that are trained, that are educated in schools that are laboring for the interest of the church and to build up the cause of Christ in Tennessee. I feel that this lack of schools has been because other schools were near and were trusted with the sons and daughters of our beloved Brethren only to be lost to the church, I suppose forever, as many are laboring for other denominations, who might have been filling places of trust and doing much for the cause their fathers labored and prayed might be a success.

We have men of talent and men of means in this State; let them arise as one man and the battle will be won. That we may have workers for city missions, who will say, "Here am I, send me"? that in every East Tennessee city, at least, will be found workers building for the Master, gathering the lost for whom Christ died. Brethren, awake, the day is far spent. Bring your offerings into the storehouse that is God's part, and He will open the windows of heaven

and pour you out a blessing which you will not be able to receive.

F. C. M., California: After reading the Visitor I feel that if I had might and money I would flood India with workers till its slavery is shaken to the ground. I was just wishing that I had been born twenty years later with my forty years of experience, then I would have been born in seventy-eight instead of fiftyeight. Then it occurred to me that I was two years old in my spiritual birth in 1878, but at that time the church had not awakened to her opportunity to do mission work. Thank God she has a few consecrated workers now. Sometime ago I read the following sentence: "Give till it hurts." I would like to know if the one who wrote that sentence ever practiced what he preached. Also, what was it that he gave, and where did it go? Also, who was it that was hurt, -the giver or the receiver? There is but one thing that occurs to my mind that a Christian can give till it hurts: that is his life. Judging from S. N. Mc-Cann's article in the April Visitor I am afraid that there are too many who apply this rule to giving TILL it hurts, and the result is they do not give much, because it commences to hurt so soon after they commence to give. Of course these are not Christians; they are merely professors. The world is flooded with them, and, like Judas, they hold the bag that contains the Lord's money.



George Marchand, Secretary of Texas Board, reports work done in this territory for the four months ending April 30, to be as follows:

Four ministers have been at work during the period. They put in 265 days, preaching 153 sermons, holding two councils and baptizing eight. In doing this service they traveled 3,934 miles by rail and 124 miles by private conveyance, at a total expense of \$82.75. They lifted as collections at the various places a total of \$32.95. They made 193 visits in homes and distributed 193 tracts and 791 Gospel Messengers. The mileage is a hint of the vast field assigned to this district. One of the biggest problems with them is distance between places of worship, and like all new countries, this cannot be avoided until settlement is dense enough and the church has reached out far enough to fill up the gaps between. The task is too great for the district alone and money sent here is well and wisely used.

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J. H. Morris, from North Manchester, Relates Some Interesting Facts Concerning Missions in the College:

As another month has passed away, we are now nearer our eternal home, and can we as we look back over our work and see where we have helped some one to get nearer Jesus or must we sadly mourn the loss of those opportunities? It takes only twelve such months to make a year and about forty or fifty years to make up a lifetime. If you have wasted one month, it will not be difficult to waste a year and that will easily grow into ten, twelve or even forty years, and

then you will be ushered into the great beyond and no one will be bettered for your being here. This fact recalls to us the lines from Margaret Sangster:

"It isn't the thing you do, dear,
It's the thing you've left undone,
Which gives you a bit of heartache
At the setting of the sun.
The tender word forgotten,
The letter you did not write,
The flower your might have sent, dear,
Are your haunting ghosts to-night."

As the May Visitor came filled with its good things, we noticed the article concerning the Ambidexter Institute, and were glad to see of the work that is being done along that line. May the day speedily come when there will be more such institutions.

During the last month the new dormitory for the boys has been rapidly going up. All are looking forward toward next September when it will be ready for occupancy.

The temperance work here still continues and we are hoping that the day will soon come when the town will again be rid of that awful bane to all happiness—the saloon. On Sunday, May 6, Prof. P. B. Fitzwater gave an excellent address at the temperance meeting at the United Brethren church. He dwelt principally upon the saloon and its evil results but the tobacco user and all other filthy personages received some things to think about. Just to have the saloons out of a town doesn't make it a temperate town.

When the Student Volunteer Movement cut down the quota of delegates from three to two for this college the Young Men's and Young Women's Bands had some money left in the treasury. This money has been spent for books on mission work. Besides the report of the convention, they secured eleven others, such as the "Blue Book of Missions," "Holding the Ropes," "A Hundred Years of Missions," etc., etc.

On Sunday evening, May 6, we had (as all Christian Workers' meetings had) the subject of "What is a Missionary?" Of course, here as everywhere else, many presented thoughts and exhortations on the "call," the "preparation" and the "going," of this person described without ever applying it to self. The question comes: "How can we talk on such subjects and tell others where to go and what to do and remain neutral ourselves?" The general who goes ahead and has his soldiers follow him accomplishes more than the one who stands back and orders others to go ahead. If all who told in their churches what a missionary is, were to start out next year the committee wouldn't know what to do. How much better it would be if we were to do some work along with our praying and talking. "Let us work as well as pray,"

y y

M. Clyde Horst, of Canton Institute, Ohio, Reports Active Work in Study of Missions:

The work of the Bible Institute and Canton College is progressing in a healthful manner, as the school year is drawing to a close. The work of the year soon will be a matter of history, either as an object of regret or as a source of many pleasant memories. We have experienced many things for which we are thankful to the Divine Power who has led us in "heavenly places."

Our Missionary Society has been convening regularly to discuss such topics as, "The Opportunity of the Hour," "Prayer and Missions," "What Constitutes a Missionary Call" and "Money—its Nature and Power." Other subjects to be studied are, "The Bible and Foreign Missions," "Bible Study for Pereign Missions," "Bible Study for Per-

sonal, Spiritual Growth," "The Morning Watch," and "The Supreme Decision of the Christian Student." As we meet in mission study from time to time, under the leadership of Prof. T. S. Moherman, we are impressed that many a consecrated student is being made to think more seriously upon the subject of missions, which will result in a bounteous harvest of souls when college days are over.

Although some of us are looking to the field as the place where we shall fulfill our mission "if God permits," we must remember that our fitness for service there is being determined by our Christian activity in the religious organizations of our colleges, as well as in personal contact with our fellow-students. Some earnest students, who are in preparation for Christian work in the church, at home or abroad, may never reach their chosen fields of labor. What a happy thought, however, if by their missionary enthusiasm and zeal, while in college, they have inspired a multitude to follow "in their train," whose Christian endeavors will ever be quickened by the memory of those who gave them the inspiration. Our prayer is that such missionary enthusiasm may be generated in our colleges as will permeate every congregation in the Brotherhood.

We are glad for the opportunities we have had of giving missionary programs in the local churches of this district. April 8 three of our "Band" gave three programs on missions in the Reading church near Homeworth, Ohio, which were well received. Bro. J. S. Heffner. the minister of this congregation, who is in school with us, has been instrumental in bringing his people in vital touch with the work at this college. The interest which they manifested in the talks given and the amount which they contributed to the mission cause, impressed us that they have a bright future before them.

April 15 three of our number were with the Wooster congregation, near

Weilersville, Ohio. One sermon was delivered and two missionary programs given. We believe that much benefit was realized from these meetings by all who were present. We were glad to note that several of their energetic workers in the Sunday school were recent converts, which means much for this congregation. We hope that every congregation will soon organize their young people for effective work in the Sunday school, Christian Workers' meetings, and Mission Study classes.

Several churches have been visited during the year but others must be de ferred for the "Band" work of next year. It is our desire to visit every congregation in the district that will arrange for our meetings. May our local churches and colleges coöperate in such a manner that the highest interests of the kingdom of Christ may be constantly kept in view.

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Bessie M. Rider, of Elizabethtown, Pa., Shows how a Reading Circle has led to a Movement to Support a Missionary:

The college section of the Circle meets weekly on Saturday evening in the form of a class, with Bro. D. C. Reber as instructor. The town section meets every two weeks, and is at present reading the life of Adoniram Judson. We hold a joint session of both Circles each month, which proves to be a very interesting feature of the Missionary Reading Circle. The enclosed program may give you an idea as to the nature of these monthly meetings.

The Reading Circle has created a missionary sentiment in the church, which resulted in our last church council deciding to send a missionary to the foreign field providing sufficient funds can be raised for the support of a missionary. Pledges have been printed and are now being distributed among the members to fill out, making provision for the money to be paid annually for a term of seven years.

In a short time a new course of reading will be announced and then it is hoped many will join the circle. In the meantime we are glad to acknowledge this fine list of names:

NEW NAMES FOR OUR MISSIONARY READING CIRCLE. Recorded by Elizabeth D. Rosenberger,

2976 W. K. Crumpacker, Grenola, Kans.

2977 Wilson Amos, Grenola, Kans. 2978 Norman Banning, Grenola, Kans.

2980 W. C. Watkins, Grenola, Kans.

2981 Sarah Watkins, Grenola, Kans.

2982 Julia Frame, Grenola, Kans. 2983 Annie Schul, Moline, Kans.

2984 Mary E. Eller, Moline, Kans.

2986 Katie Logsdorn, Moline, Kans.

2985 Addie Schul, Moline, Kans.

2979 F. E. Wise, Grenola, Kans.

2987 Geo. R. Eller, Moline, Kans. 2988 Kate Schul, Moline, Kans. 2989 Grace Schul, Moline, Kans. 2989 Grace Schul, Moline, Kans.
2990 Edna Schul, Moline, Kans.
2991 Cora Driver, Timberville, Va.
2992 Harry F. Fox, Clayville, Pa.
2993 Anna Evans, R. F. D. 35, Lititiz, Pa.
2994 Mrs. J. L. Cunningham, Flora, Ind.
2995 Wm. H. Burns, Flora, Ind.
2996 Sue H. Houdyshell, Fredonia. Kans.
2997 Nettie Culler, North Manchester, Ind.
2998 R. G. Keever, North Manchester, Ind.
2999 Agnes Yearout, Lyndon, Kans.
3000 Mrs. Albert Miller, Waterville, Minn.
3001 Alberta Russel, Secon. Ill. Mrs. Albert Miller, Waterville, Minn. Alberta Russel, Secor, Ill. Elbert Byrant, Benson, Ill. Joe Lapp, Cambride, Nebr. Lizzie Lapp, Cambridge, Nebr. Lizzie Mishler, Cambridge, Nebr. Rev. Geo. Mishler, Cambridge, Nebr. Mary Tager, Cambridge, Nebr. Lulu Holler, Harrisonburg, Va. Mrs. Anna Falls, Harrisonburg, Va. Annie E. Miller, Harrisonburg, Va. Mrs. Sadie C. Armentrout, Harrisonburg, Va. 3001 3002 3003 3004 3005 3006 3007 3008 3009 3010 3011 3011 Mrs. Sadie C. Armentrout, Harrisonburg, Va.
3012 Josephine Knee, Lordsburg, Cal.
3013 Albert Eisenbise, Lordsburg, Cal.
3014 Norman K. Musser, Elizabethtown, Pa.
3015 Isaac E. Cline, Elizabethtown, Pa.
3016 Abram Weaver, Elizabethtown, Pa.
3017 Hallie Campbell, Elizabethtown, Pa.
3018 G. Howard Danner, Elizabethtown, Pa.
3019 N. J. Miller, Portsmouth, Va.
3020 G. W. Baker, Norfolk, Va.
3021 W. E. Miller, Portsmouth, Va.
3022 Ollie C. Miller, Portsmouth, Va.
3023 Lula F. Wine, Norfolk, Va.
3024 P. P. Peters, Newport News, Va.
3025 Sarah Peters, Newport News, Va.
3026 Mrs. J. F. Rock, Newport News, Va.
3027 M. J. Lambert, Newport News, Va.
3028 Nettie Lambert, Newport News, Va.
3029 E. M. Lambert, Newport News, Va.
3030 Flossie Lambert, Newport News, Va.
3031 J. C. Kline, Newport News, Va.
3032 Wm. E. Sexton, Newport News, Va.
3033 Christian Holsinger, Elizabethtown, Pa. burg,

3034 Annie M. Hollinger, Elizabethtown, Pa. 3035 A. G. Diehm, Elizabethtown, Pa. 3036 Joseph A. Cashman, Elizabethtown,

3037 Isaac W. Singer, Elizabethtown, Pa. 3038 Christian W. Gibbel, Elizabethtown,

3039 Elmer Ziegler, Elizabethtown, Pa.

3040 Phares Gibbel, Elizabethtown, Pa.
3041 Ira H. Neff, Elizabethtown, Pa.
3042 Bruce Rothrock, Elizabethtown, Pa.
3043 H. C. Keller, Elizabethtown, Pa.
3044 Peter B. Eshelman, Elizabethtown, Pa.
3045 Fannie Zug, Elizabethtown, Pa.
3046 Leah M. Sheaffer, Elizabethtown, Pa.
3047 Linneas B. Earhart, Elizabethtown, Pa.
3048 Sallie Miller, Elizabethtown, Pa.
3049 Anna Royer, Elizabethtown, Pa.
3050 Emelia Gran, Elizabethtown, Pa.
3051 William E. Glasmire, Elizabethtown,
Pa.
3052 J. H. Eshelman, Elizabethtown, Pa.
3053 Enos Fackler, Elizabethtown, Pa.
3054 Mrs. Enos Fackler, Elizabethtown, Pa.
3055 Stella W. Hoffer, Elizabethtown, Pa.

* *

HOW IT PAYS.

Ninety Per Cent for Ten Per Cent.

Religious work for the children pays best. Prof. E. A. Fox, general secretary of the Kentucky Sunday School Association, is authority for the statement that ninety-five per cent of our preachers, ninety-five per cent of our church workers, eighty-five per cent of our converts come out of the Sunday school, and that seventy-five per cent of all the churches start first as Sunday schools. These returns are in spite of the fact that our parents are not giving over ten per cent of their time and attention to Sunday-school work; that not one per cent of collections is spent on the Sunday school and that our seminaries and denominational papers are not giving one per cent of their attention to this great work. This shows that we are putting less than ten per cent of our investment where we are getting more than ninety per cent and is proof that Sunday-school work pays the largest dividends of any church enterprise.

Illinois offers splendid inducements for investment in Sunday-school work.

An Excellent Investment.

The best investment of money is in men.

"But how and where? Some men build gymnasiums and so invest in physical manhood. That is good. Some men build colleges and schools and so invest in intellectual manhood. That is better. Other men invest in the Christian training of the children—invest in Christian character. That is best." Channels of trade change, valuable securities cease to pay dividends, trusted employés abscond, partners at times are disloyal, one's judgment may fail, but to teach the children to fear God and keep His commands and to train them to be powerful workers for humanity is a never-failing fountain of blessing to all concerned. It is a bargain where all parties gain and none lose.

According to the twenty-fifth biennial report of Hon. Alfred Bayliss State superintendent of public instruction, there were on June 30, 1904:

The last report of the State Sunday School Association shows that there is a total Sunday-school membership in Illinois of 749,160. It may be fairly estimated that thirty per cent of the enrollment are adults which would leave an approximate enrollment of children under twenty-one years of age, 555,912. These figures reveal the fact that there are no less than

One Million

children in Illinois not in Sunday school. A careless driver left a child to hold the horses. They became frightened and dashed furiously down the street. The terrified child clung to the side of the vehicle. A woman saw the danger and started in hot pursuit. In pathetic tones she screamed, "Save that child!" Others joined in the chase, and the cry ran along the street. Fortunately the lad was rescued. The crowd made way for the woman, supposing that she was his mother. As she threw her arms around the little fellow, she said to the inquirer: "I am not his mother, but I believed I could save him if I tried."-The Illinois Missionary.



ACKNOWLEDGMENTS



All things come to Thee, O Lord, And of Thine own have we given Thee.

Offerings are asked to sustain missions on the frontier in the various parts of the United States under the General Board, to aid the forty-seven districts of the Brotherhood in their respective fields, to support the work in Sweden, Denmark, France, Switzerland and India. The workers on the fields labor for a support, the members of the General Missionary and Tract Committee give their services free.

A copy of the Visitor marked "Sample" is sent to each person from whom money has been received within the time of the acknowledgment herewith made. Should any one thereby get two copies, please hand one to a friend.

See that the amount appears properly herewith. In case it does not, write at once to the Committee.

All mission funds for general work should be sent to and in the name of General Missionary and Tract Committee. Elgin, Illinois.

Missionary and Tract Committee,	Elgin	, II	linois.		
The General Missionary and Tra mittee acknowledges receipt of the ing donations during the month of 1906:	follo	w-	Individuals. Jasper J. Cross, Michigan City, Marriage Notice, 50 cents; D. M. Weybright, New Paris, \$1; J. H.		
WORLD-WIDE FUND.			Fike, Middlebury, Marriage No- tices, \$1,		
Pennsylvania—\$125.60.				2	50
Eastern District, Individual.			Middle Dist., Sunday School.		
A. H. Cassel, Harleysville,	100	00	Lancaster,	2	48
Western District, Individuals.			J. D. Rife, Converse, \$1.20; Mrs.		
A. Christner, Connelsville, \$1; Mary E. Cover, McClellandtown,			Lucinda Figert, Roann, \$3; Mrs.		
\$2; Margaret Collins, Monitor, \$2;			H. F. Myers, North Manchester,	c	20
R. A. Nedrow, Jones Mills, Mar- riage Notice, 50 cents,	5	50	\$1; L. R. Myers, Anderson, \$1, Southern Dist., Individual.	0	20
Southern District, Congregation.	J	90	H. H. Brallier, Pierceton, Mar-		
Upper Cumberland,	11	35	riage Notice, 50 cents,		50
Individuals. Mrs. Sue L. Trostle, New Ger-			Virginia—\$53.50.		
mantown, \$1.50; Adda M. Shively,			Second District.		
Mifflinsburg, Marriage Notice, 50			Mission Board,	47	0.0
middle District, Congregation.	Z	00	Christian Workers.		
Dry Valley,	5	25	Pleasant Valley,	1	0.0
Individuals.			Joseph S. Foster, Surrey \$2: D		
Mrs. Rachel Horner, Elton, \$1;			Hays, Broadway, Marriage No- tice, 50 cents; A Sister, Timber-		
Orville V. Long, Martinsburg, Marriage Notice, 50 cents,	1	.50	ville, \$3,	5	50
Illinois—\$99.58.				J	00
Northern District, Congregations.			North Dakota—\$45.50.		
Back Creek, \$2.50; Batavia, \$5,	7	50	Congregation.	0.4	0.0
Sunday School.	48	00	Berthold,	54	0.0
Elgin, Christian Workers.	40	00	H. H. Johnson, Pleasant Lake,		
Lanark,	12	80	\$1; Alma Slabaugh, York, \$10; J.		
Individuals. Bertha G. Dutcher, Sterling, \$1;			A. Weaver, Bowbells, Marriage Notice, 50 cents,	11	50
Geo. Hossack, Mt. Morris, \$2: L.			Notice, 90 cents,	11	90
J. Gerdes, Coleta, \$5; E. B. Hoff, Chicago, Marriage Notice, 50			California—\$32.50.		
Chicago, Marriage Notice, 50			Individuals.		
cents; Lydia Faringer, Lena, \$5; H. W. Faringer, Lena, \$10,	23	50	Samuel Henry Laton Marriage		
Southern Dist., Sunday School.			Fanny E. Light, Pasadena, \$30; Samuel Henry, Laton, Marriage Notice, 50 cents; Susan Metzgar,		
Oakley,Individuals.	Z	75	San Jose, \$1; Margaret Nofziger,	0.0	F 0
Mrs. Katy Hester, Cerrogordo,			Los Angeles, \$1,	32	50
45 cents: Benjamin Protzman, Ar-			Maryland—\$31.35.		
genta, \$1; Gils Clark, Cerrogordo, \$1; Mrs. Elizabeth Hevner, Cerro-			Congregation.		
gordo, \$1; Lavina Harper, Horatio, \$1; S. S. Hummer, Colchester,			Pleasant View,	25	85
\$1; S. S. Hummer, Colchester,		95	Individuals. W. E. Roop, Westminster, Mar-		
Marriage Notice, 50 cents,	4	90	riage Notice, 50 cents; C. Koontz,		
Indiana—\$56.73.			Detour, 50 cents: J. J. John, De-		
Northern District, Congregation.	45	00	tour, 50 cents; Wm. Swam, Beckleysville, \$2; A Sister, Gapland, \$2,	5	50
Rock Run,	40	00	loysville, \$2, A bister, Gapland, \$2,	9	90

Missouri—\$21.50. Southern Dist., Individual. A Brother, Cabool, Middle Dist., Individuals. Sisters of the Oak Grove church, 50 cents; Emma Wyatt, Leeton, \$1; David Bosserman, St. Louis, \$7, Northern Dist., Individual. Fannie Hollar, Hardin.	10 00 8 50 3 00	D. A. Daugherty, Augusta, \$1; Mary A. Hevner, Hughart, \$1; David Hevner, Hughart, \$1, Kansas—\$3.00. Northeastern Dist., Individuals. C. W. Peebler, Meriden, \$1; Martin Hess, Rossville, \$1; I. S. Lerew, Portis, Marriage Notice, 50 cents; Barbara Fryfogle, Dodge City, Marriage Notice, 50 cents	4	00
Ohio—\$21.78. Southern Dist., Individuals.		Michigan—\$3.22. Congregation.	3	00
ney, \$2.50; Sidney E. G. Coffman, Trotwood, \$3; S. B. Christian, Union, \$1.20; Peter Neff, Sugar- creek, \$5; A Sister, \$1, Northwestern Dist., Individuals.	12 70	Thornapple, Nebraska—\$2.50. Individuals. Wm. Coughman, Holmesville, \$2; A. D. Sollenberger, Pickrell, Marriage Notice, 50 cents, Minnesota—\$2.35. Christian Workers.		50
s. I. Driver, Lima, Marriage No- tice, 50 cents; Ethel Breneman, Tiffin, \$1; Polly Bolin, West Lodi, \$1; Mary M. Somers, Republic, \$1; Emma Taber, 50 cents; Katie Snavely, 75 cents; Rebecca Loose, Bellevue, \$1; Phiana Strausbaugh, Republic, \$1; J. L. Strausbaugh, Republic, \$1; J. C. Strausbaugh, Republic, \$1, 55. Northeastern Dist., Congregation.		Lewiston,		35
Republic, \$1.25,	8 00	Daniel Horning, Delhi,	1	00
Northeastern Dist., Congregation. Maple Grove	1 08	Total for the month,\$	562	54
Iowa-\$19.56.		INDIA ORPHANAGE.		
Middle Dist., Congregation. Panther Creek,		Pennsylvania—\$178.00.		
Panther Creek,	15 56	Eastern Dist., Sunday School.		
Joseph Newcomer, Newberg, Northern Dist., Individuals.	2 00	Lancaster, Societies.	16	00
Individual. Joseph Newcomer, Newberg, Northern Dist., Individuals. S. J. Kepler, New Hampton, \$1.50; A. P. Blough, Waterloo, 50 cents,	2 00	Missionary and Benevolent, of Lancaster, \$16; Christian Workers, of Parkersford, \$16; Christian En-	49	0.0
Oklahoma-\$13.55.		deavor, Philadelphia, \$16, Individual.	48	00
Sunday School.	8 80	Individual. Jacob S. Harley, Vernfield, Western District.	16	00
Paradise Prairie, Individuals. Samuel Edgecomb, Ripley, \$1; R. H. Stuart, Coyle, 75 cents; J. A. Nininger, Coyle, \$1; Susie Long and Kate Beckner, Wawakomis,	8 80	Walnut Grove Sewing Society, Individuals. Sarah Cover, Johnstown, \$16; Mrs. J. H. Cable, Meyersdale, \$16; P. C. Stayer and V. E. Mineely,	16	00
and Kate Beckner, Wawakomis, \$2,	4 75		48	00
Idaho—\$7.57.	1 10	Middle Dist., Christian Workers. Claar,	16	00
Congregation.	4 0.7	Individual, CX., Avis,	2	00
Idaho Falls, Individuals. C. E. Sandy, Meridian, \$1; Della	4 07	Southern District. Sisters' Sewing Circle, Waynesboro,	16	
C. E. Sandy, Meridian, \$1; Della Neher, Nampa, Marriage Notice, 50 cents; J. F. Buck and Wife, Nezperce, \$2,	9 50	Kansas—\$135.00.		
	3 50	Northeastern, Christian Workers.		
Texas—\$5.85. Congregation.		Morrill, Sisters' Aid Society, Navarre,	32	
Saginaw,	5 85	Sunday School. Morrill,	16	
Colorado—\$5.10.		Individuals. R. E. Eisenbise, Morrill, \$16; T.		
Congregation. Grand Valley, Individual.	4 60	A. Eisenbise, Morrill, \$16, Southwestern Dist., S. S. Pleasant View,	32	00
L. E. Keltner, Hygiene, Marriage Notice,	50	Pleasant View,	5	00
Tennessee—\$3.90.		M. J. and Mary Mishler, Conway, \$16; Mr. and Mrs. J. D. Yo-		
Individuals. Nannie Gillenwater, \$2; Mrs. Rachel Gillenwater, \$1; A. M. Laughrun, Erwin, 90 cents,	3 90	der, Conway, \$16,	32 (
Canada-\$3.00.		Ohio-\$106.00.		
Individuals. Walter Stephens, Rache Perce, Sask., \$2; S. J. Kenepp, Tyvan, Sask., \$1,	3 00	Northwestern Dist., Individuals. B. F. Bosserman, Williamstown, \$7: Isaac Miller and Wife, Beav-		
West Virginia-\$4.00.		erdam, \$16; Mary Byerly Landes, Beaverdam, \$16, Southern Dist., Congregation.	39 (00
Second District, Individuals. Lucy A. Mauzy, Hosterman, \$1;		Lexington church and S. S., Sunday School.	16 (00

Happy Corner of Lower Still- water,	16 00	Congregation. Johnsville,	5 25
Individuals.		Individual. W. H. Sanger, Bridgewater,	2 00
J. E. Etter, Dayton, \$1; Susan Shellaberger, Covington, \$2, Northeastern District.	3 00	Ohio—\$8.60.	_ 00
Sisters' Aid Society, Canton,	32 00	Northwestern Dist., Individuals.	
Nebraska—\$68.70.		Northwestern Dist., Individuals. Lois W. Spacht, Williamstown, \$2.50; Clara Wise, Tiffin, \$1, Northeastern Dist., Individual.	3 50
Sunday School. Carleton,	11 70	A Sister, Barberton,	2 00
J. E. Young and Family, Beat-		Southern Dist., Congregation. Union City,	3 10
J. E. Young and Family, Beatrice, \$25; J. N. and E. C. Bashore, Beatrice, \$16; D. C. Bashore, Hardy, \$16,		Kansas—\$7.24.	
	57 00	Southeastern Dist., Congregation. Grenola,	7 24
Iowa—\$56.00. Middle Dist., Individual.		North Dakota—\$5.00.	
S. B. Miller, Cedar Rapids, Sunday School.	16 00	Individual.	5 00
Coon River,	16 00	Alma Slabaugh, York,	5 00
Ivester,	16 00	Northern Dist., Individuals.	
E. S. and Flora L. Doughty, Eldora,	8 00	Bertha Longanecker, Morrison, \$1.75; J. S. Longanecker and Wife, 65 cents; Carl and Loyd Longa- necker, 35 cents.	
Virginia—\$48.00.	0 00	necker, 35 cents,	2 75
Second District.	16 00	Southern Dist., Individual. Wm. Lehman, Pontiac,	1 00
Sisters' Aid Society, Coon Creek, Individuals.	10 00	Iowa—\$3.02.	
A Brother, Linnville, \$16; Martin Barber and Wife, Sangerville,	32 00	Middle Dist., Sunday School. Garrison,	3 02
\$16,\$1linois—\$34.50.	54 00	Indiana—\$1.00.	
Northern Dist., Christian Workers.		Southern Dist., Individual. Snow Mahorney, Ladoga,	1 00
Batavia,	16 00	Total for the month,\$	121 92
Lizzie Clair Studebaker, Pearl City,	16 00		
Southern Dist., Individual. Lydia Bucher, Astoria,	2 50	BROOKLYN MEETINGHOUS	E.
New York-\$32.00.		Iowa—\$10.00.	
Sunday School. Brooklyn,	16 00	Northern District. Waterloo Sewing Circle,	10 00
Individual. W. M. Howe, Brooklyn,	16 00	Ohio—\$8.25.	
California—\$18.00.		Northeastern District. Sisters' Aid Society,	8 25
Individuals. Della M. Gnagey, Pasadena, \$16;		Maryland—\$8.00.	
F. C. Myers, Covina, \$2,	18 00	Eastern Dist., Individuals. J. H. Whitmore, \$1; Sarah E. Whitmore, \$1; Roy Whitmore, \$1;	
Maryland—\$17.25. Eastern Dist., Individuals.		Bruce Whitmore, \$1; Roy Whitmore, \$1; Bruce Whitmore, \$1,	4.00
A. K. Graybill and Wife, Washington, \$16; W. H. Swam, Beckleysville, \$1.25,		Sunday School. Rocky Ridge,	4 00
	17 25	Illinois—\$7.50.	
Michigan—\$10.00. Sunday School.		Northern Dist., Individual. Geo. Hossack, Mt. Morris, Southern Dist., Individual.	5 00
Sunfield,	4 00	Carathana Diet Indieddael	
	4 00	Lydia Bucher, Astoria,	2 50
Individuats. Maggie and Mina Glays, Breth-	6 00	Lydia Bucher, Astoria, Pennsylvania—\$2.00.	2 50
Maggie and Mina Glays, Brethren,		Pennsylvania—\$2.00. Eastern Dist., Individual.	
Maggie and Mina Glays, Brethren,	6 00	Lydia Bucher, Astoria, Pennsylvania—\$2.00. Eastern Dist., Individual. Amos Beckner, Middle Dist., Individual.	1 00
Maggie and Mina Glays, Brethren,		Lydia Bucher, Astoria, Pennsylvania—\$2.00. Eastern Dist., Individual. Amos Beckner, Middle Dist., Individual. Almon Christner, Connelsville,	
Maggie and Mina Glays, Brethren,	6 00	Lydia Bucher, Astoria, Pennsylvania—\$2.00. Eastern Dist., Individual. Amos Beckner, Middle Dist., Individual.	1 00 1 00
Maggie and Mina Glays, Brethren,	6 00 5 00	Lydia Bucher, Astoria, Pennsylvania—\$2.00. Eastern Dist., Individual. Amos Beckner, Middle Dist., Individual. Almon Christner, Connelsville, Indiana—\$1.00. Middle Dist., Individual. Sister H. F. Myers, North Manchester,	1 00
Maggie and Mina Glays, Brethren, North Dakota—\$5.00. Congregation. Snyder Lake, Washington—\$1.00. Individual. Mrs. Dora Whitaker, Bremerton,	6 00 5 00	Lydia Bucher, Astoria, Pennsylvania—\$2.00. Eastern Dist., Individual. Amos Beckner, Middle Dist., Individual. Almon Christner, Connelsville, Indiana—\$1.00. Middle Dist., Individual. Sister H. F. Myers, North Man-	1 00 1 00
Maggie and Mina Glays, Brethren,	6 00 5 00 1 00	Lydia Bucher, Astoria, Pennsylvania—\$2.00. Eastern Dist., Individual. Amos Beckner, Middle Dist., Individual. Almon Christner, Connelsville, Indiana—\$1.00. Middle Dist., Individual. Sister H. F. Myers, North Manchester, Oklahoma—\$1.00. Individual. Samuel Edgecomb, Ripley,	1 00 1 00
Maggie and Mina Glays, Brethren, North Dakota—\$5.00. Congregation. Snyder Lake, Washington—\$1.00. Individual. Mrs. Dora Whitaker, Bremerton, Indiana—\$1.00. Southern Dist., Individual. Snow Mahorney, Ladoga,	6 00 5 00 1 00 1 00	Lydia Bucher, Astoria, Pennsylvania—\$2.00. Eastern Dist., Individual. Amos Beckner, Middle Dist., Individual. Almon Christner, Connelsville, Indiana—\$1.00. Middle Dist., Individual. Sister H. F. Myers, North Manchester, Oklahoma—\$1.00. Individual. Samuel Edgecomb, Ripley, Kansas—\$1.00. Southwestern Dist., Individual.	1 00 1 00 1 00
Maggie and Mina Glays, Brethren, North Dakota—\$5.00. Congregation. Snyder Lake, Washington—\$1.00. Individual. Mrs. Dora Whitaker, Bremerton, Indiana—\$1.00. Southern Dist., Individual. Snow Mahorney, Ladoga, Total for the month, INDIA MISSION. Virginia—\$93.31.	6 00 5 00 1 00 1 00	Lydia Bucher, Astoria, Pennsylvania—\$2.00. Eastern Dist., Individual. Amos Beckner, Middle Dist., Individual. Almon Christner, Connelsville, Indiana—\$1.00. Middle Dist., Individual. Sister H. F. Myers, North Manchester, Oklahoma—\$1.00. Individual. Samuel Edgecomb, Ripley,	1 00 1 00 1 00 1 00 1 00
Maggie and Mina Glays, Brethren, North Dakota—\$5.00. Congregation. Snyder Lake, Washington—\$1.00. Individual. Mrs. Dora Whitaker, Bremerton, Indiana—\$1.00. Southern Dist., Individual. Snow Mahorney, Ladoga, Total for the month, INDIA MISSION.	6 00 5 00 1 00 1 00	Lydia Bucher, Astoria, Pennsylvania—\$2.00. Eastern Dist., Individual. Amos Beckner, Middle Dist., Individual. Almon Christner, Connelsville, Indiana—\$1.00. Middle Dist., Individual. Sister H. F. Myers, North Manchester, Oklahoma—\$1.00. Individual. Samuel Edgecomb, Ripley, Kansas—\$1.00. Southwestern Dist., Individual.	1 00 1 00 1 00

BULSAR MEETINGHOUSE.

BUISAM MEETINGHOUSE.		
Illinois—\$10.00.		-
Northern Dist., Individual. Geo. Hossack, Mt. Morris,	10	0
Total for month,\$	10	0
JAPAN MISSION.		
North Dakota-\$10.00.	,	
Individual. Alma Slabaugh, York,	10	0
Total for month,\$	10	0
INDIA HOSPITAL.		
Ohio-\$8.95.		
Northwestern Dist., S. S. Wyandot,	8	9
Total for the month,\$	8	9
COLORED MISSION.		
Illinois—\$5.00. Northern Dist., Individual. Geo. Hossack, Mt. Morris,	5	01
Total for the month,\$	5	0
CHINA MISSION.		
Illinois—\$5.00.		
Northern Dist., Individual. Geo. Hossack, Mt. Morris,	5	0
Total for month,\$	5	0

BROOKLYN MEETINGHOUSE FUND FOR APRIL, 1906.

Iowa.—J. F. Eikenberry and Wife, SElizabeth Gable, \$5; Susannah Goon, \$10

Indiana.—E. G. Grafton, \$1; Lottie Hummel, \$1; Sisters' Aid Society, Mt. Pleasant, \$4; E. Rowena Stoner, \$1.

Illinois.—Mary Miller, \$3; Florence E. Montgomery, \$1; L. Hortense Lear, \$1. Kansas .- Frank Kline, \$2; Emma Hass,

New York .- Auburn Sisters, \$2.

North Dakota.—Warren Slabaugh, \$5; Surrey Church Sewing Society, \$5.

Ohio.—Mary Miller, \$2; Primary Class, Dickey S. S., per Esther McDaniel, \$2.59.

Dickey S. S., per Esther McDaniel, \$2.59.

Pennsylvania.—Bethel S. S., Rockton church, \$6; Sarah M. Atick, \$3; Mary R. Charles, \$5; Mary Spitler, 25 cents; Lizzie J. Miller, 25 cents; Elizabeth J. Danner, 25 cents; A. B. Hornish, \$4; Three Sisters, \$3; Elizabeth and James Barnes, \$2; A. E. Price, \$5; John W. Rowe, \$1; Sudie Needy, \$2; Mr. and Mrs. Geo. Burner, \$2; Sarah E. Sayler, \$2; "In His Name," \$16; J. C. Mangans, \$5; S. S. K., \$4; D. M. Heistand, \$5; Susan K. Brumbaugh, \$3; J. G. Mock, \$15, Susan K. Brumbaugh, \$3; J. G. Mock, \$15, Westminster Sister, \$2; G. W. Beelman and Class, \$1.50; J. C. Frederick, \$5; Jacob Holsopple estate, \$50; G. G. M. and Wife, \$5.

Total for the month, \$220.94.

J. Kurtz Miller.

5901 3rd Ave., Brooklyn, N. Y.

WHAT OUGHT I TO KEEP?

In conversing with a friend of the foreign mission cause a few days ago, he said: "I have often asked myself what I ought to give to missions. But I have recently been thinking, and asking myself, 'What ought I to keep?'"

This is the question every Christian ought to ask himself. We may keep so much of God's property which He has put into our hands as is needed for sustaining life, but we are not at liberty to indulge in luxuries and give little or nothing for spreading the Gospel. For the use we make of money, "every one of us must give account of himself to God." Let every one ask, "How much ought I to keep?"-Christian Treasury.

- 1. If I refuse to give anything, I practically cast a ballot in favor of the recall of every missionary, both in the home and foreign fields.
- 2. If I give less than heretofore, I favor a reduction of the missionary forces proportionate to my reduced contribution.
- 3. If I give the same as formerly, I favor holding the ground already won, but I oppose a forward movement. song is "Hold the Fort," forgetting that the Lord never intended that His army should take refuge in a fort. All of His soldiers are under marching orders always. They are commanded to "Go."
- 4. If I advance my offering beyond former years, then I favor an advance movement in the conquest of new territory for Christ. Shall I not join this class? If I add one hundred per cent to my former contributions, then I favor doubling the missionary force at once. If I add fifty per cent, I say, "Send out one-half as many more"; and if I add twenty-five per cent, I say to our missionary society, "Send out one-fourth more than are now in the field."-Exchange.

THE

TWENTY-FIRST

ANNUAL REPORT

OF THE

General Missionary AND Tract Committee

OF THE GERMAN BAPTIST

BRETHREN CHURCH

FOR THE YEAR ENDING

March 31, 1906.

PUBLISHED BY
THE [GENERAL MISSIONARY AND TRACT COMMITTEE,
ELGIN, ILL.

General Missionary and Tract Committee.

Organization.

Chairman, H. C. Early, Harrisonburg, Va.

Vice-Chairman, S. F. Sanger, South Bend, Ind.

Secretary and Treasurer, Galen B. Royer, Elgin, Illinois.

All correspondence for the Committee should be addressed to its office as follows: The General Missionary and Tract Committee, Elgin, Illinois.

The regular meetings of the Committee are the Monday before the convening of Standing Committee at Annual Meeting, and the 1st Tuesday in November.



OUR MISSIONARIES.

Name and address of missionaries under the direction and support of the General Missionary and Tract Committee, with the year entering the service.

Postage on all letters to those outside of the United States, 5 cents for every half ounce or fraction thereof.

India.

All letters to the following in India should be marked "B. B. Ry." Berkebile, S. P., Vada, Thana Dist., 1904 Berkebile, Nora E., Vada, Thana

Blough, J. M., Bulsar,	.1903
Blough, Anna Z., Bulsar,	
Ebey, Adam B., Dahanu,	
Ebey, Alice K., Dahanu,	
Eby, E. H., Anklesvar,	
Eby, Emma H., Anklesvar,	.1904
Emmert, Jesse B., Bulsar,	
Emmert, Gertrude R., Bulsar,	
Lichty, Daniel J., Umalla,	.1902
Lichty, Nora A., Umalla,	.1903
Long, Isaac S., Jalalpor,	.1903
Long, Effie S., Jalalpor,	.1903
McCann, S. N., Anklesvar,	.1897
McCann, Eliz. G., Anklesvar,	.1897
Miller, Eliza B., Bulsar,	.1900
Miller, Sadie J., Umalla,	
Quinter, Mary N., Umalla,	.1903
Pittenger, John M., Dahanu,	
Pittenger, Florence B., Dahanu,	
Ross, A. W., Vyara,	
Ross, Flora M., Vyara,	
Stover, W. B., Bulsar,	
Stover, Mary E., Bulsar,	
Yereman, O. H., Bulsar,	.1903

France.

Fercken, G. J., Montreal (Ain),....1899 Fercken, Mrs. G. J., Montreal (Ain), 1899

Switzerland.

Pellet, A., 2 Pont Neuf., Carounge, Geneva.

Pellet, Lizzie, 2 Pont Neuf, Carounge, Geneva.

ANNUAL REPORT

Time flies. Another annual report is herewith submitted recounting progress during the fiscal year ending March 31, 1906. To an eye of broadest view the past has been a year of deeper rooting rather than of extending branches. However, whether it be the former or the latter as the years go by, there is the same great reason to be thankful to God the Father that by the power of His Word, and the accompanying presence of the Spirit as much has been accomplished as may be reported.

No Extending Branches.

The Conference at Bristol, Tenn., was perhaps the most spiritual yet ever held among the Brethren. Even if there were no workers brought forward for the field, it did not lessen the enthusiasm that was manifest on every hand. This fact, though, may have caused some at home who did not catch the spirit of the meeting to lag a little; still the general result for the year has been a good growth in mission receipts and a corresponding growth in missionary sentiment. These, in the face of "no extending branches" or the sending of missionaries to the field, when the preceding years witnessed the sending of a half a score annually, are all indications of a deepening of conviction and a determination to go forward to greater victory.

Map of India.

All readers of the Visitor were pleased to see a carefully prepared map of India published in connection with the January issue of the Visitor.

Live Wire Congregations.

The spirit of special support is growing so steadily that two districts have determined to arrange to keep a missionary on the field and should be added to the list given last year.

They are

The Sunday schools of Eastern Pennsylvania.

The Eastern District of Maryland.

Within the year Nebraska who has had money on hand to support one if not two workers, and the Quemahoning congregation of Pennsylvania who proposed to support our dear, lamented Brother Swigart, have not found anyone to go. There is AN URGENT DEMAND for means so that the Committee may go forward in its respective fields. Think not because there are balances on hand in this report that the Committee is carrying an oversupply. Far from that. These balances are here simply because it did not suit to call a meeting of the Committee at the regular

time, or every dollar on hands would have been appropriated and calls

rejected for want of funds.

But a far more serious need is felt in connection with this need of funds. It is properly prepared workers for the field. The Committee has not required high standards for the past because it was new in this work. This is to be no reflection on the noble workers on the field; it is pointed out to show that even under this lack of requirements there are not enough of those who say, "Here am I, send me" to supply the demand.

Strong young ministers are going to the farm, to the counter, to making money here and there, ignoring the call of God to go to the field. Others are heeding the plausible appeal, "You are needed at home" and are not going, and at least the support of two has been offered for two years

and not one to go.

What a comment is this on a body of believers who claim to maintain the whole Gospel in practice as well as belief, who say there is no other name under heaven by which men can be saved, save the name of Jesus! Does not this lack of consecration of self on the part of many, and the lack of consecrated gifts on the part of all, declare to the world that we do not really believe what we say we believe? Are we honest with ourselves? Let each one answer this for himself before God in the light of the Word and not according to his own personal preferences or desires. Then let each one fall upon his knees and pray mightily "the Lord of the harvest that He may send laborers into the field."

The several reports from the field are as follows:

INDIA.

Report of the Church at Bulsar, 1905.

If this year has been more to us in any one thing than other years, it is in the matter of the creation and growth of healthful sentiment, both among the native Christians and among outside people. The other day there was a theft in the bazaar near where some of our members are living. The native police came on the hunt of the stolen articles, and came to the line of houses where our people among others dwell. They were examining every house, and approaching our people, they said, "You are Christians?" They answered, of course, "We are." "Well," said the officers, "there is no use of searching your houses, for Christians do not steal." As the examination went on, some other people objected to the search, saying they too did not steal, to which the officers replied that their houses must be searched, that Christians alone would be exempt.

There was another case, where I was present at the breaking of a certain dam, over which a Hindoo and a Parsee had a quarrel. One day a man called to me that I was to be subpœnaed, and would have to give evidence in court. I said I would do, that I would only tell what I saw,

and that I could say no more. He answered, "Yes, that's so. You can't lie about it! We might say something else, but you are a Christian. What can you do!" I replied that he had spoken the truth, that a Christian could not tell a lie, but is bound to tell the truth every time.

Another instance like it was when a house at an auction sale was hustled off to a favored party, instead of after the usual delay made in auctions. Objectors turned up, and a Christian man with two Mohammedans was present. None else. The Christian was asked about it, and he told what happened. After a few hours a lawyer came to him, tempting him and saying, "Why should you have anything to do in that affair? Those people have no sympathy for your people. Are you in need of money? Here's five rupees. Go off now, and shut up about this. Just say you know nothing about it." The Christian replied, saying, "Sahib, I would appreciate five rupees, but what can I do? I saw, and I can say nothing else."

During this year a remarkable movement among the lower classes was set on foot against the use of intoxicants. Thousands took the pledge not to use any liquors at all. The sales in Bulsar taluka fell from \$1,700 a month to \$600 or \$800 a month. It was enforced by all kinds of caste efforts, sometimes ridiculous in the extreme. For example, a man had gotten drunk. The caste held a meeting and decided that the man must pay. He was not present, so they caught his wife, tied her on a bed and began to parade her over the neighborhood, eight men carrying the bed, till she prevailed on some one of the crowd to lend her two rupees with which to pay his fine and so be herself released. These kinds of experiences were not infrequent, the caste enforcing the fine for violation, as it seemed fit to them. However, the glory of the procedure departed, and the whole population, after some six or eight months' abstinence, went to drinking again. Not the whole population, just a large majority of those who had been drinkers before.

A Hindoo, contemplating this sad condition of things, remarked to me, "This shows the Christian idea to be correct; permanent reform in civilization or religion is not brought about by sudden effort, but by constant labor to the desired end." Mass movements are possible, but to be made permanent, need to be very wisely directed, else they return wholesale to the evil from which they had been temporarily saved. And the last state of that people becomes worse than the first.

We had an experiment of employing a few Hindoo teachers to teach little Hindoo schools, in order that we might influence them more for the Truth. But the schools were small, and on a number of occasions we found the Hindoo teachers so manifestly interested only in their wage, and not in their work, that we closed the whole set of them. We have yet another school in another part of the county among the fisher classes, with a Hin-

doo teacher who shows himself much in sympathy with our work. This school continues and is hopeful. On a number of occasions we have gone into this locality preaching, and have been well received. They also hear well the message of our native coworkers who bring the message to them there. At the close of the year, also, we placed one of our orphan boys who had completed the Anglo-vernacular work in this school as assistant teacher, and the outlook is encouraging. The ideal of school work among the villages is to have Christian teachers where there are native Christians, but until we can come to our ideal we have been working in various ways, doing the best we can to reach it. It works out well on paper, but to work it out on the field is another thing altogether.

We have three schools other than the one referred to above, in communities where the outlook is somewhat hopeful, with Christian teachers over the schools. The one school has just been opened, the teacher being Renchord Ganesh, one of our brightest orphan boys from whom we hope much. He went to a place where they said they did not want a Christian school, nor a Christian teacher, but wanted a government school. We asked the government to give us the choice of opening a school there, which they willingly agreed to. It had been the intention of the government to open a school there till we came with our proposition, which changed things. Now it is booming. The school is running in a grass hut, and the people promise to build a house suitable before the rains come. If they do, it will be well.

The territory of the Dang States is yet an unoccupied field. On several occasions we sent native men there to begin the work, but they get disheartened and want to come back. It is sixty miles away, and in the dense jungle, somewhat feverish, and cold in the winter. I made two trips into the country, getting among some of the villages and meeting the people, and Brother Ebey made one trip. Brother Ebey spent several weeks there, and feels impressed with the opening for us to the hearts of these hill people. They wear few clothes, are easy of approach, and are fond of drink. One man we visited told me he had three wives, but that his son had one. I asked him if he intended to get three wives for his son, to which he replied that he did not, as so many wives do not work well together. We asked him what was the trouble, as very often men in his plight say that one takes care of the house while another cares for the fields. He said, "They do that, but, sahib, they all say, 'He's my husband,' and it is not good. I want but one wife for my son." Brother Miller visited with us the capital of the Dang States.

Through the Forest Officer, the government has built a good house for our school work in Ahwa, and we have had a school running there part of the time About a dozen little naked children of the woods attend. After coming to school a short time they get some clothes to wear over a part of their anatomy, and learn to read as quickly as any child. But they incline to the fields, and would rather go hunting than go to school. Yet this is an open door, and, we feel, a point we cannot afford to neglect. Caste has not found its way out into the Dangs as yet, and if we get in before caste ideas do, we do well.

We do not generally appeal to the authorities if we can help it, but sometimes it is advisable to do so. One of our native coworkers was in his house, a house the mission had built for him to remain in and work from, when the caste people called him out saying they wanted to have a talk on some matters. They deceived him. They wanted to get him where they might handle him, and so began with words accordingly. He kept cool, saying that if they were inclined to beat him, why, he had only to take it. They did not beat him, but told him to get out of that part, house and all. He said he would lock up and go, consulting the sahib about the whole matter. They said he must tear his house down and go, so that he would be sure not to come back again. These men were friends at heart, but fearing caste they dealt with the Christian as I have said.

When the matter came up for disposition, we told it to the Chief Constable, and said we did not want to quarrel, nor did we wish to stay there if we could do no good, but that of all things it seemed to us unwise to run from such threats as these, for it would set a precedent hard to overcome. Then we asked him to protect us while we continued to stay right where we were, and to get water from the very well we had been getting it from for three years. And he said he would.

With what result? The people got together and said they were always our friends, that we had kept them alive when they were in a starving condition, and that really they enjoyed our associations, but because of the caste restrictions with respect to water, and certain caste threats made because of our being there, they had done what they had. And they signed a paper of peace, promising to be good to us, and not to interfere with us at all, and making themselves liable if any irregularity came about.

West of Bulsar about a mile in Morar Bagda is a little village school in a low caste village. In this school we have no Christians yet, but here Bro. J. B. Emmert goes regularly on Sundays and holds Sunday school. The increasing interest in the work is an encouraging thing, another evidence that personal work persistently continued in is after all the thing that counts for the greatest good in the end. To visit one village fifty-two times a year is to do more good than to visit fifty-two villages once a year. The same is true of the whole mission work. Verily, it is better to have one good strong mission in India than to have several weak ones in various parts of the world, sentiment to the opposite notwithstanding.

Nothing could have been more beneficial than the year's visit of Brother and Sister Miller. They came to us and dwelt with us, were part and parcel with all our work, entering into the spirit of things fully, and helping in very many ways. Brother Miller visted a number of the village schools, came into the native home life, was present in all committee meetings, and influenced more than tongue can tell for a spirit of charity and forbearance the one toward the other.

"It is not his fault, but his misfortune," is the way many of us have come to look upon him who differs radically from an opinion we hold, or when a brother is found guilty of transgression, or when one is clearly off on some point concerning which we think he ought to know better. And this charity that suffereth long, charity that thinketh no evil, charity that is not puffed up, we feel is more of an entity in our own lives and in the lives of our native Christian brethren, too, than we have ever had it before. We feel too that much of it is due to the way in which Brother D. L. Miller worked with us and preached to us while in our midst.

The past year has been one of laying plans, and in part readjusting our working forces. Often we got together to talk the whole thing over, and to hit upon the best way of working to the glory of God among the greatest number of people. We feel, all of us on the mission field, that we are better ready for the work of the future than ever before. The doctor comes to Bulsar early in 1906 and makes his center here. He will make his own report. The orphanages are to be under one management, at Bulsar, in the hands of Bro. Blough. He will make his orphanage report. We pray that the Lord may direct the future, so that a great work may be established, and that all departments of the work may have but one definite end in view,—the winning of souls to Christ, and of strengthening them for Christian service. Amen.

The table shows the Bulsar status at the end of the several years,

Dan	ianu merudeu.						
	1898	3 1900	1901	1902	1903	1904	1905
1. I	Deacons, 0	1	1	1	1	1	4
	Colporteurs, 1	1	1	2	2	2	3
3. 1	Paid Mission Workers, 2	2	3	4		7	. 11
	Weddings of the Year, 0	2	3	2	11	7	15
5.]	Deaths of Christians,	5	- 1	1	2	2	2
6. I	Disfellowshiped, 0	2	1	0	0	0	1
7. \	Went Back, 0	0 ·	0	1	1	0	0
8. (Orphans Baptized this Year,13		27	33	121	34	
9. (Others Baptized this Year,14	12	4	3	12	6	13
10.	Village Schools, 1	1	2	3	. 9	7	6
11.	Village School Teachers,	1	2	3	12	8	7
	Village School Scholars,15		34	46	258	229	150
13.	Boys in the Orphanage,	125	116	104	81	98	76
	Girls in Orphanage,22		141	109	140	127	114
	Present Native Membership,34		108	160	198	248	295
	Total Baptisms to Date,42		117	209	245	285	336
	*						

Jalalpor Station, Report for 1905.

To us and to our work at Jalalpor 1905 has not been without its ups and downs, its successes and defeats. However, at its close, in experience,

in preparedness for the work, in our faith in and hopefulness for the success of the cause finally, and—I may add truly—in our own spiritual condition we have not come out the worse, but rather wiser and better. For so important a station we were, to begin with, rather inexperienced; and for this reason we did not go through the year without mistakes and heartaches. But now as we look back we see how graciously God was dealing with us and how for every trial He gave us strength. Sometimes, how to do and what to do we did not know. Were He not in this work we had surely despaired. And so the heavier the burden the more oft we came to Him who stands and sympathetically says to one and all, "Come unto me all ye that are weary and heavy laden, and I will give you rest;" and we know that as often as we rolled our cares upon Him He was our help and strength.

Bro. Pittenger's were with us for several months at the beginning of the year; Bro. Enoch Eby's for the entire year. The association of both families was most pleasant and helpful. At this writing they are in their respective stations.

During the year we finished our second year's work in the study of Gujerati. At the same time as best we could we visited the ten schools under our charge and also as God gave us ability tried to encourage and stimulate our native Christian helpers. Our work here is purely evangelistic and we have chosen to do it through the agency of village schools. These schools do cost no little, of course. Still, if well guarded and the children are taught the elements of Truth as it is in Jesus it will be gain, both judging from our side and theirs. I now know that the schools had not been receiving from our native brethren the attention they should have had; but since, we have spared no pains to promote the good work in this way. We have one native brother of some strength visiting these schools and not only seeing that the schools are well conducted but also teaching the children scriptural truths.

When we visit the village schools we without an exception get a warm reception. Ungrateful and densely ignorant as the Hindoo often is he nevertheless is not too dull to know when he is getting benefit. About six hundred children are advancing in knowledge and in every virtue, alone because of the mission schools. So the people ought to receive us. Sometimes we ourselves hear them recite, tell them of God and our Savior, and then pray with them. This last is entirely new to them—for their prayers are usually very short how-do-you-do's to the gods or a short petition—and so it is done often midst the hushed laughter of on-lookers and the giggling of the children who are without understanding; but there are several of our older schools in which the children themselves pray, not without reverence, and not to Ram and Hanaman, but to the God of all the earth.

Five native helpers go from village to village teaching and preaching. On our arrival we found them trying to go into all the villages round about their stations, even though they did so but once or twice per month. We have reverted that policy somewhat and are now trying to cover smaller territory, and are entering a few villages often, those which receive us most kindly. In several cases we have all but shaken the dust off our feet and left them for good. One other native helper because of unfitness for the work was dismissed and a second was given leave to go. One bookseller and one of the above five helpers were transferred to Bulsar. Two other native Christians, one of whom is a woman, assist in village school work. Our regular bookseller, together with the transferred one, sold during the year 3 Bibles, 925 Gospels, 6 New Testaments, and 3,672 Gujerati religious tracts and song books. With the hope that the school children will read and thus learn more and more of the Truth we have small libraries of select tracts and a Bible in the several village schools. This year we gave thirty-two tracts to these libraries. I feel that these libraries under proper encouragement may be made a greater and greater blessing.

Six of the ten schools have been registered as indigenous schools. This means that the government will require of us good teachers with certificates, but that we get from the government a grant of perhaps one-third of the running expenses, while losing none of our power or authority over the schools. On account of religious teaching, however, one of the six has closed. Two-thirds of the children in this school were Mohammedan. As long as the teaching was about Adam or Moses or David it was all right, but when we mentioned Jesus a perfect storm arose. As a result of this unfortunate event we have had and are still having trouble over another school. Also, because of the mad Mohammedans, one of our native helpers has suffered not a little persecution. Because of plague some of our other schools have not done what we had hoped for them. For three or four months several of the best ones had to be closed, and even several of our children were victims. To the people death and plague are synonyms.

Toward the end of the year we did some little touring. God gave us good times. Our reception was good in every place. Every night as we illustrated the life and teachings of Jesus several hundreds would greet us. Yet none are Christians. We sow; we teach; we pray; we do what we can. In God's own time the increase will come. We can but ask every one who may read these lines not to sin against the Lord in praying but a little listlessly for this work; for while we, your representatives, here are the embodiment of weakness, He is strength and love and blessing, and He wills that every one of these "our brethren" come to the knowledge of the truth and live. So pray till He comes in the air.

God has given us in some measure the hearts of quite a goodly num-

ber of the high caste men of Jalalpor. Ever and anon they say to us, "Why do you go to those fishermen and coolies? They are dirty and low and without understanding. Why don't you work among the best classes who understand so much better?" We have to tell them that we go to those who will receive us, to those who need our help and sympathy, to those who are down and down-trodden and need helping up. It is the old story over again: "Not many wise men after the flesh, not many mighty, not many noble, are called." Thank God, He has given us the grace to love these base and despised ones with the same love that we have for the high-caste men. The upper classes receive us, to our face, and to our backs undo our work. "Lo, we turn to the Gentiles."

While we have no accessions to report we know the seed sown will spring up and bear fruit for good. Leading men in the villages are saying, "That religion has the truth and it is going to move forward." Surely sentiment is slowly turning in our favor. And while we have no great works over which to boast we would have you believe we are laboring in all good conscience and to the end that when each day's and each year's work is done He may say of us, "They have done what they could." Bro. S. N. McCann has been chosen elder of our little flock here. To sum up in short, in our station there is one colporteur, eight paid mission helpers, ten native Christians, ten schools with about six hundred children, and seventeen village teachers.

I. S. Long.

Dahanu, 1905.

The special points in which the work at Dahanu is stronger than a year ago are the increased confidence of the people, the choice of a permanent center for work and the opening of a new station at Vada where Brother Berkebile's have located.

Gholvad is a scattered village seven miles north of Dahanu. There is a school there for the higher classes as most government schools are. But the poor and lower classes are without instruction. We started a school for the out-caste people. We have a Christian family there who have a piece of land dating from Dr. Wilson's time. Many years ago they left the place to work elsewhere and a Mussulman took possession. When the owner returned he tried to get the Mussulman off but he would not go. He had put in a well and rebuilt the house, etc., and made a strong plea for his rights. Both parties appealed to us but we could not do very much. Another Mussulman learning of it took up the work of peacemaker and settled it satisfactorily to all concerned. And he would not take as much as his car fare! The school has become a success and the out-caste children are learning the rudiments of Christianity. They like songs and Bible stories.

A Marathi Brahmin woman living south of us ten miles heard of us.

She is a widow and has a son about eight years of age. There are no other relatives to educate, arrange for the boy's marriage or to interfere, so the mother says she brought him to us and wanted us to make a Christian of him at once. We told her we did not make Christians by force. It was a work of the person and one must be old enough to know what he was doing. But we kept the boy and he is learning a little. He is a bright little fellow. We hope he and the mother may become Christians. A week ago the mother came to see her boy and took him home for a week. She seems almost ready to be a Christian. She ate and drank here of food prepared by our people, a thing but very few Hindu women will do, much less a Marathi Brahmini. We hope to baptize her and the boy sooner or later.

Some time ago I called on a Hindu, a farmer, Kshattri by caste. We have had much dealing with him but he has always been a little shy about eating and drinking, but that morning he took me into his house and we ate and drank together. His women folks made cakes for us and his son brought them to us and helped us to more tea. He was not shy about touching me even when drinking.

When we were ready to buy land we needed help, as a foreigner is a poor fellow when left alone to do it. We have found several men very helpful and their services were free of charge. And later as we began to build we met a man who kindly offered his services. He is a Mussulman and we have reason to think he is sincere. He has saved us a good many rupees as he knows the price of things and if the dealers do not give us the proper prices he gets things for us somewhere else.

The Mitnas are a very conservative caste. Their women do not go out to do common labor. It is a disgrace, but somehow they are coming to help us and we give the regular wages. But we have done a lot of work among them and our talk is taking a little effect.

Both Brother Berkebile's and Brother Pittenger's have done good work on the language. Brother Pittenger's stay here to do the medical work and Brother Berkebile's have opened a new place southeast of Dahanu about forty-five or fifty miles, Vada. We believe they have chosen a good field and will be able to do a good work for the Master.

Our bookseller has sold many Gospels and tracts. The people here and there are asking for schools. But we need teachers and good ones. That is our standing need and we pray that the Father will give us such as we need. For lack of workers the work is retarded. Will you not pray with us that we may have a number of good workers in the Marathi field. Oh, we need them so much!

Our statistics are given with Bulsar as we are yet a part of the Bulsar church. We hope to be organized as a separate church soon.

With our building work finished we hope to do some telling evange-

listic work this year. Pray that our efforts may be in line with the Father's will and result in saving souls. There are so many open doors. May we use them all to the glory of God. Yours in Christ,

Adam Ebey.

Report of Anklesvar Church for the Year 1905.

Early in January Bro. D. J. Lichty and wife moved into Rajpipla State and took charge of the state work. Later, about March the first, Sister Sadie Miller went to live with them and help in the work. Sister McCann and I gave our time to orphanage work mainly until about March the first, when Sister Mamie Quinter came to Anklesvar and took the larger share of the orphanage responsibility.

During most of the year five Bible classes were conducted daily, two by Sister Quinter, one by Sister McCann and two by Bro. McCann. The Sunday-school interest among the boys was greatly enhanced by Sister Quinter's earnest work. Up to the monsoon season some of the boys and myself went to some one of the surrounding villages almost every evening, read, sang, and talked to the people as we could find them. Another group of boys were taken out at the same time by our colporteur, singing and talking the story of the Savior's love into the people.

The work here presents much to encourage us in the friendly attitude of the people. Many seem interested, but as yet no one has dared to become a Christian because of caste. It may mean long and patient labor before converts can be made here, yet the Lord can open the way if we trust and press on.

We have lived here since 1900, but have worked but little in Anklesvar taluka because of the more-open door in the State. Bro. Lichty has found his hands more than full in the State, with the cares of well digging, building, and such like work, besides he has directed the farming industry for several boys from the orphanage, and this means more than the word implies to you.

He has had charge of the native workers in the State, has directed and kept them at work, enough for any one man to do. In doing this he has visited most of the field, some parts once, some parts more. Sister Miller has also visited a number of the villages where there are Christians and some where there are not. Though a woman, she goes out into the jungles with only a native woman helper and sings and tells the story of the cross to the poor, ignorant Bhils.

Bro. Lichty has had a good share of malaria to contend with, besides he has had the responsibility of two men upon him, hence a very full report of conditions cannot be given.

Among our native Christians some are very promising, some are cold but hopeful, some are dead, having denied the little faith they confessed.

With the persecution that they have endured, with the low state of morals surrounding them, with their low heredity, bad habits and little shepherding that they have had, we feel encouraged as to the future.

May the united prayers of God's children go up in behalf of the native church in India, especially for our poor Bhil Brethren. Baptisms in the State during the year, two; in the Anklesvar orphanage, twenty.

S. N. McCann.

Bulsar Orphanage Report, 1905.

We began the year 1905 with 225 children (130 girls and 95 boys) and closed it with 187 (111 girls and 76 boys), a decrease of 38. During the year thirteen were married, ten died and nine of the large boys began work for themselves either as teachers or in some other work and are doing right well. Some few children were added during the year and some ran away; others, especially runaways from other missions, were held here for a little while, then we sent them back to where they had come from, for it is not the plan of one mission to take the other's children under such circumstances.

During the year thirty-four of the children were baptized, which leaves but a few of the smallest ones who have not yet given themselves over to the Lord. We rejoice that these children of heathen parents decide for Christ so early in life. They do the wisest thing man can do. See Matt. 6: 33. Many have I known in the homeland who have disregarded this teaching of the Master altogether. Coming to the church early gives these children an early training in the ways and ordinances of the church and gradually they learn to appreciate them and consider them sacred as we do.

Educating and training and guiding these children in the ways of the Lord and for usefulness in His service is our daily work and concern. Provision is made to train the whole man,—soul, mind and hand. As to the former there are the daily chapel exercises in which the Sunday-school readings are used; the Sunday services consisting of Sunday school, preaching and Christian Workers' meeting (the attendance at all of these services is very regular), and besides there are the daily Bible classes which all attend for a half hour's study of the Bible and the Christian religion, the teacher adapting the work to the grade and ability of the pupils. This is a very enjoyable part of our work, for the children take an interest in it and make good progress. The only difficulty is that frequently they ask such hard questions that we cannot answer them. We give them the best we know and they are satisfied.

For their mental training we have two schools registered by the English government as "Boys' Primary School" and "Girls' Primary School." It is the rule in this country to have separate schools for boys and girls,

so our two schools are entirely separate, have different teachers and meet in different buildings. The work in the schools during the year showed progress, but we hope for better results in 1906. The greatest difficulty we had was with teachers. We have but three Christian teachers; the rest were changed so often, which is not good for the progress of the pupil. Good teachers are hard to get here. The schools were inspected by the government, but no aid was given for 1905. Six of our boys attended the Anglo-Vernacular School in town, three of whom finished the three years' course and are now teachers of village schools.

Beside their school and Bible work each child is taught to do some physical labor. The girls are kept quite busy with cooking, baking, sewing, etc. The boys and a few girls who learn weaving are in the industrial school, which is also under promise of government aid. At the present the government assists industrial schools more than any other schools, for they are fewer in number and need more encouragement. Bro. Emmert has charge of this school and in it are taught weaving, carpentering and tailoring. Carpentering is the most flourishing and has given the best results. A number of the boys are doing garden work, but it is not considered as a part of the school.

During the year a new workshop was built, which adds a great deal to the comfort of the workmen. For a better equipment of the industrial school and workshop some machinery was ordered from America and is proving a great advantage. This aids the carpentry. For the weaving a new improved loom was procured which turns out the cloth with more rapidity, but as yet the boys have not done much work on it. Our present tailor does good work on all kinds of sewing, so the boys have ample opportunity of learning.

Possibly the most important work of the year was the erection of the Waterloo building for the girls. With this addition of 225 feet of building the girls have for the first time sufficient and comfortable room for living purposes and also for schoolroom, besides furnishing rooms for Sister Miller, who now lives in the new building next the schoolroom. Could the Waterloo church see the improvement that has been brought about by their liberality, they surely could not regret having done this much for the India orphans.

An addition to our compound has also been made by the acquisition of two and a half acres of land bordering on the north. This is now the boys' compound, which leaves the old open to the girls and makes it possible to keep both boys and girls in their proper places without feeling that any one is cut off from necessary privileges. Since these improvements have been made the health among the girls is noticeably better and they are happier, too.

To show the advancement that is made year by year as the children get

older and larger let me refer to the Sunday-school work again. At the end of the first six months' study of each year there is an examination held for all India. The first year in which Bulsar had any part in it was 1903, when but three passed; in 1904 there were twenty-six passes and this year the number went up to sixty-nine. Old and young alike take part in it whether they can write or not. We believe that along all good lines some progress has been made, but we cannot measure it in figures; the Lord knows and to Him we look for the "increase."

In all, over fifty orphan children have been married and established Christian homes among their heathen neighbors and we are glad to say that, for the most part, such homes in which we can delight. They are living around throughout the mission at the different stations helping in one work or another. In this way by growing a Christian community we hope to draw more and more from the outside and assimilate as we grow. The hope for this generation is exceeded by the hope for the next as the grace of God gives us power to direct.

Most of those in whom our hope rests for preachers, evangelists, book-sellers, school-teachers, etc., are still in training and we must yet be patient and continue our work with them for a while. It is wisdom to build well as we go because it is still the foundation we are working at, so we desire to give ample time for the boys to mature and become rooted in the Christian faith lest we endanger them and the cause by injudicious haste.

I would like to say just a little in reference to our position as guardians of these children. To say the least, it is not easy work. When one most keenly feels that all that is done, however a trivial affair it may be, may drive some one from you and from the hope of salvation, one feels responsible and incompetent to such a degree that the daily cry at the throne of grace is, "O Lord, for more wisdom and love and patience to do this work and that all may be eternally saved and through them many, many others." Pray for us daily.

In behalf of the orphans and the mission cause let me say, "Thank you," and, "God bless you," to all who are so faithfully supporting this orphanage work. The Lord is giving it great success and we hope for your interest in the years to come. All for Jesus' sake.

J. M. Blough.

SWEDEN AND DENMARK.

Sweden.

The year 1905 brought about some change in the Scandinavian mission by the ill health of the writer, which necessitated a return to the homeland, but it is to be hoped that the work has been left in such a shape that it can progress, notwithstanding this change. The writer is still in close

touch with the workers, and receives regular reports from them, keeping in correspondence with quite a number of the members, so that there is still the possibility of being some assistance, at least until other arrangements are made.

The four years spent by us in that mission are now gone into eternity, and were years of varied experience, both joyful and otherwise, and the results are in the hands of the Judge of all. The angel of death has reaped his harvest by bearing away three sisters during the past year, and their loss is keenly felt. The enemy of souls also had his influence, so that a few walk with us no more; but upon the whole, the feeling among the members in general is good and hopeful. On the other hand some have been added to the fold, and the year closes with prospects for further ingatherings.

It will no doubt be of interest to the readers of the report to have an illustrated description of some of the mission points and workers. Just previous to our departure the Limhamn and Malmö congregations were united into one, to be known as the Malmö-Limhamn congregation.

Their house was built some sixteen or seventeen years ago, and the elder, A. Anderson, has lived in the farther end of it ever since it was built. A good Sunday school is conducted here from September to June, but during the summer months the custom of the country is to dismiss the Sunday schools. Regular meetings are held each Sunday at 2 P. M., and prayer meeting on Wednesday evening.

In Malmö services are held in hired quarters. Adjoining the assembly room are two rooms where a family live and care for the hall. A Sunday school is also conducted here with preaching services at 4:30 P. M. This is so arranged that persons can attend at both Limhamn and Malmö on the same day, as they are only three miles apart. Prayer meetings are also conducted in Malmö once or twice a week.

About fifteen miles north of Malmö there is another meetinghouse at Kjeflinge. This congregation was organized soon after the first in Sweden and prospered very much for a number of years. When the work commenced there and the meetinghouse was built, there was no other public building in the village and the people attended this church. Later on another denomination built a house which divided the congregations somewhat, and later on a "folkets hus" (people's house), which is principally for public gatherings such as dances and entertainments of almost every description, and this attracts such a large part of the community that it is difficult to interest them in religious services. Our house is also built in a part of the town that has built up very little, while the other part has been rapidly building, and this results in a small attendance. The meetings are mostly held out in the country in private houses where the attend-

ance is much better. This congregation has one elder, one minister in second degree and one in first.

About sixty miles northeast of Malmö is Wannaberga church. The meetinghouse is about two miles from the railroad station, in a small village. In the early nineties Brother and Sister D. L. Miller were at this place on a visit; as it was Sister Miller's birthday they decided that a meetinghouse should be built there, and that she would donate a certain part toward its erection. They went out and staked off the lot and house the same day. In one part of the house lives the elder, Per Jönsson. He and his wife are the parents of thirteen children, of whom twelve are living. Bro. Jönsson, 40 years old, is the most active worker in the Swedish work. He rides miles and miles on his bicycle, holding meetings nearly every night. He gets over a large scope of country, preaching principally in private houses. The membership in this congregation is rather widely scattered, and as most of them are poor, it is not often that many can be assembled at one place. So the meetings are held in different neighborhoods to accommodate all. The report for the last quarter of the year indicates bright prospects for an ingathering at a new point where meetings were being held.

At Stockholm there is one minister and they are keeping up regular appointments. One was baptized during the latter part of the year. In Sweden there were three deaths during the year, one emigrated to America, a few were disowned, so that on the whole the losses exceeded the gains by several. But all things considered, the work is in a fair condition, and we have no reason to be discouraged with the outlook, considering all the conditions. The members of Sweden contributed for world-wide missions kroners 67.27 during the year.

A. W. Vaniman.

Denmark.

The work in Denmark has made some substantial gains during the past year, although not very large. One of the greatest problems heretofore has been the fact that there were no young brethren to take the places of the older ones when they drop off, as will be the case ere many years roll round. During the year several young brethren were baptized, and they bid fair to be good workers, provided they remain in the land. These young brethren live in the western part of Denmark, the part called Thy. The meetinghouse is at Hördum, in the northwestern part; it is a rather large building. A number of rooms are rented out, and the income from this source during the past year was kroners 178.55 (a kroner being about 27 cents), but on account of laying a sewer and other expenses there was no surplus as is usually the case. The elder of the church is

Martin Johansen, and it was with great pleasure that the writer received his report at the close of the year, stating that four had been baptized, two reclaimed, and prospects for more accessions. He further stated that the working condition of the church is good. This congregation has at the opening of the new year thirty-two members, one elder, one minister, and two deacons.

On the east side of Denmark is the Vensyssel church with their meetinghouse at Sindal, the first meetinghouse built by the Brethren in a foreign country. The money for this house was raised at the Ashland, Ohio, Annual Meeting in 1881. The income from rent during the year was kroners 75.50, with an expense of 33.89, leaving a net balance of 41.61. In this congregation live three elders, namely, C. Hansen, who was the first brother baptized in Denmark. His home is in Brönderslev. At Hjörring lives Bro. C. C. Eskildsen. In this town is located the house where Brethren Daniel Fry and Enoch Eby, with their wives, lived during their stay in Denmark when they were sent there to properly organize the work. In Fredrikshamn by the sea lives Bro. P. C. Poulsen. These elders have all been with the work almost from the beginning, which will soon be thirty years, and they have faithfully stood by it, and mean to do so until the Master calls them up higher.

There is no minister living at the town where the meetinghouse is, but regular meetings are kept up, and every fifth Sunday all the elders meet there and the church holds their quarterly council at that time. This congregation lost one by expulsion and three by death, leaving a membership at the close of the year of forty-three. But the gain in the other congregation still leaves the Danish work with a slight gain for the year. The members of Denmark contributed for world-wide missions kroners 62.56. All of the elders are receiving some support, but only one is receiving a full support.

A. W. Vaniman.

FRANCE AND SWITZERLAND.

By the mercies of God we are once more permitted to witness the close of another year's work in these two adjoining fields of France and Switzerland. We can hardly say that we have made much progress; but if we have not witnessed the realization of all our wishes, neither can we say that the work has been at a standstill, or that we have suffered any loss in what has already been gained.

We realize more and more, as we advance in years and study our environment, that not in these two countries of Latin races, be the one Protestant and the other Catholic, may be found that knowledge of the Word which, in Anglo-Saxon countries, leads to the study of the Truth and the glad acceptance of it after it has become the result of a deep, sin-

cere, personal investigation. On the whole, our principles do not play, as they ought, a prominent part in the convictions of those who have accepted them, whether here in France or in Geneva. If their knowledge of the Bible there is superficial, here it amounts to zero. What basis then can either Protestants or Romanists, converted to the faith of the Brethren. have when asked, for example, to give "a reason of the hope that is in them," of their change of faith, their severance of former church associations, and their coming among us? We let the reader judge for himself. In our humble estimation, if interest does not play an important part in the change of faith, surely sentiment does, and this is not an altogether good "reason" for bartering old unsettled convictions for new and perchance more unsettled ones. And so if our work is limited not so much to the preaching, as to the teaching, of the Word, God's work is to so mould the hearts as to make them fit recipients of His truth proclaimed. And so our daily prayer is that of the psalmist: "O send out thy light and thy truth: let them lead us; let them bring us unto thy holy hill, and to thy tabernacles!"

We continue, as usual, and with unabated interest, to conduct our little orphanage which, thanks to dear Sister Geiger, is actually in its third year of existence. Its happy little inmates are more and more to us a source of great joy and encouragement amid the difficulties and anxieties of the work. Although nicknamed "les Protestants" by their little schoolfellows, and disliked by them for this reason, they are, however, the brightest and best-behaved children of the village school, much liked by their teachers for the reason that they are the only children who go to school with their lessons prepared and studied at home under the immediate care and motherly supervision of our good Sister Siebeck. They have made much progress in religious instruction, and sing sweetly many of our American popular hymns adapted to French words.

We are much pleased to announce this year the opening of a new field some five kilometers from Montreal, in the very county-town of this district, Nantua, with a population of a little over three thousand inhabitants, situated at the east end of the well-known picturesque lake of the same name. It has a church dating from the twelfth century, a town hall, college, courthouse, excise-office, and two hotels. We now have eight members there who give us much satisfaction for the fact that they are exceptionally sincere in their acceptance of the truth, and very desirous of becoming more and more enlightened by it. Living in what might be termed a citadel of "cléricalisme," they have long since shaken off its shackles, and we are glad to have gone to them before seeing them fall into materialism, as is usually the case in France when Rome has lost her strong grip on her adepts. Nantua is therefore the fourth station we occupy after Montreal, Martignat and Oyonnax. Our members are scattered in these four

places; but it is better it should be so than to sow without reaping and be merely "a voice crying in the wilderness."

And so we are glad to report, in spite of the difficulties and callosities of the field, fourteen baptisms this year—more than we ever had in preceding years in France. When these new members, with those received before them, love the church, attend regularly her services as they do, and endeavor to live consistently the profession embraced, we have great cause for rejoicing and for ascertaining that "our labor is not in vain in the Lord."

Of the work in Geneva we can report nine baptisms this year, with a Sunday school of thirty-two scholars. Total of baptisms to be reported this year, 23. The Lord be praised. Yours in Christ,

G. J. Fercken.

From Switzerland.

By the mercy of God we have been permitted to see the close of another year's work in Geneva field. During these twelve months we have had the joy to receive many encouragements and to see the blessing of our heavenly Father over our work; nine brothers and sisters were received members after having accepted our doctrines and being buried in Christ through the baptism; the youngest was fourteen years of age, the eldest sixty-eight. They represent three nations: Italian, German Swiss, and French.

During the summer the work is rather difficult. Swiss people don't care to go to church in the evening, so every church is open for the morning service only, no service at evening. So all through the summer the only possible way to reach the outsider is to visit them. It is the same with the children who come so willingly to Sunday school in winter; during the summer they prefer going up the mountain or about the country. The winter is our only season for work.

During last winter we have had a Thursday school with 32 to 38 children, of various nations. In this school we teach them designing, mathematics, writing, embroidery work, sewing, knitting and singing our own songs. In Sunday school we follow the same lessons as those prepared by Brother Trout.

Every Sunday evening lectures are given on various subjects. Until last month these lectures were followed by a sympathizing audience; but the free church having opened a hall about a hundred yards from our own, their music, special choir and special preachers attract part of our people, so we may be obliged to locate our mission in another part of the town.

. 1904-5	1905-6
Deacons,	. 1
Thursday and Sunday schools,	1
Children in Sunday schools,	32
Members,	32
Removed to France,	6
Baptized,	9
Weddings,	1
Love feasts,	1

In the city of Calvin we feel more and more the necessity of the presence of our church to represent, amongst the various ones visiting here, the true Gospel. Pray for us. May His guidance be with us all for ever.

L. and A. Pellet.

March 23, 1906.

Brethren Mission, Brooklyn, New York.

March 31, 1906 closes another year for the Master in Brooklyn.

To establish primitive Christianity in a great city requires not only time, money and much hard work, but also much earnest prayer and much patience. Our past year's work has not been all success. We have had our disappointments, but we are pleased to report a marked degree of success, over former years, in more ways than one.

We mean to push the work with vigor, for the struggle is on. Each year's work gives us a riper experience for city mission work. We are gaining new victories, and winning our way into many homes and hence the way is opening for more hearts to accept the whole Gospel.

Our little body of members are in love and union, and are growing in the divine life. We all realize:—

"We have here but one short life to live;
In it a race to run, and a goal to reach;
A work to do, an account to render;
A battle to fight, and a crown to win!
Our time is limited, our opportunity will soon be past.
That which we neglect is neglected forever;
That which we do will bear fruit in this life and the next."

During the past year we held some 432 religious services at the 59th Street Mission in English. At the Italian Mission, 107 services, mostly Italian. Our Italian Mission is now on a better footing than before. Bro. John Caruso, our new Italian minister, is doing good work, with our assistance. We made 960 calls and pastoral visits, officiated at 7 funerals, 3 weddings, 4 councils, 2 love feasts. Received into church fellowship, 15; lost by removal, 8; present membership, about 70.

Our first Annual Meeting offering, since I have charge, was \$7; the second, \$10; the third, \$15; the fourth, \$20; the fifth, \$25; and for the Springfield, Ill., Conference we mean to make it at least one dollar per member, or \$70.

The Lord has richly blessed us in soliciting funds for the Brooklyn meetinghouse. The plot, 66x100, located by Brethren D. L. Miller, A. B. Barnhart and Jesse Ziegler, is bought, paid for and deeded to the General Missionary and Tract Committee. To-day our church plot is worth \$2,000 more than the price paid, because of the new (subway) electric railroad coming within 200 feet of us. Should we get a station within sight, our property will be still more valuable. About one-half of the needed amount to build the new church, is now raised. The remainder we hope to raise this year, and begin building the new church and mission home April 1, 1907.

In conclusion. The Lord bless every soul who has in any way helped us to further the Lord's work in Brooklyn. We desire a special interest in your prayers, that we may prosper in health, and serve the Lord with gladness, and purpose of heart.

I am thy fellow-servant, J. F. 5901 Third Ave., Brooklyn, New York.

J. Kurtz Miller.

1. WORLD-

RECEIPTS-

Cash balance from last year,	-	\$ 356	68
Donations from congregations and individuals, including			
interest on endowment pledges, as reported in the			
Missionary Visitor,\$22,021			
Income from endowment and real estate, 15,899			
Income from Brethren Publishing House, 9,500	00		
Mary S. Geiger for Orphanage in France,	00		
For colored mission at Palestine, Arkansas, 202	14		
Balance on hand of Palestine meetinghouse,	41		
Total receipts,		48,371	61
Total,		.\$48,728	29

2. INDIA

RECEIPTS-

Cash balance from previous year,	\$ 1,166 51
General donations reported in Missionary Visitor,\$ 1,261 58	
Donations for Orphanage reported in Missionary Visitor, 5,102 91	
Donations for native workers, see account No. 12, 664 50	
Special support of missionaries, see account No. 10, 4,500 00	
Transmission to workers from friends,	
Income from endowment,	
From World-wide fund to make up deficit, 6,000 00	
Donated for Bulsar meetinghouse, see account No. 13, 841 90	
Donations for dispensary and hospital,	
Total receipts,	\$18,859 36
Grand total,	\$20,025 87

WIDE FUND

EXPENDITURES-

Smyrna mission, D. Chirighotis,\$	600	00		
Harrisonburg congregation, Virginia. (Allowed before the change),	450	00		
Annuities,				
Annual Meeting committees, see account No. 14,	192	92		
Scandinavian missions,	1.122			
France missions, see account No. 22,	2.395			
Special missions in the United States, see account No. 19,	2.144			
District missions, see account No. 18,	6.025			
Mission Study Class work,	167	36		
Brethren Publishing House, see account No. 15,	1,911	21		
General expenses, see account No. 21,	2,772	23		
Book and Tract, see account No. 16,	8,587	29		
Colored mission at Palestine, Arkansas, see account No.	ĺ			
20,	.588	95		
Transferred to India account,	6,000	00		
Total expenditures,			\$44,828	87
Balance on hand,			3,899	42
Grand total,		٠.	\$48,728	29

MISSIONS

EXPENDITURES-

Support of workers on field to July 1, 1906,	11
Industrial work,—machinery, etc., 536 (Bungalows, 2,000 (
India Orphanage building, by Waterloo, Iowa, church, 1,200 (
Medical missions, 522 2	
Forwarded for Bulsar meetinghouse,	00
Partial loss in Watson bank,	54
For transmission to workers from friends	55
Forwarded for native workers,	50
General expense,	36
Total expenditures,	\$13,766 97
Balance on hand in the following funds:—	
Bulsar meetinghouse,\$ 41 90	
India mission,	
India orphanage,	
Dispensary,	6,258 90
Grand total,	\$20,025 87

3. CHURCH EXTENSION FUND.

Receipts-	· .	
Donations reported in Missionary Visitor,	\$ 6	54 10
Wood River congregation, Nebr.,		
Mound Valley congregation, Okla.,		
Sterling congregation, Colo.,		
Grand Junction congregation, Colo.,		
Parsons congregation, Kansas,		
Fairfax congregation. Va		
Washington congregation, Kans.,		
Mount Hope congregation, Okla., 50 00 Fruitdale congregation, Ala., 40 00		
Kidder congregation, Mo.,		
Ashridge congregation, Wis., 50 00		
Verdigris congregation, Kansas,		
Denver congregation, Colo., 100 00 Bowbells congregation, N. Dak., 100 00		
Turtle Mountain congregation, N. Dak.,		
Elgin congregation, Illinois,		
Oak Grove congregation, Mo.,		33 59
Total receipts,	\$ 1,69	07 69
Expenditures—		
Loans made during the year,— Fruita congregation, Colo.,		
Lakeview congregation, Mich., 300 00		
Fredonia congregation, Kans.,	\$ 1,10	00 00
Balance on hand,	59	7 69
	\$ 1,69	7 69
4. MINISTERIAL AND MISSIONARY RELIEF FUND.		
Receipts-		
Balance on hand from last year,	\$ 3,03	1 60
Income from Gish estate,		2 91
Total for the year,	\$ 380)4 51
Expenditures—		
Samuel Murray, Indianapolis, Ind.,		
H. P. Hylton, Jericho, Va.,		
Darlin P. Hale, Bourbon, Ind., 90 00		
Total for the year,	\$ 20	7 00
Balance on hand,	\$ 3,59	7 51
5. GISH TESTAMENT FUND. Receipts—		
Balance on hand at beginning of year,	\$ 67 30	0 83 8 69
Total,	\$ 97	9 52
Expenditures—		
New edition of Testament,	\$ 50	7 49
Balance on hand,	\$ 47	2 03

ANNUAL REPORT

6. GISH PUBLISHING FUND.

Receipts—	
Balance on hand at beginning of year,	\$ 1,009 02
Receipts on certain sales,	2,516 36
Total,	\$ 3,525 38
Expenditures—	
Books published during year, \$1,699 60 Traveling expense of committee, etc., 43 43 Postage, 2 00	
Total,	\$ 1,745 03
Balance on hand,	\$ 1,780 35
7. BROOKLYN MEETINGHOUSE. Receipts—	
	\$ 1,182 75
Balance on hand at beginning of year, Donations during year,	7,068 69
Total on hand,	\$ 8,251 44 the house.
8. INTEREST-BEARING FUND.	
Receipts—	
Cash on hand at beginning of year, Denmark poor fund, interest on same, Bills receivable,—loans paid off, Gospel Messenger endowment, see account No. 25, To 00 India endowment, see account No. 24, Deposited for Brethren Publishing House, Endowment paid in, see account No. 23, Tayment on real estate placed in loans, Gish estate converted into cash and loaned, Brooklyn meetinghouse fund on interest, Overdrawn, Sample State Converted into cash and Sample State Converted Sample	\$ 1,583 42
Total,	119,713 14
Grand total,	\$121,296 56
Èxpenditures—	
Loans made,	
Total,	\$121,296 56
9. MISCELLANEOUS FUNDS.	
Africa—Balance on hand,	
Donations during the year, 4 00 Less W. B. Stover's expense to Africa in 1905,	\$ 230 50 225 00
Balance on hand,	\$ 5 50
Donations during the year, 159 96 Japan—Balance on hand, \$35 80	\$ 1,125 32

Donations during the year,	5 00 62 40	\$ 40	80
Donations during the year, Porto Rico—Balance on hand, \$	6 00	\$ 68	40
Donations during the year, South America—Balance on hand, \$	20 00	\$ 201	23
Donations during the year, Next Mission Field,	5 00	\$ 49 3	44 00
Southern Native White—Balance on hand,\$ Donations during the year, Australia—Balance on hand,\$	19 23 4 00 15 00	\$ 23	23
Donations during the year,	1 00	\$ 16	00
Total,		\$ 1,532	92
10. SPECIAL SUPPORT FUNDS.			
California.			
Balance on hand at beginning of year,	433 00 364 85	\$ 797	85
Expenditures—			
Support of Mrs Gertrude R. Emmert to July 1, 1906,		\$ 250	00
Balance on hand,		\$ 547	85
Middle Pennsylvania Sunday Schools.			
	125 00 250 00	\$ 375	00
Expenditures—			
Support of Jesse Emmert to July 1, 1906,		 250	00
Balance on hand,		\$ 125	00
Mount Morris College Missionary Society.			
	151 40 250 00	\$ 401	40
Expenditures— Special gift from Society,\$	26 40		
Support of D. J. Lichty to July 1, 1906,	250 00	\$. 276	40
Balance on hand,		\$ 125	00
Mount Morris College Sunday School. Receipts—			
Donated through treasurer, Expenditures—		\$ 125 (00
Support for Sadie J. Miller to July 1, 1906,		\$ 250 (00
Balance due on year's support,		\$ 125 (00
Receipts— Northwestern Ohio Sunday Schools.			
Donated through treasurer,		\$ 500 (00
Support of Steven and Nora Berkebile to July 1, 1906,		\$ 500 (00

M. P. Brumbaugh, 200 Chestnut Ave., Altoona, I	Pa.		
Receipts— Donated by Brother Brumbaugh,		\$	125 00
Expenditures—		Ψ	123 00
Support of Florence Pittenger to July 1, 1906,		\$	250 00
Balance due on year's support,		-\$	125 00
Nebraska Mission Fund.			
Receipts— Balance on hands at beginning of year,\$ Juniata congregation, two donations, Octavia congregation, Bethel Sunday school, three donations, Lincoln congregation, Bethel congregation, Wm. Miller, \$1; A. C. Heaston, \$2; Mary Kessler, \$1; C. P. Horgleroad, \$10; Amanda Buch, \$1; J. E. Young and Wife, \$1; Mrs. Amos Peters, \$1; Grace Miller,	472 21 10 00 15 00 15 00 9 50 59 50		
\$5; A. D. Sollenberger, \$5; C. H. Price, \$10; Unknown, \$3,	40 00	\$	621 21
McPherson Congregation, Kansas.			
Receipts— Donated through treasurer, F. A. Vaniman,		\$	500 00
Expenditures—		Ψ	300 00
Support of E. H. and Emma Eby to July 1, 1906,		\$	500 00
Botetourt Memorial Missionary Society, Virgini	ia.		
Donated through treasurer, J. W. Shaver,		\$	500 00
Expenditures—			•
Support of A. W. and Flora Ross to July 1, 1906,		\$	500 00
Second District of Virginia. Receipts—			
Balance on hand,	80 00	\$	585 00
\$40, Beaver Creek congregation, H. G. Miller, Cooks Creek congregation, J. M. Kagey, Sangerville congregation, A. J. Miller, Bethel Valley congregation, W. W. Bussard, Pleasant Valley congregation, D. A. Cline, Barren Ridge congregation, J. M. Kagey, Mt. Vernon congregation, J. F. Loving, Mill Creek congregation, C. E. Long,	65 00 75 00 100 00 50 00 5 00 52 00 11 00 27 25 83 05		548 30
Total,		\$	1,133 30
Expenditures— Support of I. S. and Effie Long to July 1, 1906,		\$	500 00
Balance on hands,		\$	633 30
Shade Creek Congregation, Pennsylvania.			
Balance on hands,	125 00 250 00	\$	375 00

Expenditure—					
Support of Anna Z. Blough to July 1, 1906,			\$	250	
Balance on hand,			\$	125	00
Southern Ohio Sunday Schools. Receipts—					
Donated through treasurer, G. W. Minnick,			\$	250	00
Expenditures— Support of J. M. Pittenger to July 1, 1906,			\$	250	00
Waynesboro Congregation, Pennsylvania Receipts—					
Balance on hand,		5 25 01	\$	1,047	26
Expenditures—					
Support of Mary Quinter and Mrs. D. J. Lichty to July 1, 1906,			\$	500	00
Balance on hand,			\$	547	26
Young People's Missionary and Temperance Society, I	Iuntin	gdon	F	a.	
Receipts—					
Balance on hand,		5 41 1 79	\$	497	20
Expenditures—					
Support of J. M. Blough to July 1, 1906,			\$	250	00
Balance on hand,			\$	247	20
Eastern Pennsylvania Sunday Schools.		~			
Royersford Sunday school, H. E. Light,			\$	10	60
Eastern District of Maryland.					
Donated through treasurer, Alfred Englar,			\$	250 3,232	
Less amount due,			_	250	00
Balance on hand,			\$	2,982	42
11. STATEMENT OF CASH.			Ċ		
World-wide fund,			\$	3,899 597	42 69
India funds, Special mission funds, Miscellaneous funds, Special support funds,				6,258 1,532 6,247 2,982	90 92 64
Interest-bearing funds overdrawn,	\$ 6,898 14,620	3 75) 24			
	\$21,518	3 99	\$2	21,518	99

12. INDIA NATIVE SUPPORT.			
The number preceding the post office address corresponds to the the receipt sent to the donor.	nun	iber	of
1772 Monroe, Iowa, \$ 50 00 1774 Grafton, Pa., 50 00 1780 North English, Iowa, 12 50 1793 Maxwell, Iowa, 12 50 1796 South English, Iowa, 50 00 1855 New Enterprise, Pa., 50 00 1893 Cedar Rapids, Iowa, 50 00 1909 North English, Iowa, 12 50 1925 Maxwell, Iowa, 12 50 1991 West Alexandria, Ohio, 50 00 2004 Lena, Illinois, 20 00 2035 North English, Iowa, 12 50 2072 McPherson, Kansas, 36 00 2113 Maxwell, Iowa, 12 50 2138 Lena, Ill., 10 00 2144 Roanoke, Louisiana, 50 00 2170 Lena, Illinois, 20 00 2233 North English, Iowa, 12 50 2242 Cedar Rapids, Iowa, 10 00 2242 Cedar Rapids, Iowa, 100 00 2286 Kitchel, Indiana, 25 00			
Total,	\$	648	50
13. BULSAR MEETINGHOUSE.			
D. L. Miller and wife, Mt. Morris, Ill.,			
Total,	\$	841 800	
Balance on hand,	\$	41	90
*These three donations were sent in before it was decided to open an a Bulsar meetinghouse.	acco	unt	for
14. ANNUAL MEETING COMMITTEES.			
Auditors for Publishing House and Committee's books,\$ 108 66 Tract Examining Committee,	\$	192	92
15. BRETHREN PUBLISHING HOUSE, Buildings and Ground	ıds.		
Street paving on State and West Chicago Streets, \$2,147 90 Basement under building and elevator, 491 03 Taxes for 1905, 1,164 45 Insurance for one year, 276 00 Miscellaneous items, in repairs, 489 04			
Total, Less old machinery, etc., sold,	\$ 4	4,568 657	
	\$ 3	3,911	21

Of this \$3,911.21, \$2,000 has been passed to Permanent Investment, see account No. 8, and balance as expense in World-Wide fund, see account No. 1.

16. BOOK AND TRACT FUND.

Missionary Gospel Messengers,	490 557 4,716	08 14 33		
Total,	,		\$ 8,587	29
17. CHICAGO DISPENSARY AND PROPER Receipts— Balance from 1904 and 1905,	19 159	75 79	\$ 192	54
Expenditures—				
Taxes for 1904, \$21 08 Paving assessment, 4 64 Water rent to Nov., 1905, 6 38 \$ Transferred to Income account, Transferred to Real Estate account,	32 45 115	44	\$ 192	54

The Chicago church assumed the entire responsibility of the mission and dispensary on July 1, 1905, and agreed to pay the Committee the balance of endowment investment in the Dispensary property. The amount thus assumed was \$2.885.00.

18. ASSISTANCE TO STATE DISTRICTS.

Arkansas,\$	800 00	
California and Arizona,	200 00	
Illinois, Northern and Wisconsin,	200 00	
Indiana, Northern,	100 00	
Indiana, Southern,	250 00	
Iowa, Northern,	300 00	
Iowa, Middle,	200 00	
Iowa, Southern,	250 00	
Kansas, Northeastern,	200 00	
Vanca Northeastern and Colomba	150 00	
Kansas, Northwestern and Colorado,	200 00	
Kansas, Southwestern,		
Kansas, Southeastern,	200 00	
Maryland, Eastern,	400 00	
Missouri, Middle,	100 00	
Missouri Southern,	300 00	
North Carolina,	200 00	
North Dakota,	150 00	
Ohio, Northwestern,	200 00	
Oklahoma,	200 00	
Oregon, Idaho and Washington,	900 00	
Pennsylvania, Eastern,	125 00	
Texas,	400 00	
LUAGS,	400 00	
Total.		\$ (
I Utdi,		φ

19. SPECIAL MISSION POINTS.

Brooklyn Mission, rents, support of workers, etc.,\$	1,790 24
Chicago Mission to July 1, pastor's support, etc.,	205 00
North Carolina Mission to May, 1905,	149 20

Total, \$ 2,144 44

6.025 00

20. COLORED MISSION AT PALESTINE, ARK.			
D. C. Clark, \$ 300 00 Mattie Cunningham, 236 00 H. C. Early, expense to visit mission, 51 20 Recording deed to property, 1 75			
Total,	\$	588 95	
21. GENERAL EXPENSES.			
Traveling Secretaries,— H. C. Early			
H. C. Early, \$ 10 00 A. B. Barnhart, 5 31 Jesse Ziegler, 16 80	\$	32 11	
Committee's Traveling expenses to meetings, Salaries,—	Ψ	189 45	
Galen B. Royer, Secretary and Treasurer,\$1,200 00 Clyde Bates, Stenographer,			
Postage,			
Stationery,			
Premium of guarantee bond, 75 00 Premium on employer's liability insurance, 58 70			
Premium on boiler insurance			
Fire extinguishing tanks,36 00Miscellaneous,23 83	2	2,550 67	
Total,	\$ 2	2,772 23	
22. FRANCE MISSION.			
Support of G. J. Fercken,			
Total,	\$ 2	2,388 39	
23. DONATIONS TO ENDOWMENT.		,	
The number preceding the post office address in the following corresponds to the number on the receipt sent the donor and now held by him. In this method the donor is assured that his money is properly accounted for, and others do not know who he is.			
the donor is assured that his money is properly accounted for, and oth	ers	do not	
the donor is assured that his money is properly accounted for, and oth know who he is. Balance on hand at beginning of year,	ers	do not	
the donor is assured that his money is properly accounted for, and oth know who he is. Balance on hand at beginning of year,	ers	do not	
the donor is assured that his money is properly accounted for, and oth know who he is. Balance on hand at beginning of year, Pennsylvania. 1756 New Enterprise, \$3 19 1763 Mountville, \$1,000 00 1764 Mattawana, \$110 00 1898 Pottstown, \$200 00 1902 Mountville, \$2,000 00 1934 Elizabethtown, \$25 00 1936 Norristown, \$95 00 2031 Martinsburg, \$4,000 00	ers	do not	
the donor is assured that his money is properly accounted for, and oth know who he is. Balance on hand at beginning of year, Pennsylvania. 1756 New Enterprise, \$3 19 1763 Mountville, \$1,000 00 1764 Mattawana, \$110 00 1898 Pottstown, \$200 00 1902 Mountville, \$2,000 00 1934 Elizabethtown, \$25 00 1936 Norristown, \$95 00 2031 Martinsburg, \$4,000 00 2150 Spring City, \$20 00 2232 Jones Mill, \$1,000 00 \$8,453 19	ers	do not	
the donor is assured that his money is properly accounted for, and oth know who he is. Balance on hand at beginning of year, Pennsylvania. 1756 New Enterprise, \$3 19 1763 Mountville, \$1,000 00 1764 Mattawana, \$110 00 1898 Pottstown, \$200 00 1902 Mountville, \$2,000 00 1934 Elizabethtown, \$25 00 1936 Norristown, \$95 00 2031 Martinsburg, \$4,000 00	ers	do not	

Indiana,			
1779 North Manchester, \$ 50 00 1892 Milford, 224 08			
2016 Teegarden,			
2160 North Manchester, 8 00 2189 Peru, 25 00			
2244 Nezperce, 25 00 2290 Goshen, 150 00			
2355 Goshen, 1,500 00 2345 Teegarden, 100 00 \$ 2,	no2	N8	
	2ر0	00	
California. 1992 Glendora,			
1993 Glendora, 1,000 00 \$ 1,	300	00	
Ohio.			
1769 West Liberty,			
1867 Leipsic, 150 00 2015 Eaton, 25 00			
2080 Covington, 400 00 \$ 1,	075	00	
Iowa.			
1778 Kingsley, \$ 20 00 1976 Waterloo, 325 00			
2021 Waterloo, 175 00 2149 Coon Rapids, 50 00			
	670	00	
Maryland. \$ 500 00			
	550	00	
Kansas.			
2161 McPherson,	200	00	
	300	00	as,
Virginia, 2081 Stuarts Draft \$ 25.00			•
2081 Stuarts Draft, \$ 25 00 2315 Broadway, 25 00	50	00	
Alabama.			
1899 Whistler,\$		50	
Total,	536	77	\$ 17 236 77
	100		
Total paid in endowment to World wide,			\$377,082 52
24. INDIA ENDOWMENT.	770	00	
Balance on hand,\$ 1, 1768 West Liberty, Ohio,	500	00	\$ 2,050 00
Gish estate paid in,			46,149 73
25. GOSPEL MESSENGER ENDOWMENT			\$425,282 25
			\$ 1,775 00
Balance on hand,	25		\$ 1,775 00
Mary G. C. Sprenkel, York, Pa.,	25 25		75 00

ENDOWMENT BY STATES.

Illinois, \$151,047 96 Pennsylvania, 56,237 59 Ohio, 45,503 00 California, 42,186 58 Indiana, 41,262 02 Iowa, 40,061 00 Kansas, 16,219 16 Maryland, 15,532 03 Virginia, 7,586 50 Missouri, 5,293 00 Michigan, 1,120 00 Nebraska, 440 00 West Virginia, 188 00 Oklahoma, 45 00 Idaho, 30 00 District of Columbia, 22 50 North Dakota, 20 00 Alabama, 7 50 Unclassified, 1,430 41 India Endowment Balance, 1050 00
Cash on hand, \$ 14,620 24 Interest-bearing funds, 367,010 61 Brethren Publishing House, 95,000 00 Real estate, 48,190 25 Estimated value of Gish estate not included in interest-bearing funds, 7,500 00 Value of real estate above investment, 2,500 00 Church extension, bills receivable funds, 7,552 22
Total assets, March 31, 1906,
Increase, \$ 35,542 17
Cash on hand,
WORLD-WIDE FUND.
324 Amount on hand, \$4,066 78 380 Mission study, 167 36 (Cash \$3,899.42)
CHURCH EXTENSION.
340 Church extension donations,
INDIA FUNDS.
326 India donations, \$ 1,019 58 326 Bulsar meetinghouse account, 41 90 331 India orphanage, 5,069 42 345 India dispensary building, 128 00 (Cash \$6,258.90)

SPECIAL MISSION FUNDS.

332 Africa, 333 China, 334 Japan, 336 Philippines, 337 Porto Rico, 338 South America, 339 Next Field, 339 Southern Native white, 339 Australia,		5 50 1,125 32 40 80 68 40 201 23 49 44 3 00 23 23 16 00
(Cash \$1,532.92)		
MISCELLANEOUS FUNDS.		
317 Gish Testament, 353 Gish Publishing, 309 Industrial Work for Colored People, 322 Ministerial and Missionary Relief fund, (Cash \$6,247.64)		1,780 35 397 75
SPECIAL SUPPORT FUNDS.		
363 Brumbaugh, M. P.,	\$ 125 00 125 00	5 547 85 125 00 125 00
364 Nebraska, 366 Second District of Virginia, 367 Shade Creek congregation, Pennsylvania, 368 Waynesboro congregation, Pennsylvania, 369 Y. P. M. and T. Society, Huntingdon, Pa., 379 Eastern Pennsylvania, 381 Eastern Maryland,		633 30 125 00 547 26 247 20 10 60 250 00
(Cash \$2,982.42)		
INTEREST-BEARING FUNDS.		
335 Brooklyn Meetinghouse, 342 Endowment bills receivable, 343 Denmark Poor fund, 344 Gospel Messenger Endowment, 345 India Endowment	010 61 \$	8,251 44 2,418 42 1,850 00
Brethren Publishing House Reserve,	000 00	2,050 00 15,500 00 30,000 00 77,082 52
	190 25	20,000 00 46,149 73
(Cash overdrawn \$6,898.75) \$532,	790 68 \$5	32,790 68

BRETHREN PUBLISHING HOUSE.

The balance sheet of the House shows the following resources and liabilities at the close of the year, March 31, 1906:

Resources-

Cash on hand, Office fixtures, Machinery, General outfit, Old ledger, 1901, Old ledger, 1902, Old ledger, 1903, Old ledger, 1904, Accounts receivable, 1905, Expense, Merchandise, Gospel Messenger, Inglenook, Our Young People, Sunday-school papers, Quarterlies, Job department, Special accounts receivable,	1,888 33,236 7,742 166 110 43 217 5,910 354 6,291 1,436 706 1,267 386 426 1,710	93 75 61 49 57 49 30 78 97 56 97 25 49 33 86 22	
Job department,	1,710	22	
India; a Problem,	353		\$65,604 95
-		_	

Liabilities-

Unexpired Gospel Messenger subscriptions, .\$18,567 Unexpired Inglenook subscriptions, .3,824 Unexpired Our Young People subscriptions, .1,092 Unexpired Sunday-school paper subscriptions, .1,296 Gospel Messenger poor fund, .23 Inglenook poor fund, .22	30 18 40 79	
Net capital invested, April 1, 1906, 40,797		\$65,604 95

The publications of the House are steadily growing in circulation as the following comparative table setting forth the total output for the last two years will show:

1904-5	1905-6
The Gospel Messenger,	1,292,900
Inglenook,	411,100
Our Young People,*	112,500*
Young Disciple,	933,500
Children at Work,	634,150
All Quarterlies,	248,400
Missionary Visitor, 102,200	145,300
Total,3,305,750	3,777,850

^{*}Our Young People is a new Sunday-school publication, started in January and meeting a stronger support than was expected at the beginning. As a result, however Our Boys and Girls, the new title for the Young Disciple, has lost a little in circulation. The combined circulation of the two papers is nearly 7,000 more to-day than was the Young Disciple a year ago. This clearly shows that there was a strong demand for the new paper.

The establishment of a bindery in connection with the general job work which has been done heretofore has proven a very profitable investment. Also the effort made to supply books at reasonable profit has been mutually helpful to our patrons as well as profitable to the House. Experience has proven time after time that the Gospel Messenger is an excellent missionary worker and every member should avail himself of the unusual offer of sending this publication for that purpose at an exceptionally low rate. Full particulars will be mailed upon application. The Inglenook supplies in a very interesting and helpful manner the want of a literary paper of that higher and more wholesome manner, which uplifts instead of degrades the mind and heart of the readers.

THE GISH PUBLISHING FUND.

The following books have been distributed under the provisions of this fund during the year:

1523 Sunday-school Commentaries.

107 Alone with God.

80 Bible Dictionaries.

177 Bible Manners and Customs.

99 Book of Books.

84 Bulwarks of Faith.

98 Doctrine of the Brethren Defended.

64 Eternal Verities.

24 Life of John Kline.

88 The Lord's Supper.

88 Modern Secret Societies.

94 Square Talks.

32 Seven Churches of Asia.

84 Bound Tracts.

77 Trine Immersion.

25 Nave's Topical Bible.

160 Concordance.

442 Bible Atlases.

This makes a total of 3,346 volumes for the year as against 5,159 volumes the year preceding.

It is a matter of deep concern to the Committee to know why ministers are not taking a greater interest in enlarging their libraries, improving their minds and better qualifying themselves for the work before them when these books can be had at so reasonable a figure as this fund affords. The Sunday-school commentary has the largest circulation and yet only a few over the half of our ministers get this book. Of the other books not one-third as a rule call for a book offered under this fund.

It will be a matter of great interest to the Committee if persons would write and suggest what is the cause of this lack of interest. Have the

books not been adapted to the need of the ministers, are they too difficult, or not in line with real helpfulness, or what?

The Committee is seeking to make the fund of the greatest use and hopes to make some changes for the better within the year.

REPORT OF AUDITING COMMITTEE.

To the Annual Meeting of 1906:

We, your committee, appointed to audit the books and accounts of the General Missionary and Tract Committee including those of the Brethren Publishing House, beg to submit the following report:

We verified all the additions in the various account books, checked the postings to the ledger and verified the results in the financial statement herewith submitted to you and found the same correct.

We examined with more than usual care all the securities held by the Committee and found them all right. All records have been carefully made and all expenditures properly accounted for.



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Brethren's Pamphlets, Tracts, . . Leaflets .

The following list of pamphlets and tracts has been approved by the Tract Examining Committee appointed by Annual Meeting, and every effort has been made to make them forcible, clear, and helpful on the subjects discussed. titles, as a rule, are very suggestive of what the tract or pamphlet includes.

Order by number.

"E" before a number means that the tract is a page size 34x54 inches. others are 51/2 x8 inches. 1250 pages of envelope tracts or 500 pages of the larger size make a pound.

All tracts are sent prepaid for 25 cents per pound.

Ten per cent of amount donated either by a congregation or an individual for any mission under the care of the Committee may be ordered in tracts, free.

PAMPHLETS.

No.

- 41. Christian Baptism. B. F. Moomaw.
- 42. Brethren or Dunkers. D. L. Miller.
- 43. Church Entertainments. I. J. Rosenberger. 12 pp.
- 44. Trine Immersion Traced to Apostles. J. H. Moore. 52 pp.
- 45. Path of Life. Daniel Hays. 40 pp.
- 46. Sabbath, or Lord's Day. I. J. Rosenberger. 32 pp.
- 47. Perfect Plan of Salvation, or Safe Ground. J. H. Moore. 28 pp.
- 48. Secret Societies Incompatible Christianity. I. J. Rosent Rosenberger. 20 pp.
- One Baptism. A dialogue showing that trine immersion is the only ground of union that can be conscientiously occupied by the leading religious denominations of Christendom. J. H. Moore. 42 pp. 49. One Baptism. that trine in
- E50. Baptism. Quincy Leckrone.

EIGHT-PAGE TRACTS.

- 101. Why I Love My Church. W. B. Stover.
- 102. Which is the Right Church? S. T.
- Carpenter.

 103. Come Let Us Reason Together. bacco Tract.) D. L. Miller.

- 107. Origin of Single Immersion. James Quinter.
- 105. The Bible Service of Feet-Washing. Landon West.
- E106. The House We Live In. D. Vaniman. 108. Intemperance. Jacob Rife.
- E109. The Lighthouse, A. W. Vaniman.
- Vocal and Instrumental Music in Worship. I. J. Rosenberger.
- 111. Plain Dressing. D. L. Miller.
- 112. Prayer Covering. S. N. McCann.
- 113. Christian Salutation. Salome (Stoner) Myers.
- 114. Modern Skepticism in the Camp. J. Rosenberger.
- 115. The Lord's Supper. D. L. Miller.
- 116. Woman's Work. Sadie Brallier Noffsinger.
- 117. Our Standard of Religion: What is It? D. Hays.
- 118. Sisters' Prayer Covering. S. Z. Sharp.

FOUR-PAGE TRACTS.

- 270. Atoning Blood of Christ. C. Hope.
- 271. Design of Baptism. W. B. Stover.
- E272. What Shall I Do With the Commandments of Jesus. J. E. Miller.
 - 273. Close Communion Examined. Rosenberger.
 - 274. Christian Giving. I. J. Rosenberger.
- 275. Are Christians Allowed to Swear? S. Z. Sharp.
- 276. Anointing. L. W. Teeter.
- E277. The Safe Church Doctrine. Teeter.
- E278. Standard of Nonconformity. Daniel Hays.
- E279. Three Links of Oddfellowship. I. J. Rosenberger.

ONE-PAGE TRACTS.

- E304. Christian Baptism. B. F. Moomaw.
- E305. Trine Argument for Trine Immersion. E. B. Edwards.
- E308. Close Communion. I. J. Rosenberger.
- E311. Church Entertainments. I. J. Rosenberger.
- E312. God and Costly Array. S. W. Hoover. 315. Christ and War. D. Vaniman.
- 319. The Old Way of Baptizing. Stover.
- 322. Infant Baptism. I. Bennett Trout. 324. Saturday or Sunday-Which? G. J.

104. Communion. H. C. Early.

Address to General Missionary and Tract Committee,

ELGIN, ILLINOIS

THE MISSIONARY VISITOR



Lincoln Monument, Springfield.

PUBLISHED BY Brethren's General Missionary and Tract Committee, Elgin, Illinois, U.S.A.

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The Brethren Church

Has directed, through Annual Conference, the publication, "quarterly or oftener," of a report of the work done by the General Missionary and Tract Committee. Under this provision, and by the highest authority of the church.

The Missionary Visitor

(A Monthly Magazine)

Seeks admission into every family in every congregation. It also appeals to every one loving the cause of Christ to use diligence to bring it to the greatest possible usefulness.

The General Missionary and Tract Com.

D. L. Miller, Mt. Morris, Ill.

H. C. Early, Penn Laird, Virginia.
John Zuck, Clarence, Iowa.

L. W. Teeter, Hagerstown, Ind.

C. D. Bonsack, Washington, D. C.

TERMS OF SUBSCRIPTION.

One copy, twelve months,.....50 cents
Trial subscription, 3 months,.....10 cents

The subscription price is included in all contributions of one dollar or more to the treasury of the committee—not more than one copy to go into a home at this rate, nor more than one subscription sent on account of each donation. This rule holds good in contributions made through a collection by a congregation.

The magazine is stopped at the close of time paid for.

Copies not marked "sample" have been paid for.

All subscriptions and money should be sent to the

BRETHREN PUBLISHING ROUSE, Elgin, Illinois.

Entered August 11, 1902, as second-class matter, Post-Office at Elgin, Illinois, Act of Congress of March 3, 1879.

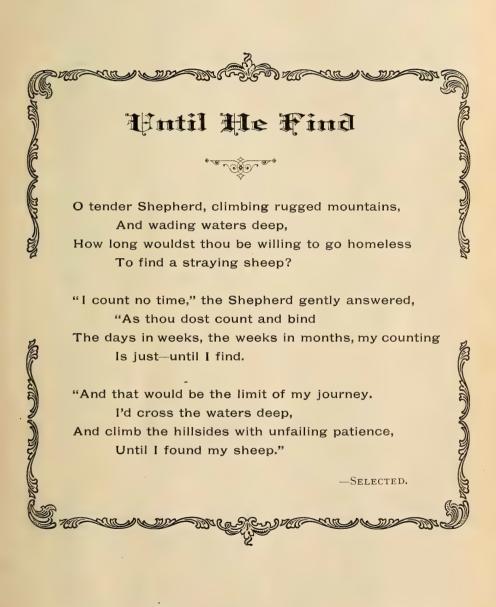
What the Visitor is, you see.

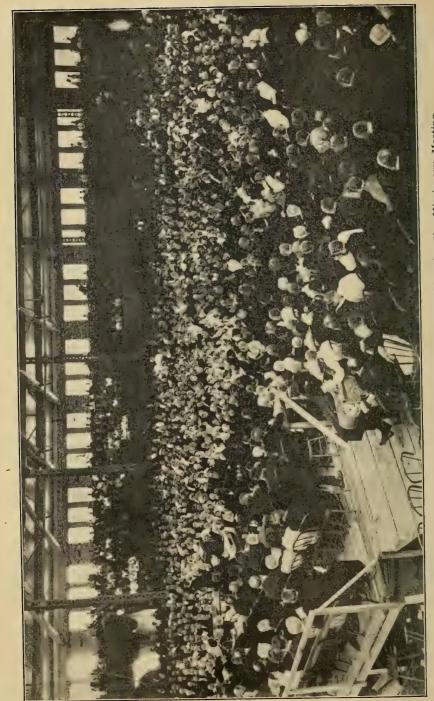
Many are loud in their appreciation of its spirit, and among them our most loyal church workers.

Are YOU a subscriber?

If not, will you become one?

Will you not send in one or more new subscribers?





The Auditorium at Springfield at the Time D. D. Culler was Addressing the Missionary Meeting.



ELIZA B. MILLER

By Wilbur B. Stover.

More than thirty years ago Simon B. Miller, then a young man, went to Iowa, broke the prairie soil with an ox team and got things ready for pioneer farming. After a few years he came "back East" to Somerset county, Pa., where Lydia Fike was eagerly waiting his return. They twain becoming one flesh went to Iowa together. Both were children of Dunker families and both were members themselves. Both spoke the Pennsylvania Dutch.

Five girls, and after that five boys came to bless the home. Eliza was third of the first five. One of the first things she can remember is that on one occasion her mother went home, East, taking Maggie, the baby then, and Anna her oldest sister along, while she and Emma staid at home with father in Iowa. And when mother came home she brought for Eliza a little pair of white shoes.

Grandmother Berkley, the father's grandmother, thought it nothing else than pride to have little children in the family learn to speak English only, so the family conversation in grandmother's days was in Pennsylvania Dutch. For grandmother frequented the Miller home often. Until Eliza was beginning to go to school at seven, she could not speak freely in English. Pennsylvania Dutch, dearest of all to those who know it best, was her childhood inheritance, though

at the present time she can not carry on a conversation in this her mother tongue.

She and Elsie Lichty were close friends and often playmates while they were little, and this companionship was long continued. On one occasion Eliza was over at Elsie's house and they persuaded her to remain longer than usual, for there was to be a wedding. The rule was that when she went to Elsie's house in the forenoon she could stay until the dinner table began to be set, and if in the afternoon then until four o'clock. The same rule applied when Elsie came to see her. On this occasion it was in the forenoon and the folks insisted on her staying for the wedding, saying "Aunt Mary would not care." To her it never occurred until afterwards that she was dressed for play with Elsie and not for a wedding. When she came home she was asked all about the wedding. "Did they have anything to eat?" "Was there cake?" Her description of the fruit cake was told for the amusement of friends for a long time afterwards, for she said of the cake, "Es war so schwartz as da dreck."

The first day to the country school, two miles from home, was a wet, slushy, spring day. Mother had tied up the lunch in a tin pie-pan. With books and slates and lunch in hand the three little girls trudged off to school. There was water, water everywhere. When they

reached the schoolhouse, shoes and stockings were all wet. Then the big girls of the school took off the wet things and set the little girls up to the stove to get warm, in the meantime hanging up their stockings and putting their shoes under the stove to dry.

But before she began going to school one day she went with her two older sisters to school as a visitor. What she could have been doing she does not now remember, and it is not likely that the teacher does, but it seems as yesterday that the teacher, Mahlon Lichty, set her up on top of his desk. She recalls viv-



idly, as it were yesterday, the feeling she had as she sat there facing the whole school of snickering boys and girls.

For a number of years the Miller home was ten miles from the church. One Sunday after a meeting was over, which had been held in her Grandfather Fike's barn, Eliza stood with her mother who was talking with Aunt Mary. She was always "Aunt Mary," for she was father's aunt. While they were talking, Aunt Mary said to Eliza, "You had better come with me for your mamma has five girls and I have none." Mother agreed, and Eliza then seven years old went with

Aunt Mary, where her home continued to be until she was appointed to India eighteen years later. Little did the mother think, and little did Aunt Mary think, and much less did Eliza think that from that day her home would never again be under the parental roof, for to all it seemed that little Eliza was going to Aunt Mary's for only a few weeks' stay. But it all came out different and now, looking at it from the India side, it seems this was only a help in the direction of India, weaning her away from her home, her parents, her sisters and brothers, as she not likely could have been had she been always among them in the home circle.

Aunt Mary lived "hard by the synagogue," and to her home came many of those who, filled with the Spirit, ministered in spiritual things. Frequent and familiar intercourse with such men, the helpful association of Grandmother Berkley who lived in the same house with Aunt Mary, Sunday school and religious services right at the door, these had a great deal to do with forming ideals in the youthful mind of Eliza. Grandmother called her her little girl, and daily they read to each other the Old Testament stories, and after the evening hour together these two, ripe old age and tender childhood, always had a little season of prayer before separating.

First convictions came at nine years of age, but were stifled by the same thought that comes to every child, "I am too little." But at the age of fourteen she with five others, Elsie also being one of the number, was baptized. It was summer time, and the result of the moving of the Spirit, without any special meetings.

When eighteen years old she taught her first term of school. That was in 1893. And in November of the same year she entered with a number of other Waterloo students Mt. Morris College. Then between teaching and going to school one after the other she spent the years, until at the time of her appoint-

ment to India she had taught fifteen terms of school, had obtained a first-class teacher's certificate and attended Mt. Morris College two years. Thus by teaching she was working her own way through school.

Her first independent effort toward

ond place, so she quit the business altogether, rather than run any risk of spiritual decline.

In 1897 she was chosen as secretary by the South Waterloo church, to the local Mission Board that had in its hand the management of the Waterloo City mis-



Maggie Emma Wilbert Simon B. (Father) Lloyd

Eliza Sadie Annie
Walter Lydia (Mother)

Earl
The Simon B. Miller Family, of Waterloo, Iowa, of Which Eliza and Sadie are Members.
(Picture taken about 1894.)

getting an education was made when she learned the dressmaker's trade. At this she did well. She sewed during public school vacation, received good wages, enjoyed the work and was making a success of it. But she realized as she spent her efforts in making other people look fine, that she had a growing desire to be the best dressed of the crowd, and with the growth of that desire the thirst for highest spirituality was taking a sec-

sion. She was chosen for three years. In 1899 when Lydia Taylor resigned the post as city missionary no one seemed ready or available for the place. Then Eliza agreed to take the place and undertake the work of the city missionary. In June, 1900, she was appointed to the India work but she kept at her work in Waterloo city until a month before sailing, which month she spent at her home and among her friends in the country.



Schoolhouse Where Eliza Did Some of Her Teaching.

As to her first convictions along the line of missionary work, and her call to India, the story is interesting. During her first year at school Bro. Galen Royer preached a series of missionary sermons that left a strong impression. The holiday week of the second year at school she did not go home but staid at Mt. Morris and spent the time in reading and meditation. And it was on the first of January, 1895, during the holiday week, that she covenanted with God to live that larger life which would ever be ready to be used anywhere and everywhere throughout the world, as the church would see fit. From that time she longed for India, but told no one. Sometimes when teaching she would say to her larger pupils, "Some day I will be in India," at which they would look surprised and say nothing, for it seemed to them such an unthought-of thing.

One day at home shortly before the Annual Meeting at North Manchester, working with mother and her other sisters yet at home, the conversation drifting here and there, as it does on such occasions, her mother said, "Eliza, I am afraid you will be sent to India before very long." "Mother, would you care if I go?" was the quick response. And mother said, "O, no," in a rather subdued voice. Then her sister Anna said, "O, I do not want you to do it, Eliza, for if you go, Sadie will be sure to go, too." And now to her those words seem to have been quite prophetic.

At the Annual Meeting of 1900, at North Manchester, on Wednesday evening, she and Sadie with Lizzie Shirk, of Mt. Morris, were sitting in the tabernacle waiting for the opening of the evening service. The three girls were talking on the subject of missions and Eliza had just said, "Well, I think when we are really given up, we will be willing to go anywhere in this wide world to work for the Lord." Just then Bro. Galen Royer appeared on the platform and called for her from the congregation. She quietly arose and responded to his call, feeling in her heart that she knew just what he was calling her for. Then he said she was wanted by the Mission



South Waterloo Church, Iowa, Near Which Eliza Made Her Home.

Board. She says she went before the Mission Board expecting to be asked to go to India and expecting to say that she was ready to go. And it came out that way exactly.

During the few months intervening before sailing, and after the meeting, she was encouraged by some in her new step and discouraged by others. For she was contemplating the doing of what seemed to some people the most visionary thing, that is, going to India as an unmarried woman! As if that were an outlandish, unheard-of notion! She knew there were hundreds of such missionaries already in India. But her friends didn't.

Some said, "If you were married we would think nothing at all about it." But this kind of thing, while it stings, only helps one to view the work in a stronger light, and not to listen to all advice.

Her own grandmother was helpful in saying, "Eliza, if I were young like you, I'd go." Grandma Buck, a dear, good sister whom Eliza often visited

while in her work in the city, said, "I'd go if I were you." Other good old people expressed themselves in the same way, so that she realized much strength from their words.

Since in India her work has been chiefly among the orphan children at Bulsar. She feels that going to Mt. Morris brought the change in her life that made her what she is. It was while there that her strongest resolutions were formed both to do better and to be better. She says of herself now, "I am perfectly contented in India. There is not a girl in the church to-day who is happier than I. I have found the place I fit in, and it's a wide field of opportunity, if a girl desires opportunity for work."

Concerning the thing that brought on the criticism, the going to India as an unmarried woman, she has been through the mill, and frankly has this to say about it, "I think it is foolish to think that an unmarried girl can not get along over here. She can."

Bulsar, India.

THE SPRINGFIELD CONFERENCE FROM A MISSIONARY STANDPOINT

Saturday morning opened bright, clear and reasonably warm. The incoming trains from every quarter unloaded thousands of people, whose hearts were aglow and hopes high in expectation of a spiritual feast over the following Sunday. As the stream of members and friends poured through the gates into those spacious and well-arranged grounds, the hearty good will and joy of greeting each other in the Lord was seen on every hand. There were few sad faces, for there were few sad hearts. It was reunion for many, it was communion and fellowship for all.

For a number of evenings preceding, Bro. I. N. H. Beahm had been preaching to those who came to listen to the Word as he can humbly and forcibly present There was one accession and the spirit of the Lord hovered over the multitudes from the very beginning. Newcomers soon caught the spirit of the meeting and as the Saturday wore away towards the twilight the hush of a loving Father's benediction fell upon all. The educational meeting as well as other exercises had added their share to make this effect upon all those whose hearts were open to receive God's sweet peace in their souls,

Sunday was a perfect day. Morning devotions were fervent. It had been announced that D. L. Miller would preach in the tabernacle and yet the word had been circulated that it was doubtful if he would be able. The desire to hear him once again was coupled with earnest petition to Him who giveth strength to all that at the appointed time brother Miller was on the platform and addressed the congregation on the subject of "Visions." With a deliberateness which greatly added to the effectiveness of his words did he speak of the present and future of the church. His counsel to be loyal, to stand by the spirit and truth of the Gospel, the principles and faith of the Brethren met a hearty "Amen" in the vast audience before him. And as he pleaded more and more earnestly, conviction set deeper and deeper into the hearts of all. Many and many said they would never forget the force and power of that Sunday morning sermon.

The afternoon address by brother Dove of Virginia and the evening address by brother Trout of Illinois, were both of that high spiritual type which only increased the intensity of devotion and love for Jesus. The shades of night fell gently on the thousands of visitors in Springfield while within each heart was a wellspring of gladness that he was there, thus favored and blessed.

Monday was another favored day. Many rose early and took part in the morning worship in the coliseum. The Sunday-school meeting during the forenoon was spirited. Here was reflected strongly the fact that in the Sunday school the church is actively at work in the "home mission field."

Long before 1: 30 the coliseum began to fill up for the missionary meeting. It was the hour when missionary enthusiam reached its height. It was the hour of expectancy by the multitude. And the highest expectations of those who gathered were not in the least disappointed. D. L. Miller presided. To the right of him sat the six missionaries, three for China and three for India, who during the forenoon had been approved by the Standing Committee. Near by sat D. D. Culler, of Illinois, who was appointed to give the missionary address. A word of explanation about the Reading Circle and its work was first given, when Brother Culler arose and delivered the following forcible address on "Every Christian a Missionary."

I want to read in your hearing a very

familiar passage of Scripture: "Go ye therefore, and teach all nations; baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And, lo, I am with you alway, even unto the end of the world."

I need not remind you that these are the closing verses of the book of Matthew. I want to talk a little while this afternoon on the subject of "Every Christian a Missionary." As I look over this audience I am reminded of a remark I heard a brother make yesterday. He said as he looked over the audience that he realized it was made up of brethren and sisters very, very largely, and the audience, as you remember, yesterday in the forenoon filled this vast audience room. As I look into your faces I would be compelled to answer, if a great king should ask me whence these people have come, that they have gathered here from the orange groves of earthquake-shaken California, from the wind-swept slopes of the Rockies, from the Eden-fertile valleys of the great Father of Waters, from the magnificent homes of Pennsylvania and Maryland; I should tell him in answer to the question what this audience means, that it means that over this broad land of ours, there are many comfortable homes, there are farmers who make more off of their farms than any class of farmers in the broad world at large. I would tell him that he would find merchants that conduct an honest business, and therefrom win honestly the noblest and grandest living of any class of people beneath the sun. I would tell him that this audience stands for the largest country, the most blessed home, the most prosperous business, for the grandest liberty, and the best nation on the face of the earth. I would say to him that these are American citizens, and that they are happy fathers and mothers. And, most of all, they are loyal Christians in whose hearts there is the Christlike spirit, and for this reason, brethren and sisters, do I come to you this afternoon with the thought that every Christian ought to be a missionary.

Again I would say that every Christian ought to be a missionary because if he is not he has denied the faith of Christ. For if the Christian religion is not a missionary religion, it is no religion at all. I would like to ask you how it might be possible for any establishment whatever, for any church of any kind, to perpetuate itself if the members of the organization are not missionaries for the organization?

Fundamentally, by the word "missionary" is meant "going forth" with the principles which you hold and taking those to all men, as Matthew has called our attention to the words of Jesus Christ, "Go ye." Oh, for a proper interpretation of the "Go ye." So many of us stop with the word "Go" and forget that immediately there is added the "Ye," which means you, my brethren, which means every Christian a missionary.

Why? Because if we would perpetuate the religion of Jesus Christ every man must be a missionary; because of the responsibilities that rest upon us. And how may we do it? May I pause just a moment to call your attention to the fact that a man is more than simply his physical body; that he is more than simply his intellect; that he is more than merely his soul; but that he does catch unto himself somewhat of his environment. I would call your attention to the fact that Bro. Miller is more than Bro. Miller; that if he were to lose his dear wife who has been his companion for these many years he would not be himself. Oh, no. I can assure you he would not. There are a great many of us who, if we were to lose our companions, would not be ourselves, for they are a part of us. There are men who have enjoyed for many years the Lord's competence which he has granted them in the way of wealth. If they were to lose their wealth, may I say to you this afternoon, a part of them would be gone, that which is vitally a part of them would be gone, and the power to act as they have been accustomed to act, a part of their power to do as they have been accustomed to do, a part of their power to think as they have been accustomed to think, a part of their power to wield an influence as they have been accustomed to wield it, would be gone, and so may I say they would not be themselves.

Then conclude with me that there is not a soul in this audience this afternoon, not a soul on the face of the earth but that may be in a sense a missionary in foreign lands. It may not be personally, but it may be by some dear friend. It may be by the wealth that God has allowed you to enjoy. So I call attention then to the fact, from the peculiar construction of the "I" and the "me," from the personal, from the relative, from the social, from the financial, standpoint, it is possible for everyone within the sound of my voice to be a missionary; not only possible, but we are responsible for fulfilling the duties which fall upon us because of that arrangement.

Again I would say that every man should be a missionary because of the fact that the past progress of the Christian religion has not been in all senses entirely satisfactory. You may not agree with me, and yet I do not think I am more pessimistic than most men. come to you, at least, with the thought that we all should be missionaries because of the fact that the Christian religion has been some 1900 years going into all parts of the world, and it is a fact that not more than one-ninth of the entire population of the world is now within the fold of Christianity. cording to that computation, if you were to solve the problem, you would immediately say that it would take 15,200 years yet to carry the Gospel to all men, so that the other eight-ninths might be Christians.

And I can come to no other conclusion than that the reason why the Chris-

tian religion is not a universal religion, why it is not in the heart of every individual, why it is not the religion of every nation beneath the sun, is only because in the past Christian men and women have not all be missionaries.

No, they have not all been missionaries. Had they all been missionaries the world would now be won to Christ. Why? Let me give you another solution of the problem. There are 166 million Christians in the world. Take one-third of them, less one-third, take fifty million of this 166 million, and if each one of them would bring in each year one convert, in five years the world would be Christ's. It proves to me that we all ought to be Christians,-that we all ought to be missionaries, every man here a missionary. If every Christian were a missionary, in less than three years we would have the world won to Christ. Every man a missionary from the standpoint of his personal self, from the standpoint of his relatives, from the standpoint of his society, from the standpoint of his pocketbook.

I believe every man ought to be a missionary because men are needed. In the United States there is one minister for every 546 men; in non-Christian countries there is only one minister for 184,000. Is there not need for missionaries? Why, one-half of the children of Illinois are not in the Sabbath school. There are twelve million in Korea, forty-three million in Japan, 160 million in Africa, 289 million in India, 386 million in China all waiting for the glorious message of the Gospel of Jesus Christ.

Every man ought to be a missionary because we need his money, some of it, to carry on the work of the great missionary cause. I do not say that we need more money. We do not need more money. In America we have enough money. I know that the dollar when it casts a shadow upon a human soul may make it a miser. I know that the dollar when it casts its shadow upon a human soul may make it dishon-

est. I know that the dollar when it casts its shadow upon society is a reproach. I know that the dollar when it casts its shadow upon the world may bring untold misery upon many because of the greed of a few. I know that the shadow that has fallen from the almighty dollar has caused much misery, has deprived many homes of husbands, has cast many souls into darkness, and vet I know that the gleam which comes from the same silver dollar has paved the way for Christian civilization. know that the gleam that comes from the silver dollar when properly invested has brought happiness and joy and has given comfortable homes to these thousands who are here now; and I know that the gleam that comes from the silver dollar has in the past gone with the missionary to foreign lands and has done much to alleviate the darkness of heathendom.

And so I say that every Christian ought to be a missionary because the missionary cause needs his money. We have plenty of money when the United States spends one billion two hundred and forty-three million dollars for liquor in a year. There is money enough. What need of money? When the American nation spends seven hundred and fifty million dollars for tobacco. There is money and to spare. When the American nation spends seven hundred million for jewelry we have money in plenty, and there is no scarcity of money. When the American nation spends two hundred and fifty million dollars to carry on its own religious work at home, I know that there is money in America, and we do not need to pray for more money. When the American people spend for chewing gum eleven million dollars there is no need for more money.

But, ah, wait a moment, when the American spends yearly eleven million dollars for chewing gum, and then on top of that spends only seven million five hundred thousand for missions in foreign lands, there is need that every

Christian be a missionary with his pocketbook. There is need that every Christian be a missionary with his pocketbook because the missions must be supplied, because they must feed the famishing, because they must print the Bible.

There were about ten million copies of the Bible printed last year. And yet if all the Bibles issued in the last one hundred years could be amassed there would still be Bibles for only about three-fourths of the people of the world, and as it now is only one-twentieth of the Bibles are in the hands of non-Christian peoples. Nineteen-twentieths of the Bibles in existence are in the hands of Christians, so that only onetwentieth of the Bibles in existence are circulation in heathen lands. costs fifty thousand dollars to put the Bible into a new language, and hundreds of the heathens know not the message of Jesus Christ because the Bible has never been put in their language. Oh, that they might all be Christians, all Christian missionaries.

It was Julian the Apostate, who at the close of life and the close of a losing battle, raised his sabre to the sky, and looking back over his life, having fought all his life to put down Christianity and against the lowly Nazarene, said, "Oh, thou lowly Nazarene, thou has conquered at last." Oh, that the lowly Nazarene might conquer, and conquer all lands.

In the Parthenon there is a painting representing a Roman general and his train in a great triumphal march. The Roman general! Behold him! See how he stands, the bold, stern soldier, the undaunted, brave soldier, the pride of the people, the Roman general who had been out in foreign lands and taken them captive, and now he had returned with kings and queens as his captives. He had brought home great spoils. The eagle had been triumphant in foreign lands. Now at his homecoming he was awarded a triumphal march. All Rome gloried in him as she cheered the mighty

conqueror marching through the streets, the gaudy cohorts following him in grand array. It shows the climax of physical force, this Roman general was a conqueror at arms, a mighty warrior. A great Roman general as he appeared in the triumphal march would make one exclaim that the greatest power ever seen on the face of the earth could be seen then and there. Down in an obscure corner of the painting are seen in miniature a few Christians praying in the catacombs.

Oh, men, I say to you that not the power of Rome, but the spirit of Jesus Christ as sent forth by the prayers of these Christians in the catacombs is the spirit that shall ultimately win the world to God; it is the power of Jesus Christ, the influence of the spirit of the lowly Nazarene that must ultimately win. Oh, that every man might be a missionary, prepared to carry the Word unto the ends of the world and come forth a conqueror for Christ!

What are you going to do to-day? There are those here who to-day offer their lives to the power which has lasted longer than the Roman empire. What are you, brethren, going to do that that power may be supreme? The responsibility comes to you, and as God has blessed you, He demands that you give back to Him some of these blessings. Those of us to whom He has granted the privilege of enjoying ten centuries of the civilizing, uplifting, ennobling power of the Christ life. He now demands it of us as the descendants of the apostles, the descendants of the holy men and women, the descendants of the fathers and grandfathers and greatgrandfathers who have made many sacrifices for the Christian religion. I say these are the advantages which we enjoy to-day which call for some recompense in response to the blessings which God has showered upon our heads for these centuries. Oh, Father in heaven, let thy

hand rest in benediction upon this audience to-day. Oh, do thou create in each heart a longing to send the Christ life out into the world, to the uttermost ends of the earth.

At the close a collection was lifted which amounted to \$10,143.32. A year ago there had been strong agitation to make a \$10,000 collection but the total reached \$7,750.61. It is a matter of much encouragement, however, that the step forward was made this year.

It is a very hopeful sign that so large a number of members are deeply concerned about the missions of the church. Ringing in the ears on every hand was the question, "Will we reach the \$100,-000 this year?" and keen was the disappointment when they learned that not a fourth of the membership gave a dollar apiece for missions this past year. But be not dismayed. The conference collection leaped up one-third this year and made the \$10,000; by proper effort the general collections for the year may be increased near a third and that, with the regular annual income from endowment, will make the hundred thousand. It depends practically on what the membership who did not give a dollar this last year will do. And much of what they do depends upon how much personal work those who gave dollars will do.

It has its share of force and bearing that two officers of the Conference this year,—the Moderator and the Reading Clerk,—were members of the General Missionary and Tract Committee. It shows clearly that the Standing Committee recognize that these men who are placed in such responsible places in the mission work of the church, have shown themselves true to their trust. It further shows a quiet but general endorsement of the great missionary movement which Christ instituted. Still greater victory is before the church militant. Let us press on vigorously.

Annual Meeting of the General Missionary and Tract Committee, May 28, 1906

All the members, namely, H. C. Early, S. F. Sanger, D. L. Miller, John Zuck and A. B. Barnhart were present at the opening of the session at 8 A. M. D. L. Miller led in opening prayer.

India was the first important business considered. D. L. Miller made a very full and encouraging report of what he saw and the progress made on the India field. Many and varied problems confront the church in India, but she is taking hold courageously. Some special decisions concerning the work and the workers are the following: On the matter of service the time limit for each worker, until he is entitled to his first vacation, is seven years for minimum period and nine years for maximum period. Succeeding periods of service before vacations are granted shall be nine years. This, of course, is subject to health conditions which are always open to consideration by the Committee. Feeling the need of better and more effective plans both for getting workers ready for the field, as well as organization on the mission fields, a committee consisting of D. L. Miller, H. C. Early and Galen B. Royer was appointed to prepare plans for organization on mission fields and qualification, preparation, examination, etc., of missionaries. Bungalows were ordered erected for Brethren Ross, Berkebile and E. H. Eby at their respective stations.

The following allowances were made for India work for 1907:

Orphanage support,\$	4,624	00
General Mission work,	2,910	00
Three new bungalows,	2,000	00
Industrial work,	100	00
Bungalow repair fund,	100	00
Medical work,	600	00
Support of American workers,	6,900	00
-		

Total,\$17,234 00

There is a great need of a hospital in India. Dr. Yereman's work is growing rapidly. His skill in surgery, as well as in diseases common in that country, is greatly increasing his practice and the Committee decided to make a special call for \$3,000 for hospital building and equipment, the same to be donated not later than Nov. 1, 1906, so that the building can be erected during the next building season. Elders and ministers should make note of this and at their harvest meetings, or other gatherings, present this need to their members and send in their contributions. In this connection churches who are interested in a very much-needed meetinghouse at Bulsar, can add their portion to make \$500 for this purpose. If preferred by the churches, donations can cover both, and the Committee will apply \$3,000 to hospital and \$500 to churchhouse.

S. N. McCann and wife, having spent sufficient time on the field to entitle them to their first vacation, are given permission to take it at as early a date as they can arrange. Perhaps they will return in time to attend next Annual Meeting.

Though A. W. Vaniman is in America, the Committee decided that he was so well in touch with the work that, for the present, the would continue him as superintendent of the mission work in Denmark and Sweden.

A year ago the Committee directed H. C. Early to develop a plan and solicit funds for the purpose of establishing industrial work among the colored people of the South. Bro. Early reported progress and is directed to push the work all that opportunity will admit.

The several editors of the Publishing House came before the Committee and a deliberate consultation as to the best means of enlarging the usefulness of each paper was carefully had. The Committee is glad to find each periodical supported as satisfactorily as it has been. Each editor is on the alert to make his paper still more acceptable and desirable. The business of the house from a finan-

cial standpoint is growing so rapidly that the Committee ordered the erection of another four-story building, about 180 feet long and 36 feet wide in the main part. This is done to be able to handle outside work in the way of bookmaking and similar work which will earn a fair profit on the investment.

The Committee on new field reported through D. L. Miller, recommending that China should be the next one to which the Brethren should take the message of salvation. For good reasons, which Bro. Miller will outline some time later in these columns, the Committee will begin the work in this new field in a different way than usual. It will be at least a year yet before any missionaries will be sent. In the meantime those desiring to encourage the mission to this new field, can send in their contributions. At least six workers should be sent out the first year. But so far but three have presented themselves.

Appropriations.

W. T. Pursley, of West Virginia, having complied with the requirements of the Ministerial and Missionary Relief fund, is allowed \$8 per month from this fund.

Meetinghouse Loans.—Made without interest, to the following:

North	Star	con	gregat	ion,	Okla.,			\$400	00
Deslac	s Va	lley	cong.,	N.	Dak.,			300	00

District Work.

Arkansas,\$800	00
California, 200	0.0
Northern Iowa, 600	00
Middle Iowa, 250	0.0
Oklahoma, 300	00
N. W. Kansas and N. Colorado, 300	00
Eastern Maryland, 600	00
Southern Missouri, 200	0.0
Eastern Pennsylvania, 100	00
Oregon, Washington and Idaho, 400	0.0
Texas, 600	0.0

At the session at Springfield, Frank Crumpacker and wife, of McPherson, Kans.; Emma Horning, of Fruita, Colo.; Josephine Powell, of Kansas City, Mo.; C. H. Brubaker, of Virden, Ill.; and Ella Miller, of Nappanee, Ind., came before the Committee as candidates for the mission field. They were individually given opportunity to express themselves as to what led them to offer themselves, what they believed concerning the Bible and their attitude towards the Brethren church, which they desired to represent. Their statements were satisfactory and the Committee went with them before Standing Committee, where they again gave expression along similar lines to that body. They were then recommended and accepted by open Conference on Tuesday, June 5. The first three, having a strong preference for China, preferred to wait one year and enter the new field. The other three will go to India, sailing from New York perhaps on Oct. 29, on the Lombardia, the vessel which has carried others of our India missionaries across the Atlantic. In this connection it should be stated that in addition to these three the Committee hopes to find a sister who has complete training as a nurse, to go to India this fall, to assist in the hospital work. C. H. Brubaker is supported by the Quemahoning congregation of Pennsylvania; Ella Miller by the Sunday schools of Northern Indiana; and Josephine Powell by the churches in Nebraska.

At the close of the Conference the new Committee met. Bro. Barnhart, on account of his health, had resigned, and Bro. Sanger's time was out and he was not reappointed. Both these brethren have served on the Committee a number of years and have rendered efficient service. In fact only those who have associated with them in the Committee work know how much of the burden and responsibility each one has borne. Constant association attaches brethren in such labors of love, and a feeling of sadness naturally comes over one as these withdraw. But

"Men may come and men may go"

God's work must go on forever. The new members are welcomed. L. W. Teeter has served on the Committee before and his help and counsel has always been appreciated. Chas. D. Bonsack, of Maryland, though an entirely new member, has his heart deeply in the work, as may be seen from the fact of his laboring so earnestly for the church in Washington, D. C.

The reorganization of the Committee

resulted in the following:

D. L. Miller, chairman.

H. C. Early, vice-chairman.

Galen B. Royer, secretary-treasurer.

J. Kurtz Miller, of Brooklyn, came before the Committee at this time and submitted proposed plans for the new churchhouse. The Committee was pleased with the plans for they are commodious and in full keeping with the plain principles of the Brethren. Chas. D. Bonsack, J. Kurtz Miller and M. B. Miller were appointed building commit-

tee, with D. L. Miller and A. B. Barnhart advisers. The Committee appreciates the strong pull which the Brotherhood is making towards raising the necessary amount to build this house and hopes no one will grow weary until the amount is all on hands. What has been contributed is earning six per cent until it is needed for building. About \$6,000 more should be contributed.

The District Boards requesting it, the Committee ordered that the articles on the "Ministerial Problem" recently published in the Gospel Messenger, should be gotten out in pamphlet form for general distribution. Announcements will be made later.

The Committee adjourned to meet in Elgin in November.

CHINA FOR THE CHINESE

By FRANK HISCOCK

Of the Regions Beyond Mission of England

The writer of this article has been in China since 1894 and has had a varied and extended experience with the various phases of Chinese life. During the past year he has been traveling in Central China, visiting many cities, and coming in contact with officials, merchants and men of various ranks. His views in connection with what the Chinese Recorder has to say in an article following will be of interest to our readers, especially since the Brethren are planning to open a mission in this vast field. The fact that some of the far-seeing men of China expect to see a radical change in China in the next twenty years should be sufficient reason why the church should not delay one day unnecessarily in entering the land. The two articles here are taken from June issue of Regions Beyond, published in London

That a great movement is on foot, recent events have clearly proved. The Shanghai riot failed only because it lacked that most important personage, a leader; the boycott movement that has already worked much harm to trade as well as to foreigners in general, has just been resuscitated at Hankow, the city being placarded with a most indecent poster that also appeared in Shanghai. The report of riots in An-huei province and Honan that we have also heard of; the trouble in the South which the Viceroy Ts'en Ch'un-hsuan is either unable or,

as rumor has it, unwilling to stamp out; these and many other signs that those who run may read, point to the fact that we are living in perilous times. Without acting as alarmists, it behooves us to accept these things as plainly indicating that the Chinese are awaking to the fact that they have power; and that their resources should be used to benefit their own country and to keep the foreigner in check. In short, to preserve China for the Chinese.

To those who are closely watching events on the spot, the recent publica-

tion of the manifesto of Pastor Uang Hsu-Sheng, of a San Francisco Presbyterian Chinese church, is full of interest. The document, issued secretly to the Chinese Christians in Shanghai, calls upon them to unite and form a National church for the Chinese, "The Chinese Self-dependent Church of Jesus," such church to be controlled by the Chinese alone, without any reference to foreigners. That it was possible to print and circulate such a document; that a Chinese pastor should sufficiently believe in its gospel to take a trip from the States to come and spread it in his native land; that he should be able to meet his fellowcountrymen with plausible tales of the blessings they were missing in being subject to the missionary, shows, as perhaps nothing else could do, that there is an undercurrent of thought and feeling at work that will rise to the surface, no matter how much we may try to restrain it. The best way is to take it into careful consideration and consider how it may be met.

The hosts of new students in China, new in the sense that she has never had such men to deal with before, but who are now clamoring to be heard on every hand, constitute one of her most pressing problems. It is almost certain that the present boycott movement has been largely sustained, if not actually engineered, by the mass of students in the large cities of China, In Nanking, for instance, it is well known that the students have compelled the officials to listen to their demands for the stopping of the sale of American goods, and have laid violent hands upon some Chinese storekeepers who have tried to sell out their stock-in-hand from the States. The same thing has been done in other places; certainly in Shanghai they have been instrumental in paralyzing the trade for some months past, and so much has this been the case that the American government sent out a special representative to study the question, and report upon the matter. The American papers are full of the grave outlook in this land, and troops are being sent to the islands south of us, that they may be ready when the time for action comes. May it be far off!

China, trying to find her feet under new conditions, finds it hard, very hard, to know just what she should do. Many of the students are hot-headed, having what might well be called "intellectual indigestion," for the greater mass of the knowledge they have acquired is of no practical benefit to them. They do not know how to use it, neither do they understand its real force in the formation of character and high ideals. These men are clamoring that great and radical changes should be made in the examinations, and that they should be given official positions-their demands are absurd on the face of them. The leaders of the boycott movement declare that certain points should be presented to the United States government, and gained at any cost.

No one having the real good of China at heart can quarrel with the cry, "China for the Chinese," when backed by moderation and trustworthiness, but in many places the gentry and merchants have taken it up, demanding the recall of concessions to foreigners, and also that all the railways at present projected should be built by natives, and mines, etc., run by natives with native capital. Such a cry as this, if allowed to get the upper hand in the counsels of this country, will work absolute ruin, to the regret of all true lovers of the Celestial Empire.

The above conclusions form the basis upon which one would plead for much prayer for this vast land. China must be won for the crucified Lord to-day. When she has gathered sufficient western knowledge to do without the white man and his leadership, it will be too late. Now she stands as a great mass of life without true motive power, not knowing how to use the strength and resources that have accumulated through many centuries.

China needs education that she may steer her ship of state through the raging

waters now threatening to overwhelm her; she needs great leaders to purify her public life, and place her in her rightful place amongst the nations; and, above all, she needs men and women who have sat at the feet of the lowly Jesus, and drunk deeply of the Spirit of the Lord. How is this threefold result to be at tained? Surely it can only come through the teaching that is given in its mission schools. One could tell of men now entering the public life of this nation, and destined to mould its future, who have graduated from these centers of Christian influence. What a result for the lowly teacher, who often labors in much discouragement, feeling that he is not so truly working for the Lord as his more conspicuous brother, who preaches the Gospel from day to day in street and Great and wonderful changes are coming in China, but none could be more far-reaching in its effect for good than the influence of a strong band of Christian students sent forth from its mission colleges and schools. Therefore, let us be much in prayer that God will be pleased to bless the labors of the teachers at work in educational centers throughout the Land of Sinim. This is the plea that comes to me with the greatest force as the result of observations and enquiries made in many cities throughout this empire.

Another View.

Referring to the attempt to form a self-dependent Chinese church, The Chinese Recorder says:—

Quite a flutter was caused during the past month by the issue of a Chinese circular, which called upon the native Christians to form a self-dependent Church of Jesus. It was declared in forcible phraseology that, as a result, "enduring prosperity and peace will be enjoyed by all, the Lord's kingdom will speedily come to China, the masses will be influenced, our nation by this opportunity will turn from weakness to strength, and when our eyes have been rubbed awake, shall behold a most happy path before

the church, and fortune's road before the Chinese nation," Whilst we are saddened by the apparent lack of Christian spirit, the misreading of history, the evident jealousy of foreigners, an anti-dynastic spirit, and the magnifying of the nation's fame as a satisfying object, we cannot but be gladdened by the emphasis placed on the obligation of Chinese Christians to make the Gospel known to their fellow-countrymen and the recognition of the duty of the church to become selfsupporting. Knowing that some of the unfortunate sentiments are not shared by the majority of our native brethren, and remembering the conditions and mistakes of the early church, and our fuller knowledge-and let us hope possessionof the Spirit of Christ, our attitude ought to be one of fullest charity and willingness to advise and guide.

This evident desire for independence led us in our last issue to ask our readers to indicate, from their experience, what is the most satisfactory ecclesiastical relation between the mission and missionary and the native church. There has not been sufficient time to hear from the more distant parts of the field, but one sagacious observer, of considerable experience, points out that, so far as he has observed, the desire for independence is confined to one class, and that mainly to be found in the outports. We are reminded that Christianity is wide-spread in China, and that the rank and file are simple-minded believers, with great love and reverence for their pastors.

Hopeful Signs.

This love and reverence for the pastor, the ingrained respect the Chinese have for their teachers, and the fact that in China, more than in Japan, the converts are largely drawn from the peasantry, constitute important steadying forces which ought not to be lost sight of at this time. Our attention has also been drawn to the fact that whilst in Japan there is the thirst for some new thing, with a consequent danger of rationalism, the real Chinese at the back of their hearts love some old thing. There is,

therefore, a steadying element in the conservative teaching of the Chinese church and the tendency to hold to truth as it is received. Whilst some ardent pupils of the new learning may seek to throw off the very sign of being learners, we feel sure that the bulk of the real enquirers will retain that reverence for the teacher which has been the characteristic of their ancestors long after they left school.

At this stage we will only mention two other phases that have been brought to our attention—the wonderful capacity of the Chinese for self-government and the practical independence already enjoyed in several missionary organizations. One friend refers to the emigration from Shantung to Shensi fifteen years ago, and how, two years after, a missionary visiting the emigrants found that churches

had already been started and were in running order, with officers, meetings, etc. Naturally mistakes have been made, but these were not deadly.

Then we learn that in Shantung the native church is as independent as it can be. So far as organization is concerned. the Baptist church is self-governing, the foreign missionaries being advisory members only. Whilst we are glad to hear that the native Christian's seek guidance and advice from the missionaries, it is gratifying to know that their choice of pastors is such as to inspire great confidence in the judgment of the laity. As to the Presbyterians in Shantung and other provinces, although the foreign members of the presbytery can vote. their votes are so few that their authority lies more in their advice than in their vote.

RUVLO

By EFFIE V. LONG

An interesting account of one of India's little believers in Christ

Ruvlo is only a boy,—one of the thousands of India,—and yet he is so unique that I want to tell you about him. He is a nice-looking little fellow of twelve or thirteen summers, attends school in his village, and is very bright, reading the sixth government book.

The school is supported by the mission and some Bible is taught every day, though none of the teachers there are Christians. We spent some days in the village, teaching the Word, and at that time learned to know Ruvlo.

Some weeks later we were in another village some miles away and were surprised to meet our little friend here. There was plague in his village, school was closed, and he was here with his grandfather. He was very happy to see us again and became our constant friend and helper. He would stay in our hired house with us as much as possible, and always wanted to be there when we

prayed. Was very anxious to learn the Christian's way of doing everything. He asked for something to read; we gave him a book, and he soon had it finished and was back again for another.

Well do I remember the first morning when I started out with a chart and he came and asked so manly that he might carry it for me. It reminded me of the American boy with his gallant spirit which we prize so much in India because of its rarity.

The stories of the scripture pictures which were familiar to him he was anxious to tell, and whenever he knew, we were glad to have him explain, as one of their own caste telling these things in such great earnest had a good effect. One time he began with Adam and told how sin came into the world and why we need a Savior, then went on to Noah and told about the flood. The audience in front listened with rapt attention. Finally he "came to himself" and looking

up at me, seemed to feel ashamed that he had talked so long.

Ruylo insisted on our going to his grandfather's house. So the next day we went and let him explain the pictures he knew, which were, "Christ Stilling the Storm," "The Great Draught of Fishes," and "Houses on the Rock and the Sand." You ought to have seen them open their eyes at his wisdom and he told it so earnestly they could not help but believe it. After the chart was finished, he preached to a houseful of his relatives for awhile. Think how much courage that would take for a boy of thirteen! There is a rhyme in Gujerati, a free translation of which is: Intelligent man-"I say to you (idol), give me so and so." Idol-"You put me here and I still am sitting here; but are you blind in one eye or both (that you ask help from me)? Very often idol-worshipers get angry when we quote this to them. but Ruvlo denounced idol-worship and told this saving to the people, and they assented that it was true. Further he said, "We are poor and there is much suffering and plague and famine in this country and our wells go dry." (They had just begged us for money to help build a well as theirs had gone dry, so his point was well taken.) "Why is it?" he said. "The Bible says that all such things will come upon idol-worshipers. So it has come to us."

He asked us to see his grandfather who was very sick. We gave the old man medicine and won his sympathy and friendship. One day the father came to visit them. He had a very ugly wound on his foot. Ruvlo brought him to us and by proper care and dressing the wound healed nicely.

The last day we were in that village, as were were kneeling to pray at noon, Ruvlo came in, and removing his cap, which no one does but a Christian, he knelt with his face to the floor, and after one of us had led in prayer, we were surprised to hear him begin before quite a number of boys who always gathered up to see us pray. His prayer was about

as follows: "Oh, our heavenly Father, we praise Thee because we are Thy children. But the people of this village do not know Thee, and worship idols. Oh Lord, free them from idolatry. O loving Father, these do not understand so have mercy upon them. If there is any sin in us, cleanse it. Lord, we are Thy children. Bless Thy people in America, at Anklesvar and at Bulsar (the only places where Christians live, to his knowledge). Oh, Lord, may these put away their idols. Bless the Word that we are preaching. We are the sowers but Thou dost cause it to grow. Bless all, oh Lord. Amen."

The boy stood by us at night as we showed the lantern slides and delighted in helping us to sing Christian songs. But the last night he did not come. We had some misgivings that they might think he was getting too much interested in the "new religion," and so kept him at home. Next morning we went to investigate and say good-bye to him. He told us he wanted to come very much but his grandfather was sick and he staid to care for him that night. And as he led the sick old man so tenderly into our presence and gave him his medicine, we were convinced that he had told the truth about it, and admired and loved the boy all the more.

He came and walked with us out across the cotton fields towards our home, scarcely keeping back the tears. That was the last we saw of him as he went with his father on a traffic boat. They are poor and he must help feed the hungry mouths. But in imagination I see this young "Paul" preaching Christ to his comrades on the boat.

* * * * *

Several months have passed since the above was written, and we had not seen nor heard of Ruvlo, till two days ago he came with his smiling face to call on us. Was sent to Jalalpor on an errand and so took the opportunity of seeing us. Is now in school again. He asked for some Christian books that he may read and teach his people about Him. He said, on questioning him, "I pray every

day to Jesus and this morning before starting on my journey, I prayed."

After talking a short while, he said, "I must go now. Let us have prayer together first." As soon as we were kneeling he began the Lord's Prayer with much earnestness, and then added sever-

al other petitions at the end. We prayed also and he went away happy. He does not know much in things pertaining to God but he appropriates what he does know. Praise God for such boys. May we have more of them!

Jalalpor, India.

MISSIONARY EFFORT IN THE ACTS

By CLARA STAUFFER

A terse interesting review of the first missionary effort of the Christian church

No other book of the Bible, nor any written since, portrays to our minds more vividly, missionary effort than the book of Acts. Every circumstance, teaching, and activity is a part of the work. Then, too, the book closes so abruptly, that we wonder how many more books might have been written if all the acts of the apostles had been recorded.

The field of labor extended from Jerusalem to all Judea, Samaria, Phœnicia, Syria, Asia Minor, Achaia, Macedonia, Cyprus, and even to Rome. Most of the country is hilly and mountainous, thereby adding difficulty to travel as is clearly shown in the fact that the apostles walked from place to place. Travel on the sea, was very slow, and quite dangerous. A large per cent of the people were heathen, besides many of the Jews were hostile. Aside from these, there were willing hearers among Jews and Gentiles. The government was Roman, but this was as much in the apostles' favor as any form of government in that age. The Roman officials as a rule, were very wicked, but showed more mercy than the scribes and Pharisees. Paul preferred Nero to his enraged Jewish brethren. Often the apostles, in meeting these conditions, had many difficulties.

When we view the field from the standpoint of Acts, we realize the need of Jesus' life upon the earth, as a teacher in precept and example. He chose apostles and made teachers of them. After He equipped them, He suffered the death

on the cross for the sins of the whole world. After His resurrection, He appeared unto them by the space of forty Among His farewell words are these, "Ye shall receive power, when the Holy Spirit is come upon you; and ye shall be My witnesses, both in Jerusalem, and in all Judea, and Samaria, and unto the uttermost parts of the earth." After this He ascended into heaven. Ten days of waiting and prayer passed away. Then the Holy Spirit was received on Pentecost, and the great missionary movement began. Peter, full of the Spirit, preached Jesus, and His mission, upsetting their misconception of Him. He urged faith, repentance, and baptism that they might have the indwelling of the Holy Spirit. Three thousand souls were born into the kingdom as the first fruits of the new covenant.

This brought to the hearts of men more joy than the waving of the sheaf of first fruits in former times. It was the climax to which the types of old were pointing. The Lord added unto the church daily such as should be saved. The church grew quite rapidly but for six or seven years, it was purely a home field in Jerusalem, including a few adjoining cities, and for the Jews alone. Peter, with John as a close companion, did much for the cause. The Holy Spirit enabled him to testify for Jesus anywhere.

It took much faith and effort to organize the work, especially because of

the scribes and Pharisees. The resurrection question was quite a problem but the disciples were steadfast, as they had seen Him and been with Him after His resurrection. The spirit of the work was beautiful. The Christians continued steadfastly with one accord in the temple, and breaking of bread at home. This is a clear case of family worship. Love and unselfishness prevailed so thoroughly that they decided to have all things in common. Their cup of joy was full, yet they had sad experiences. The case of Annanias and Sapphira was very sad, but was a great education to them.

The apostles endured the bitter Sadducean persecutions without murmur, although imprisonment was theirs. In spite of these bitter persecutions the church grew so rapidly that seven helpers were appointed by the church. Among this number was Stephen, very active in preaching Jesus, even at the cost of his life. His death led to the great Pharisaic persecution which resulted in scattering the Christians. "Therefore, they that were scattered abroad went everywhere preaching the word."

Among the most active was Philip in Samaria. No more was there a purely Jewish church, for here the transition stage began. Multitudes of Samaritans received the Gospel. The Spirit was working in many places. Philip met the Eunuch on the Gaza road, and instructed and baptized him. Leaving the Eunuch rejoicing, he departed, preaching the Gospel in many cities.

About this time Saul was wonderfully converted, and the Lord said, "He is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel." Peter is sent to Cæsarea, and there beholds Cornelius, who is a Gentile, and his family receive the Holy Spirit, and he baptized them. Later he explains the situation to the mother church in Jerusalem. They did not realize what an army of Gentiles were waiting at the door for admission.

This transition period was but the preparation to carry out the commission in detail in a broad, missionary movement. In Antioch Gentiles were being received into the church, and the report of this reached Jerusalem. Barnabas, a man full of the Holy Spirit, was sent there, and he did good work. He got Saul of Tarsus to help him, and they worked together for over a year, establishing a good church. This later became the center of missionary effort among the Gentiles.

From here as they sent out their first missionaries, we have the ideal way. "And as they ministered to the Lord and fasted, the Holy Spirit said, Separate Me Barnabas and Saul for the work whereunto I have called them." Then when they had fasted and prayed, and laid their hands on them they sent them forth.

Here we have an excellent example of the influence of the Holy Spirit in a live church. This is the beginning of Paul's missionary journeys. Leaving Antioch they went to Cyprus, stopping at Salamis and Paphos, thence sailing to Asia Minor stopping at Perga, Antioch, Iconium, Lycaonia, Lystra and Derbe.

In Antioch, the Gentiles believed and glorified God, and the Word spread, but persecutions came, and they went to Iconium. Here a great multitude of Jews and Greeks believed, but they again met opposition and went to Lystra, a city of rank heathendom. Here, Paul was stoned until thought to be dead but with bruised limbs and aching heart he walked the rugged road to Derbe, where he, with Barnabas, made many disciples. From here they revisit the churches already founded and return to Antioch, having traveled over a thousand miles during a stay of two or three years. John Mark did not remain with them during the entire journey. As a result of the first journey, many were saved and churches founded in spite of persecutions without the fold and perplexities within.

After attending the conference in Jerusalem, relative to the circumcision question, and an agreement met, Paul and Barnabas again enter the field. They disagree about John Mark, so Paul takes Silas, and Barnabas takes John Mark. Barnabas and Mark go to Cyprus, and Paul and Silas go through Syria, Cilicia, Derbe, Lystra, Phyrgia, Galatia. Troas and then to Europe, to Philippi, Corinth, and Cenchrea, returning via Amphipolis, Apollonia, Berea, Athens, Ephesus, Cæsarea, Jerusalem and Antioch. They traveled at least two thousand miles by land and sea, during a period of possibly three years. Effective work was done in Philippi, when Lydia and her household were converted -the first convert in Europe.

Here they were imprisoned, but this led to the conversion of the jailer. Some work was done in Thessalonica and Berea, but persecutions followed. A few converts were made in Athens during Paul's stay there.

While Corinth was a very corrupt city, yet a strong church was founded there. Paul remained there one and one-half years, preaching and supporting himself. Here he met Aquila and Priscilla.

From here the missionaries return to Antioch via Cæsarea and Jerusalem. On this journey they met Timothy and also had Luke with them. They established churches going as far as Europe.

From Antioch they start on their third journey which is through Galatia, Philippi, Phyrgia, Ephesus, Troas, Macedonia, Greece, (Corinth) and return via Philippi, Troas, Assos, Mitylene, Chios, Samos, Trogyllium, Miletus, Coos, Rhodes, Patara, Tyre, Ptolemais, Cæsarea, Jerusalem. On this journey Paul likely met Apollos. Much work was done in Ephesus, where Paul staid three years. After leaving Ephesus he was again in Greece and Macedonia, and on his return he bade farewell to the Ephesian elders at Miletus.

Here we may characterize Paul and his faithful helpers. He is faithful, humble, sympathetic, able to endure, full of the Holy Spirit, earnest, more care for the cause than for his own life, pure minded, a good teacher and preacher, and willing to work, devoted, affectionate, and a man of prayer, willing to do pastoral work from house to house.

Two things are absolutely essential in all workers, as the twelve at Ephesus, and Apollos proved, i. e., full of the Word, and of the Spirit, and a surrender to both.

Parting from the Ephesian elders, Paul continued his journey to Jerusalem, bidding farewell to the brethren along the way. This third journey covered possibly five years.

Soon after he was in Jerusalem he was imprisoned and sent to Cæsarea, thence to Rome, where he preached two years in his own hired house concerning the Lord Jesus, with all boldness, none forbidding him.

As a summary, we see wonderful growth in the church from a small company in the upper room in Jerusalem, to many churches; even as far away as Rome, we have disciples. There was much done the first few years, by the apostles, Philip, Stephen and many others. Then we have Paul, the great apostle of the Gentiles. He traveled at least two thousand miles, and was in two shipwrecks. He traveled much by foot, sometimes with bruised back, and aching limbs, for he was both stoned and whipped. His was a busy life, when we remember that his active work was done in less than twenty years. The missionaries wrought miracles and did much to relieve the suffering. The church, while it grew in numbers, also grew spiritually. When we consider that the events of the Acts cover a period of less than thirty-five years, we are made to exclaim, "Marvelous are the results of missionary effort wrought through the power of the Holy Spirit by using self-sacrificing men and women to execute the work!"

Bethany Bible School, Chicago, Ill.

LIVES THAT OVERFLOW

By REBECCA BOWMAN

A pleading for the better, fuller life, so absent in many Christians, and yet within reach of all

There is a wealth of meaning back of those wonderful words of Jesus in which he declares, "For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath." And while we earnestly ponder these thoughts we also remember the words of that wisest of men,—"He that watereth shall be watered also himself," which truth is closely akin to the above statements of our Lord.

We must conclude, then, that if we have the true Spirit of God, it is impossible that we remain idle or at all indifferent concerning the work of our blessed Master.

Indeed, there is no such thing as keeping the Christlife hid, for wherever our lives touch others, there will be a certain overflow of vibrant, pulsing life which will animate and inspire them to consecrated action; in fact is that which "ever scattereth yet increaseth."

Do we have the "peace that passeth understanding," is there fullness of joy? Yea, more,—is there an overflow of the blest spirit of Christ in the lives we are living, or is there only emptiness and disappointment? Are we discouraged, heart-sick and faint? Be very sure then, even though we do not discern this truth in all of its clearness now, there is nothing that can stand in the way of our growth in grace and acceptable service in the Master's kingdom, except it be ourselves!

Oh, faltering child, wherever you are, learn this lesson and learn it once for all, that only in proportion as we are willing, you and I, to be used of God—ready to spend and be spent for the saving of poor fallen humanity,—alone in such measure will our lives be made strong

and helpful and become enriched by the abiding presence of the Holy Spirit of God.' Remember,—

"For every noble deed begun,
For every strife of conscience won,
For every kindly service done,
The path of life grows clearer;"

and then remember that as we forget ourselves and labor to save others our own weakness becomes less through the new strength Christ will surely give to us. Lives helpful in word and helpful in deed are the spirit-filled lives, the God indwelling. May the Lord help us all.

On the other hand, let us be warned, and I beseech you, kind reader, pass this not lightly by, unless we do spend strength to bring others into the light of the knowledge of God, the strength we have will be lost, for, "from him that hath not shall be taken away even that which he hath."

Therefore, as the works of the flesh are clearly manifest—even so the fruits of the Spirit are also evident. Then let us search and see if the lovely things enumerated in Gal. 5: 22, 23 abound in our lives. If they do not we may well be concerned when we find ourselves so sadly wanting and should humbly implore the Father to forgive our lack and ask Him to help us to awake to our responsibility while time lasts, for the measure of our life is not just and right if only partly filled, but the standard is an overflowing one.

Dearly beloved in the Lord, let us not delude ourselves longer for "when a man believes in God, out of his life will pour tides which only come from the life of God, and they will pour out of him because God is in him."

Harrisonburg, Va.

THE OWNERSHIP AND LORDSHIP OF CHRIST

By Mr. J. Campbell White.

The beauty and power of his life were fully explained when Martin Luther said, "If any one would knock on the door of my breast and say, Who lives here? I would not reply, Martin Luther, but would say, The Lord Jesus Christ."

Paul gave utterance to the greatest practical reality in his life when he said, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me." In both cases their attitude was merely a recognition of the truth which Christ declared when He said: "Ye call me Master and Lord: and ye say well: for so I am." Nothing can be plainer or more sure than this fundamental fact, that Christ is the rightful Owner and Master of all our lives. "Ye are not your own; ye are bought with a price." "Feed the church of God, which He has purchased with His own blood." "All things are yours: and ye are Christ's." "I beseech you therefore, brethren, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service."

And this ownership of Christ extends to all our possessions. "The earth is the Lord's, and the fulness thereof, the world and they that dwell therein." "The silver and the gold are mine, saith the Lord, and the cattle upon a thousand hills." "All things come of thee, and of thine own have we given thee." When the Holy Spirit came in fullness upon the Apostolic Church this ownership of God was clearly recognized, and it is written of them that "not one of them said that aught of the things which he possessed was his own."

In spite of the emphasis and clearness with which this ownership and lordship of Christ are enforced, nothing is more evident than the practical denial of the fact in the lives of multitudes of professing Christians. Christ could say

to our generation as to His own: "Why call ye me Lord, Lord, and do not the things which I say?" And He could not only say it to our generation; could He not also say it to us personally today?

The four great cardinal obligations laid upon us by Christ in connection with extending His kingdom are: (1) Know; (2) Go; (3) Pray; (4) Pay, and every one of us ought to obey all four of these commands.

How little knowledge there is of the world's over-ripe harvest fields in view of His command, "Lift up your eyes and look on the fields!" And vet knowledge is at the very foundation of all we shall ever accomplish for the evangelization of the world-not a mere superficial head-knowledge, valuable as that is, but some of the heart-knowledge that will share with the Savior the burden and the longing for the world's release. For did He not say, "A new commandment give I unto you, that ye love one another even as I loved you, that ye love one another"? If we do this, our hearts will burn with compassion as did His own.

Some people imagine that the command to "go," only applies to a few who can go into distant lands. It is far more sweeping than that. It says, "Go to every creature and preach the gospel," and some of those creatures are within the reach of every one of us here to-day. Have you done it? Are you willing to do it? "Why call ye me Lord, Lord, and do not the things which I say?" And are you willing to go everywhere in the worldfield to which Christ may wish to send you? This is the fundamental question with most of you here to-day. You never will know what Christ's plan is for you until you come to Him in the attitude of willing obedience to carry out any plan He may present, whether it carries you to the utmost ends of the earth or keeps you just where you now are.

And with reference to prayer and to money, how many of us can say that we have obeyed our Lord, not only His specific words on these obligations, but the spirit of His life?

If the railway employés carried out the instructions of their superior officers the way we carry out the commands of Christ, none of us would be safe on the trains. If the Japanese soldiers obeyed their commanders the way the soldiers of Christ obey Him, they would not in a hundred years have accomplished what they did in a single year.

Until Jesus Christ can get enough soldiers to obey Him, He can never, never, never complete the conquest of this world. The only reason why Christianity does not possess the world, is because Christ does not possess Christians.

Three great results always follow surrender and obedience to Jesus Christ:

- (1) Personal victory over sin.
- (2) Guidance as to personal service for God.
- (3) Power from God for a work beyond all human strength.

Two things we must do if we are to let Christ be in any real sense the Owner and Lord of our lives. (1) We must give Him absolute right of way, to work in and through us, according to His own will. (2) We must tie ourselves closely to the great missionary enterprise, determined to make our lives count to the utmost in the speedy evangelization of the world.

"Anywhere, anytime, anything, for the Son of God, and the sons of men."—From address at the Student Volunteer Convention at Nashville.

A CONTRAST

By Miss Gamma Crider.

There is but one way by which we may demonstrate or prove the true worth and value of religion,—mainly by the results. Hence the importance of a pure source.

The many heathen forms of religion have never attained to a degree that lifts up its followers to a higher plane of living, simply because of the source from which it originated, regardless of the manner in which the followers of today have drifted and detracted therefrom.

The priests, who stand as mediators between their many gods and the people are worse than their godlike principle they represent. It seems to be a second nature of idol worshipers to go beyond the strength of their religious teaching as they believe it. There is lacking that spirit of equality, and acting from principles that stand for the right. Hence self seems to predominate and as a result, there is a continual hin-

drance in their religious efforts, if they may be termed as such.

Like Goliath, who went forth to meet David in the name of his gods, so India, Africa and China go forward in the strength of their many gods to fight the battles of life. The Japanese considers himself a better man and better qualified by the many gods that may be in his possession. Be the number of gods many or few, the heathen bows down and worships in ignorance, arises from his prayers without one ray of spiritual enlightenment, and will at once pronounce cursings upon his brother in his faith. His religion does not teach him the meaning of brother, or equality of mankind. He does learn, however, that his sister is not equal to the beast, but is simply a specimen of human existence to be looked down upon by man. fact that woman has ever been cast off, -looked down upon, ought to be sufficient evidence that the heathen religion is entirely void of that which is true, and right and holy. Because of superstition, the poor widow ofttimes casts herself upon the burning mass of the remains of her husband there to die. Or, should she live, her life is one of untold misery and woe.

Again, how often are the waters of "sacred rivers," as they term them, tinged to a crimson hue by the blood of innocent children, cast therein by mothers, who think they will please "The Great Black God."

Their heathen religion also plunges them in the depths of uncleanness and when disease overtakes them, then in a blinded faith they bow before a dead god calling for help, from which they obtain none. And how many pass from the stage of action with no more true enlightenment than when they first bowed the knee in idol worship.

Further, with all the hundreds of gods, which they may have, there is no union. System has never found a place in their religions. At their own free will and time they bow and worship what they please, and alone, thus losing the strength and union that characterizes the Christian religion.

However, they have a hope of meeting each other after this life, yet there is so much superstition connected therewith that causes anxiety and doubtless sorrow. The Japanese mother would have her children worship her gods for should they worship others, they would all be saved but separated. Thus after all their many ceremonies and prayers to many gods, they never know of true happiness or divine love, and in the evening of life pass unprepared to try the realities of another world. And as Goliath lost the victory so the heathen loses his, and who is the victor?

The Christian religion originated in the courts of heaven and was brought to earth by Christ, which was also a fulfillment of prophecy. For there was not one prophecy made concerning the Messiah, that was not fulfilled, which is conclusive enough that the Christian religion is not a farce.

The Christian follower does not bow to a dead god, but to the Living. Like David they go forth in the strength and power of the God of Israel, and they conquer; for we can do all things through Christ, who strengtheneth us.

The Christian religion instills within its followers the spirit of brotherly love and equality. Said Jesus, "He that doeth the will of my Father which is in heaven, the same is my brother, and sister and mother, thus allowing woman as well as man to enjoy the same spiritual blessing.

Then, too, the Christian religion is a systematic one. Let all things be done decently and in order, is the divine command. System then leads to unity. A union band of Christian men and women speaking the same thing, believing the same, praying to the same God, is not only the means of uniting them closer to each other and to God, but it ever has and ever will be the great motive power that brings sinners within the realms of a Christian religion.

The Christian religion is also elevating, because it originated from a source that is pure, and from whence all our needs are supplied to keep us from falling. And should we fall, our great Helper is present, and that to bless. This religion is also the source of true happiness, yea, it is the beginning of true living, not simply existence. The Christian follower grows to the full stature in Christ Jesus, reaching the bond of perfectness. The result is an influence for good, God's name glorified, and the Christian in the evening of his life, simply

"Drops the anchor,
Furls the sail,
And is safe at last within the vail."
Hagerstown, Md.

MOHAMMEDAN PEOPLES

Total Population.—The total population of the Mohammedan world is variously estimated. The following are the most recent estimates:

Hubert Jensen's Verbreitung, des

view), 1898,

William E. Curtis, in "Syria and Palestine," 1903,300,000,000 Encyclopedia of Missions, 1904, 193,550,000

On this basis a conservative estimate would be a total of 200,000,000.

Moslem Sects.—Islam is not a unit, but is divided into many sects and schools of thought. The Sunni sect is the old orthodox party and has four divisions. All agree in doctrine, but differ in their interpretation of the ceremonial law and jurisprudence. Asia, Northern India, and the Turks everywhere are Hanafite; lower Egypt, Southern India, and the Malay Moslems are Shafite; upper Egypt and North Africa are Malikite, while the sect of Hanbalites exists only in central and eastern Arabia.

The Shiah sect exists chiefly in Persia and India, but the influence of its teachings has penetrated everywhere and resulted in the philosophical disintegration of Islam. Mysticism (the Dervish orders) and Rationalism (New Islam) are widely prevalent and increasingly powerful movements. So also is Babism in Persia and Quadianism in the Punjab.

Large Regions Still Wholly Unoccunied.-

pied.
Moslem Population.
Afghanistan, 4,000,000
Baluchistan, 500,000
Sulu Archipelago and Mindanao, 250,000
Southern Persia, 3,000,000
Southern, Western and Central
Arabia, 3,000,000
Egyptian Soudan,

Bornu (Lake Tsad), 5,000,000
Wadai (Central Africa), 1,500,000
Baghirma (Central Africa), 1,500,000
Sokoto and feudatory states ,14,000,000
Sahara and French Soudan,10,000,000
Bokhara region, 2,500,000
Russia in Caucasus, 2,000,000
Khiva, 700,000
Russia in Central Asia, 3,000,000
Siberia, East and West, 6,100,000
China (unreached sections),10,000,000

Estimated total of wholly unreached Moslem populations, .. 78,550,000

That is over one-third of the Mohammedan world!

The Present Crisis.—Islam is not only strong in numbers, but is conquering. It is increasing numerically to-day in India, Burmah, the Malay Archipelago, and especially in West Africa, Uganda, the Congo Free State and Northern Abyssinia. In Burmah the census proves the increase of thirty-three per cent in the last decade. In the Philippines there are 250,000 Moslems. Pastor F. Wurtz. of the Basel Mission, in a recent pamphlet, sounds the alarm of a "Mohammedan Peril" to the native church, as well as to many pagan districts in West Africa. The situation on the Gold Coast is alarming. In one village a native preacher and his entire congregation went over to Islam! The Rhenish Mission in Sumatra has resolved that its chief task now is "to occupy in time those heathen districts which are in danger of falling into the hands of Islam." The crisis only emphasizes the need and the opportunity.

Strategic Centers Occupied.—The following strategic points (including nearly every important city in the Moslem world of over 100,000 population) are already the centers of missionary effort by printing press, hospital, school or college; Calcutta, Constantinople, Bombay, Cairo, Haidrabad, Alexandria, Teheran, Lucknow, Rangoon, Damascus, Delhi, Lahore, Smyrna, Cawnpore, Agra, Tabriz, Allahabad, Tunis, Bagdad, Fez, Aleppo and Beirut. And the efforts there carried on directly or indirectly for Moslems prove that the work is possible under all conditions everywhere. But from every one of these centers the call is loud for more laborers. Nowhere are the efforts at all commensurate with the opportunities.

Results .- The Bible has been translated into every language of the Mohammedan world, while the Koran speaks only to those who can read Arabicless than one-fourth of the total population. A large number of books especially intended for Mohammedans has been prepared in all the chief languages of the Moslem world. Less than a century ago there was not one Protestant worker in any Moslem land; at that time apostasy from Islam meant death to the apostate. Now there are Moslem converts in every land where work has been attempted, fanaticism has decreased and many converted Moslems are preaching the Gospel. In North India there are nearly 200 Christian pastors, catechists or teachers who are converts or the children of converts from Islam. There is hardly a Christian congregation in the Punjab which does not have some members formerly in

the ranks of Islam. Thousands of Moslem youth are receiving Christian education in Egypt, India, Java and Sumatra. The Beirut Press since its foundation has issued over a million portions of the Arabic Bible. In ten years the attendance at the dispensary of the U. F. church of Scotland, near Aden rose from 8.000 to 40.000 per annum. Villages that could not be reached safely in Arabia ten years ago now welcome the missionary. At Julfa, Persia, on Easter Sunday, 1902, there were seventeen converts from Islam at the Holy Communion, and this land, with other Moslem lands, counts its martyrs to the faith. The late Dr. Imad-ud-din, formerly a Mohammedan and a determined opponent of Christianity, enumerated 117 Christian converts of distinction in India who forsook Islam for Christ as he did. In Sumatra and Java there are over 16,000 converts organized into churches. The outlook everywhere is not hopeless, but hopeful, and the great task to which Christ calls His church at the beginning of the twentieth century is the evangelization of the Mohammedan world.-From address by Rev. S. M. Zwemer, D. D., of Arabia, at the Student Volunteer Convention at Nashville.

WHAT CAN WE DO FOR OUR CHILDREN?

By MRS. N. J. BRUMBAUGH.

Since the child to-day is the man to-morrow, the writer has suggested some splendid foundation work for future missionary effort

No doubt this thought has confronted and puzzled the heart of many a true mother whose interests are deeply in sympathy with every movement that tends to encourage a missionary spirit in our children. I say true, because no mother can do the best for her child without being true and loyal to the God who gave her the child.

Let us turn to the Bible and there we find much of child life and child teach-

ing. But it remains for us to restore childhood to its true place and proper attention of the present time.

We allow our time to be so easily encroached upon by things that are constantly pressing upon us and nagging at us for immediate attention that, before we are aware of it, we forget the spiritual needs and future requirements of our children.

The Sunday school, Junior Endeavor



One of Arthur Rugh's Bible Classes, in Shanghai, Sons of Chinese Merchants.

WHY?

Why should we give money to save heathen abroad when there are heathen in our own country to save?

There are other "Whys" equally logical.

Why should I give money to those in other parts of this country when there are needy ones in my own State?

Why should I give for those in other parts of the State when there are needy in my own town?

Why should I give to the poor in the town when my own church needs money?

Why should I give to the church when my own family wants it?

Why should I give to my family what I want myself?

Why? Because I am a Christian; not a heathen.—A. B. Upham.

and various junior organizations and juvenile literature are expressions of newly-awakened interest in children. We now begin to see and appreciate the possibilities wrapped up in them, and also to realize what a fertile field for seed sowing God has given us in the tender hearts and quick brains of our children. We are also comprehending the fact that in the strengthening of the forces that are to help to uplift the morals of the race, formation of character must have a far more important place than reformation of character.

In view of this fact, let us, as mothers and teachers, be strongly impressed with the responsibility God has placed upon us, and also appreciate the honor of such a noble work that has been placed in our hands.

Recently a fond mother said to me, oh, I'm so happy in my own home that I never care to go any place." God pity such a person, if there be a reader of these columns who can go on and on blind and deaf to the needy call from the suffering and wretched in our own land, to say nothing of the piteous cries of help from benighted heathen lands, who long to know about the great Physician, who can heal all their afflictions and can lift them from the depths of sin and degradation unto the perfect light of day.

How constantly, then, must we seek aid and instruction from the Infinite Source of wisdom and strength, that we may be able to meet the responsibilities that rest upon us.

For certain wise reasons God has implanted in our natures a desire to accomplish something. The capacity to do things is a divine gift and the accomplishment of our tasks is one of the

pleasures of life.

God has appointed us to be sowers. It is our duty, then, to prepare the young hearts which are in our charge; first to prepare the rich soil and then plant the seeds of eternal truth. Of course the little plants which spring up will need cultivation by persistent instruction. God will take care that the dews of heaven shall revive the plants and that the Sun of Righteousness shall beam upon them that their growth may not be hindered.

Let us be careful not to discourage any childish impression or aspiration that may be manifested to work for the Master. How sweet the words from a sixyear-old, "Mamma, when I get big I want to work for Jesus and help people to be good." Jane Addam's first impression came when she was but six years old. By her father's encouragement she was led to be more deeply interested in helping the poor, so she soon made other resolutions which were also fostered, thus helping her to lay the foundations of a useful life among the poor.

There is no organization in the church which is of greater importance than that which will interest the children in mission work. Let us remember that the children of to-day will be the church of to-morrow. Since the supreme work of the church is the evangelization of the world, it should behoove us to lay the foundations deep and strong that the work may continue to grow and that our children may help to gather the sheaves from the harvest which is already white.

Childhood and youth is the time for systematic training of the heart and mind that will secure them to missionary service.

How often we hear when some one is asked to pray or speak, "Oh, I just cannot, I would like to, but I just cannot," and at the same time their heart aches to be able to do what they are asked. Now why is this? One reason, and perhaps the only one, is "We have not been trained."

Let us teach our children to know how to carry on the work of the Lord. How inspiring it will be in a few years when we hear the responses from all over the land, "Yes, I am glad to do the work of the Lord," and "Here am I; send me."

Let us teach our children that our lives must be lived for others and not for self. Let us also impress them by example that it is more blessed to give than to receive; and that we help ourselves most when we help others; that the more nearly we follow the examples of Him who gave Himself for others, the more nearly we attain to success, true nobility and happiness.

Mt. Rainier, Md.

WHAT CHRIST EXPECTS OF US

R. S. Campbell, Carterville, Mo.

On the 21st day of October, 1805, Admiral Nelson met the combined fleets of France and Spain in Gibraltar Straits. Just before the battle he gave his now famous signal, "England expects each man to do his duty." So in the great work of world-wide missions the mes-

sage comes to each disciple from the great Admiral of the flagship of heaven—the church—"I expect each disciple to do his duty."

The church that goes with the sword in the left hand, while they use the trowel in the right, has no idle hands to pull each other's noses. The church that has most the spirit of action has least the spirit of faction. This, in no small measure, solves the problem of union.

The angel at the empty grave said, "He goeth before you into Galilee, there shall ye find him." The new convert may find Christ to-day in Jerusalem, but if he would see him to-morrow, he must follow him to Galilee.

A Christian may find Christ to-day in the upper room of prayer, but if he would see him to-morrow, he must take a missionary journey through Samaria to Galilee. Never were the people more willing to follow Christ to foreign fields than now. Now is the supreme moment, the vital hour. The church should strike long and hard while the iron is hot.

The message of the angel to the church to-day is, "Behold, he goeth before you"—into a more earnest effort to evangelize those whose hearts are hard to the Christ; into sending the message farther and faster by more giving of self and substance; into the giving of light to darkest Africa, bread to hungry India, life to stagnant China, peace to chastened Armenia and just rights to outraged Japan; into a more Pauline effort to save the world. "There shall ye see him."

The church is not the cemetery for the embalmed dead, as the Pharaoh recently untombed in Egypt, who had wheat in his hand which he had not sown for three thousand years.

The church is not a mausoleum of dead seeds; no storehouse of mummies. It is not a hospital, although it must have a hospital ward for those who are injured in battle. It is not a nursery, although it must have a nursery ward that the little ones may be carefully tended and taught. It is not a garden of delights, although there are flowers on every hand more modestly beautiful than the lilies that blossom in the valley.

It is not a sheltering roof to protect from the heat of the day of toil, although within it rest is given to the weary and heavy-laden, and angels minister to the hungry. The church is a granary with the seed of the kingdom for the world's sowing; it is an armory with weapons for the world's battles; a medicine-chest with balms for the wounds of the worldhumanity; a library with wisdom for the world's enlightenment; a workshop where, under the guidance of the Master workman, the soft clay of humanity is fashioned into vessels of honor, according to the model set on Mount Calvary. Above all it is the greatest drama, giving us Bethlehem and Calvary for the world's redemption.

The active church has no time to divide. The mischief of division and strife most often is wrought by idle hands. No sect has ever been started by missionaries, and it is not their distance from each other, but their nearness to heathenism, that prevents their schism.

The church that does not evangelize will sooner or later apostatize. Not to propagate is to stagnate. Not to use is to abuse, and not to increase is to decrease. Inaction is the mother of faction. To give is to live, but to withhold is to grow cold. To go is to grow and glow. A Spirit-filled church is a Christ-honoring church, and a Christ-honoring church is a missionary church.

Christ expects the church to "exhale sweet odors like an alabaster box; to pour forth joy like a casket of gems; to cheer like a winter's fire; to carry sweet stimulus like returning sunshine; to comfort like the breath of summer flowers to earth's uttermost bounds." To save a soul from the misery and degradation of heathenism and set it sparkling in the diadem of our King far outshines "the boast of heraldry, the pomp of power, or all that beauty or all that wealth e'er gave."

FROM GIRDER CHAMPA

Here is an exact reproduction of part of his letter to Levi Minnich and the church in Southern Ohio, who is supporting him as a native worker in India. J. M. Blough, of Bulsar, favored the church with a translation

Dear Loving Christian Brethren in America,—

At your leisure please read and accept the greetings from your brother in India, Girder Champa. I am living in the mission at Anklesvar and with the others am well and happy. I thank you for writing me a letter. I had written that I am studying English but I quit that and am now studying the seventh reader grade in Gujerati. My examination will be in the month of May and then I will finish Gujerati. After that it is my desire to do the work of the Lord. I was a heathen boy formerly, but by your help and the grace of God now I know God; formerly we were Hindus but now we are called the children of God.

Further, how much you suffer for us and how zealous you are that we may be saved; you send money for us, O what love! We used to know nothing about God but now we know Him and accept Jesus Christ. The people of India

are all idolaters; they know nothing about God, and if they know Jesus, still they do not confess Him. Many poor people know God but do not do Christ's work. Our hope is that many people will become Christians. Many people believe in Christ but on account of caste they are afraid to confess. They say that if we become Christians, then the caste will put us out, and for many such

مه ۱۵۰ مادی بدا - سری کارو و عذی اوران ا

भीक था। व बहात्वा प्रतिका मार्ट की कार्यरहें देवा तमान तमारा हरेद्दमारका प्रदेशन लाग गरिद्ध યાં જાની સાયામ વલ શાસનો વેલાએ લાંચા માન્ય उरशाम पिकेश लामवांत के देनी को किया मेरान मां बहेबार प्रकार लाजका स्वयं तथा छशासांबर मां क्षांचिन मार्श महिर पानी हैर नमीरा आगण भी ने पार हर्र कारकी नेभी भारी बात व्यक्तिकी इना के भीरक ર પહેરોળ લામનો દુરાતો કલાજ અમરા ભરૂ ખંદો ૭ કાગણ લ્વપદ્ધા એવું ૧મા ધારતા ફુતા પણ કું પંદેશ કાર્યા છે. તે મેન્યાપ સાયમાં કર્યા છે. હાલા કર્યા હતા કરાયો છે. તે મેન્યાપી સાયમાં સ્ટાફ્ટી રીપ્રિય के अधी परिकार में महिनामां देश के न्याव मा भावं गुलका ती प्रेंबेरेश रेन्सार एकी यात्री भरत रिमेश्वन अभ अहं केरी भारी आशाह हं क्रिक्ट कोइसे ४ थ नमारी नथा प्रत्य कार्य द्वार द्वार यमा १ मूर्व की पामिश्री भी गरे। क्यों रहे देन शे ला प्रारंकी क्या हिंदकी ना छाउना पर्ला कता ४ १३ देनपार तमानी हैंबर १८ १५ १५ कारने १६६१ થી પરમેશ્વાના ઘોડ્ડા રહેવાઈએ છા આ

reasons they do not become Christians. Frequently Bro. McCann, papa and the rest of us go preaching; we must pray that everybody may know God and accept His salvation.

The Lord bless you. Many, many, many greetings.

Your brother,

Girder Champa.

GROUND OF MISSIONARY WORK

John says (3: 16): "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Luke tells us (2: 10): "The angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people."

Mark records the words of Jesus when He said (16: 15): "Go ye into all the world, and preach the gospel to every creature."

Do you not think, dear sisters, that these are sufficient grounds for all the work we can do?

What is the need of missionary work? In Psalm 14: 2, 3 we find: "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one."

Ephesians 2: 12: "Ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."

Romans 10: 13-15: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things!"

What is the purpose of missionary work? Luke 19: 10: "For the Son of man is come to seek and to save that which is lost."

Acts 26: 18: "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins,

and inheritance among them which are sanctified by faith."

What is the sin of standing aloof?

2 Kings 7: 9: "We do not well: this day is a day of good tidings, and we hold our peace."

Matthew 25: 25, 27: "I was afraid, and went and hid my talent in the earth... Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury."

What is the motive of mission work? Luke 16: 5: "How much owest thou unto my lord?"

2 Corinthians 5: 14: "The love of Christ constraineth us."

Psalms 115: 12: "The Lord hath been mindful of us: he will bless us."

What are the ways of helping the missionary work?

Isaiah 6: 8: "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."

2 Corinthians 1: 11: "Ye also helping together by prayer."

Matthew 9: 38: "Pray ye therefore the Lord of the harvest, that he will send forth laborers into the harvest."

Proverbs 3: 9: "Honor the Lord with thy substance, and with the firstfruits of all thy increase."

In these texts we find the "ways" clearly shown. By work, by prayer and by giving.

What is the spirit in which help should be given to missionary work?

Mark 14: 8: "She hath done what she could."

What is the record of a sharer in the missionary work?

Proverbs 9: 25: "The liberal soul shall be made fat: and he that watereth shall be watered also himself."

Job 28: 13: "Man knoweth not the price thereof; neither is it found in the land of the living."

Matthew 25: 23: "Well done, good

and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joys of thy lord."

What is the end of missionary work? Matthew 23: 13: "The kingdom of

heaven."

Isaiah 2: 17: "The Lord alone shall be exalted in that day."

Habakkuk 2: 14 tells us: "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."

What a glorious end!-Exchange.

THE MOST GROUNDLESS OF ALL OBJECTIONS

Not infrequently objection is made to foreign missions on the ground that nothing is accomplished; that foreign missions are a failure. No objection is more easily confuted than this. If one wishes to know the facts all he has to do is to open his eyes and look around. If the objector is a Christian man all that is necessary is that he look in the mirror for indubitable evidence of what he so strenuously denies. If he is not a Christian, and his wife is, it will be sufficient if he look at her. She is a concrete illustration of what foreign missions do. Every Christian nation on the globe to-day owes its civilization to foreign missions. Had it not been for foreign missions. Christianity would have perished among the people who first received it. Europe was entered by Paul. He and his associates preached the Gospel in all parts of the Roman Empire. Later on the nations of northern Europe were brought into the fold of Christ. Augustine evangelized England, Patrick carried the truth into Ireland. Columba led the Scots from savagery and superstition to a Christian civilization; Boniface did the same for the Germans: Anskar did the same for the Scandinavians; Cyril and Methodious did the same for the Sclaves: Adelbert and his successors did the same for the Prussians. We are the offspring of these nations. We are what we are because we and our forefathers have had the Gospel for so long a time. All the institutions which are the glory of our civilizations are the fruits of foreign missions.

Be it known that all the triumphs have not been won in the past. The cause of missions can point to recent victories as great as any in the apostolic age. In 1875 H. Mi Stanley challenged the church to open a mission in Uganda. The place was not easy of access. The people were noted for their conceit, laziness, falsehood, lust, hatred, murder, and other barbarous practices. Polytheism and witchcraft had a strong hold on all classes. The Arabs were on the ground and were a lion in the path. The natives had no written language. For thirteen years it was slow work. The missionaries were driven out or killed. Their converts were burnt. But now there are 30,000 Christians in Uganda. Christians have built 500 houses of worship with their own hands and funds. They support 1,500 native evangelists and teachers. Writing of this mission, Stanley said, "I know of few secular enterprises, military or otherwise, deserving of greater praise." In 1873 there were three converts in Manchuria. In 1899 the converts numbered 19,000; and the inquirers, 6,000. Ten times that number have broken with idolatry forever. In the year 1845 there were six Christians in all China. Now the converts number more than 100,000. The increase in thirty years has been two thousandfold. Before the Boxer uprising it was said that the missionaries were doing nothing. Since then the cry is that they have been doing too much and should be curbed or excluded. The reformatory movements can easily be traced back to

the missionaries. Official reports attribute to the missionaries the attainment of a higher intellectual level, improved aim and methods in commerce, and a greater solicitude, among officials for the welfare of the people. The reforms were checked for a time, but not permanently. As the reformers went to the block they said, "You may cut us down like grass, but the roots remain, and will spring up again." The good seed of the kingdom has fallen into the hearts of men of influence all over China, and China never can become again what she was in the years prior to the entrance of Morrison and others with the Gospel.

A few years ago Japan was one of the Hermit nations. Now Japan ranks with the foremost nations of the globe. Japan owes her progress in these last decades very largely to the missionary enterprise. Japan is debtor to Christianity for the idea of a personal God, for the knowledge of the personality and immortality of the soul, for the knowledge of the heinousness of sin, the knowledge of a personal Savior from sin, of repentance. Christian literature, a new moral ideal, the ideal of a Christian home, a new social ideal, and optimism instead of pessimism and materialism. A traveler in Corea saw a work that reminded her more of the Pentecostal days than anything else she had ever witnessed. The worshipers brought their books and their idols and surrendered them to the missionaries. By their changed and ennobled lives they commend to their countrymen the truth that has made them free.

In India great changes have taken place. Every race has provided gospel trophies. Many notable Mohammedans in India have become converts and preachers. The same is true of Brahmans, Parsis, Afghans, and tens of thousands from the aboriginal races and lower castes. In Southern India one man reported 5,000 converts in nine years; another, 11,000 in thirty-four years; another, 3,000 in twenty years. Bishop Sargent saw his flock increase from

8,000 to 56,000 in fifty years. Bishop Thoburn has seen 90,000 added to the Lord. Many of the missions in India were started and are supported for the most part by civilians and soldiers. These men give largely each year to the treasuries of the different societies in that field. They are on the ground and know the extent and value of the work. It is no uncommon thing for men to resign their commissions and give themselves to missionary work at half what they received in government service. After completing a term of service they remain in India become self-supporting missionaries.

These men are competent judges. Their testimony is worth more than that of all the objectors in Christendom. Chunder Sen was not a Christian, but he knew India and knew the missionaries and the result of their labors. He said, "The spirit of Christianity has already pervaded the whole atmosphere of Indian society, and we breathe, think, feel, and move in a Christian atmosphere. Native society is being roused, enlightened, and reformed under the influence of Christian education." A Brahman editor said. " Hinduism is on its deathbed, and, unfortunately, there is no drug which can be safely administered to it for recovery. . . . This terrible crusade is now being carried on by the native Christians with a tenacity of purpose and a determination which in themselves defy failure." The fame of Ramabai has filled the world. She has wrought for one of the most unfortunate classses in the land. Her success has far exceeded the most sanguine expectations of the most stalwart believer. Widowhood in India is not what it was once; it can never be that again. Missionaries are penetrating Africa from all sides. They are pushing up all the rivers. They are pressing in from the Mediterranean and from the Cape. They have established flourishing stations around the great lakes. Let any one inform himself as to the results in Formosa, in Madagas-

car, Samoa, in Tahita, in Fiji, in the New Hebrides, in New Guinea, in Central and South America, in the Indies East and West, in Sierra Leone, among the Maories, in Greenland and Alaska; let him see the changes that have taken place in sentiments, manners, and customs, and he will be disposed to admit that missions have done much to bless and to brighten the world. Nay, more, he will say, "This is the Lord's doing, and it is marvelous in my estimation." It is idle and worse than idle to say that missions are a failure, when so many converts have been made, so many teachers and evangelists and pastors have been trained, schools of all grades have been established, when sutte, human sacrifices, self-immolation, cannibalism, idolatry, and kindred evils have been abolished over so wide an area and among hundreds of millions of people.

Robert Louis Stevenson said, "I had carried a great prejudice against mis-

sions to the South Seas; and I had no sooner come here than that prejudice was first reduced and at last annihilated." Farrar said, "Missions are a supreme and unprecedented success. and, I do not hesitate to say it, a supernatural and miraculous success. Bainbridge made a tour of the world to see what was being done. He brought a good report from all the Dr. Pentecost went out to the Orient as an evangelist. He was a doubtful pessimist on his departure; on his return he was an incurable optimist. Bishop Westcott said, "When I see the results that have been produced, I am startled, touched, humbled, by the wholly disproportionate magnitude of what has been done compared with the means that have been used to effect it. I seem to feel that I am in the presence of a Power far greater and far other than those human agents whose work I can trace."

-The Missionary Intelligencer.

The Presentation of Christ to all Mankind the Supreme Business of the Church

Dr. George Robson, Ex-Moderator of the United Free Church of Scotland.

Dr. Robson said that the theme assigned him was but the translation into a modern thesis of the last command of the Lord. The thesis included four points.

The first was that the church was the appointed organ of missionary enterprise. This might seem a truism, but it had taken the churches of the Reformation nearly three centuries to learn this truth. The Reformation did not replace the church upon an apostolic basis; it was only an act of emancipation from Rome, but it made the return to an apostolic basis possible. At first the church in each land of the Reformation was ordered and cared for by the state, and this arrangement proved disastrous for the missionary function of the church, for it made the exercise of it dependent on the state. Dr. Robson briefly sketched the process by which we had at last won the recovery of the apostolic conception of the church as the divinely appointed organ for the missionary enterprise.

His second point was that the essence and sum of the missionary enterprise was the presentation of Christ. The immediate object was not to overthrow the beliefs and worship of heathendom, nor to create foreign extensions of the home churches, nor to effect the expansion of commerce and culture and civilization, but simply to make Christ

(Concluded on page 405.)

⊰ EDITORIAL COMMENT ⊱

BEREAVED AGAIN.

May 26 little Mary Ebey, daughter of Adam and Alice Ebey, of Dahanu, India, after an illness of typhoid fever in which she suffered for a couple of weeks, passed to the better land. Brother Ebey's came up to Bulsar, where they could have the help and attention of Dr. Yereman and the missionaries there, and all was done that loving hands could do. A letter, dated June 1, from Brother Ebey states that Paul, their only child left, has been very sick too, for some time, and that there is practically no hope of recovery. It will likely come to this office a week later,-too late for this issue,-that Paul, too, has passed over.

Brother Stover, in writing of the death of little Mary, says, "We had a little service in the house for ourselves in the English, before going to the grave. We are peculiarly a family of children of God, more so than any other company of like size, wherever we may look throughout the church. And our interests are so connected and so the same, that we keenly feel it to be the truth that when one suffers we all suffer together. It seems to me, when I think over present conditions and past happenings, that the mission work of the church has brought into our church life a new era. Ten or more years have passed and all are doing well who breathe the missionary spirit. It may, perhaps, be the time, in the divine manner of counting, that another era be coming forth now, that is an era of sympathy and suffering. As missionaries we have not suffered much. None of us have died. But now it may be, that death will take this one and that. this child from our home and this adult from the field, so that a new and better era still will be ours. It will then be a different thing to call for volunteers to come and take the place of those who have died."

The workers in India and especially Brother and Sister Ebey may be assured of a Brotherhood's sympathy and prevailing prayer in all the hours of service, and especially at such sorrowing times.

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TITHING.

No more important and far-reaching query came before the Conference than the one from Kansas, asking that tithing be endorsed and encouraged among the membership. There will perhaps be some opposition to such a measure growing out, perhaps, of not knowing the history and full meaning and relations involved in the principle of tithing. It would not be more than fair that every member look at this question fair and square. The query was deferred one year and the Conference has urged the membership to write upon the subject in our periodicals.

The Committee urged that the membership take a lively interest in this question. Let all the arguments be produced pro and con so that every one can see all that is in it. If tithing in this dispensation is according to the will of God, let us know it, even if it does hurt our pocketbooks. If it is not, then it is just as important that it is known, so as to ease those who might feel disturbed over a mistaken notion about our obligation to God.

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PRAYER AND LABORERS.

Perhaps there is nothing more striking in these days when a dollar speaks so loudly in every avenue of life, and when it is so closely associated with mission work in the minds of so many Christians, than the fact that Christ did not command His children to lay by or save money for the great harvest of souls but that they should pray to Him

in heaven to send forth laborers. And the thought becomes the more striking when one looks closely at the Word and finds that God does not send laborers forth into the vineyard without the earnest petition on the part of His children for them.

Couple this thought of no laborers going forth without the believers asking God for them, with the unconditional promise that whatsoever they ask of Him He will give, and we have one of the most powerful of agencies for doing missionary work.

Yes, brethren and sisters, it is not money that is really sought in missionary endeavor amongst you,—it is the spirit of prayer for missions,—the prayer of faith in missions,—the prayer that believes that it is answered by the Father even while it is being uttered on earth. This is what the church is needing to-day.

The reason prayer is not answered is because we ask amiss; we ask amiss because we have selfishness mixed up in what we desire. Sin lies at our own door and keeps the loving Father from pouring into our lives just the blessings we have sought at His throne. Avenues of service have opened up to us, but for some reason or other we do not go forth and serve others for God and wonder then why our prayers are not answered. Add to this the fact that we prefer letting our prayers go by unanswered rather than get at the heartsearching work of rooting out the sin which keeps our prayers from being answered, and we have the solution to the weakness of our own Christian lives and the impotence of the church in her present endeavors.

Let there first be a heart-searching that will rid our lives more fully of sin. Let there be a prompt obedience to all the commands to do good for others that come within our reach. Let there be a love flowing freely for all the brethren and especially for all who are in sin and darkness, taking them in the

arms of faith on the wings of prayer to God's throne for a blessing, and see if our prayers are not answered.

What follows? When once we are awakened to this deep privilege of prayer and souls become the burden of our asking, all for the glory of God and not for any personal satisfaction, or enhancement, then will there laborers come forth in abundance and with them ample means for their support.

What makes missionary money so hard to raise is because it is sought without prayer. Could the church to the member become the praying people that God wants each one of them to be, two things would at once be manifest:

First, such an obedience to all the commands of the Lord in a loving service as would turn the world upside down.

Second, such an outpouring of funds into the Lord's treasury that would make every possible avenue of service active and aggressive for the Lord.

The end would be shortly, and a brighter and better day would be ushered upon the earth.

Lord Jesus, how long will Thy children continue not to pray as they ought?

MISCELLANEOUS SOLICITING.

* *

The following is a decision passed at the late Conference. It is given here because it is vital to most successful mission work at home and abroad. Let each congregation note the provisions and do its part towards having them respected, for in so doing more and better work will be done.

"Whenever help is desired by any congregation or mission point it shall first solicit its own congregation, then, by permission of the District Mission Board, solicit the district in which said congregation or mission point is located. Then if further help is needed said congregation shall petition the General Missionary and Tract Committee, the pe-

tition first being endorsed by the District Mission Board."

It is but right that the locality where the help is needed should step forward first and do its part. It is further proper that no locality should solicit a district without the knowledge and consent of the leaders in that territory. Mission boards will readily give consent to such soliciting unless there are very good reasons,-the kind which they are willing to make known to the parties desiring help. Under the present duties placed upon the General Committee, it is but right that it should give consent to all calls for aid outside of the district in which such aid is needed. The plan guards against disorder which is arising through so many calls upon some churches: it also gives strength to every call endorsed either by the District Board or the General Board, for givers can feel assured that consent has not been given until the merits of each case have been properly passed upon.

Brooklyn meetinghouse solicitation is the only one which has come before the General Committee since the passage of this decision and its work is endorsed, and the churches are urged to assist until the proper amount has been raised. Other petitions as they are passed upon will be announced and privilege given to make such statement in the appeals.

* *

HELPING TO BUILD MEETING-HOUSES.

It is very good when a community has the funds to pay at once for the house in which they wish to worship. But many are not thus situated. They must seek outside aid. The General Committee has a fund ever ready to help all such who need assistance by letting the congregations have the money a certain number of years without interest, with the understanding that during these years in small payments the help is all returned to the Committee again. The amount is not returned to be hoarded but is again loaned out on similar terms

to other congregations for the same pur-The plan is that \$1,000 in the hands of the Committee will in this way be helping to build meetinghouses as long as the Committee exists. From a congregational standpoint the burden of building is distributed and finally the members can feel they have themselves paid for their church home. while they have received help to put it up, they can also feel that this help did not stop with them, but has been paid back and passed on to other needy ones. Other organizations have under a similar plan built many times the houses the Brethren are building. plan works well. Congregations who have tried it, since adopted by the Annual Meeting, are very much pleased with its privileges and help.

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BOUND VOLUMES.

We are not sure that we have supplied all those who have ordered bound volumes of the Visitor for 1905. In order not to miss anyone, we give this notice. Persons who have not ordered a bound volume for 1905 and would like to have it, may receive a copy postpaid for 75 cents. Address the Brethren Publishing House, Elgin, Illinois.

* *

MISSIONS THROUGH SUNDAY SCHOOLS.

Some one has said that in the Sunday school the church is at work in earnest. And nothing is more true where the Sunday school is a live, active, spirited school. It is through this avenue that the church spreads a mortgage on the future of her young people, and binds almost every one of them for Christ and Christian usefulness.

But the church too often looks not beyond her own congregational borders and hence many parts of the country go by neglected. To meet this neglect the American Sunday School Union is using its best endeavors. It goes into the neglected districts, mining, timber and oth-

er regions and there gives the Bible to the children, seeking to carry out the same principle which the Bible itself declares, "Train up a child in the way he should go and when he is old he will not depart from it."

During the months of March and April of this year the Union started fifty-two Sunday schools with a total membership of 2,317. It also aided twenty-six weak schools to enroll 233 new scholars, 237 sermons and addresses were made and seventy-five stood up for Christ.

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AN APPEAL FROM EGYPT.

Every band of missionaries feels that its needs are greatest. Nothing too is more natural. It is the outgrowth of the law of the kingdom of service for others. He who serves himself has a small field in which to work. But he who forgets self in serving others has the whole world before him.

Africa is a Moslem land. The Crescent with its fanaticism and anti-Christian sentiments hovers only too strongly over the entire continent. Protestant missionaries have been laboring in different parts along the coast of the dark continent trying to get a foothold. The work is slow. Yet the fortresses of Satan are yielding. More workers and more means are needed.

We do not publish this appeal to draw away the minds of our readers from the new field "China" which is now being pressed upon us; but out of regard for these struggling ones in Africa and to show to all again the world-wide need of workers, do we print this appeal from the Cairo conference.

How blessed it would be if enough men and means would be offered to begin work both in China and Africa.

The Appeal.

The great needs of more than two hundred million Mohammedans and the present problems of work among them, laid upon the hearts of missionaries in several countries, led to the assembling of

this Conference of delegates from Missions in Moslem lands, which has been sitting at Cairo from the 4th to the 9th of April, 1906.

We have been presented with a series of comprehensive reviews of the whole Mohammedan world, of its ethnic, social, religious and intellectual conditions, of missionary work thus far accomplished, and of the tasks and problems still presented by it to the Christian church; we have considered, though too briefly, some of the chief methods of missionary work among the Mohammedans in preaching, literature, medicine, and upbuilding of converts.

These outstanding facts as to the great needs of the Mohammedan world, the first fruits of its evangelization, and the openings for a great advance in bringing the Gospel to Moslems, have been borne in upon us as a strong call from God to His church in the present day. Coming from many Mohammedan and Christian lands, and dealing with varied aspects of Islam, we unitedly and urgently call upon the Christian church, as represented by her missionary agencies, for a fresh departure in the energy and effectiveness of her work among Mohammedans. We ask that it may be strengthened and promoted, (1) By setting apart more special laborers and by giving them a specialized training; (2) by organizing more efficiently the production and distribution of literature for Mohammedans; (3) By systematic common arrangements for the fresh occupation of important centers, and the more effective working of those already occupied, and for forestalling the entrance of Islam into territories, so far, pagan. With this view we draw the attention of the Committees and Boards to the volume under publication embodying the surveys presented to the Conference and we suggest that action on this basis be considered by the meetings held in each country for interdenominational missionary action.

God wills it.
May He enable us to do His will.

Executive Committee:-

John Giffen, D. D. (U. P. of N. A.)
H. H. Jessup, D. D. (Am. Pres.)
Milton H. Marshall (N. Africa.)
Dr. J. S. Timpany (Am. Baptist.)
Rev. D. M. Thornton, M. A. (C. M. S.)
Bishop F. W. Warne (M. Episcopal, U. S. A.)

E. M. Wherry, D. D. (Am. Pres.) H. U. Weitbrecht, Ph. D., D. D. (C. M. S.)

Rev. F. Wurz (Basel Ev. Mis.) S. M. Zwemer, D. D., F. R. G. S. (Arabian.)

Representing 29 Missionary Societies.

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WORTH FAR MORE THAN MONEY.

Batavia Street was one slum tenement, with three rear houses upon the lot, that challenged the constant attention of the King's Daughters. There were eighty families in it as near as I can count. A drunken husband cutting his wife's throat, brought me first there as a reporter, years ago. It seemed somehow just the scene for such a tragedy. In this slough was an English family, honest, decent people, whose presence there, when I came to know about them, redeemed the whole foul spot. The wife was like a dozen charitable societies rolled into one, and the tenement besotted and foul, held her in reverence as a ministering angel. With her husband out at work, earning just enough at that time to enable them to scratch along, and two little children to look after she was everlastingly doing something for someone who needed it in the housenursing the sick, sitting up nights with delirious men, planning and interfering to keep the boys out of mischief. I sometimes hear people say, "Oh! what can I do? There is so much." She did what came to hand, and her hands were always full. I believe she had more real influence over the lives of those poor tenants than an army of mere preachers would have had.

This is what one person can do by giving himself, not his money. It is pleasant to add that better days came to these two, as they were bound to. The man is now the janitor of a down town office building, but his wife has not lost her interest in her old friends. She is to-day one of the strongest props of the King's Daughters in their tenement house work.

Jacob A. Riis.

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MONEY AND THE KINGDOM.

A Deified appetite outranks a crucified Christ.—F. T. Bayley.

I am tired of hearing people talk about raising money; it is time for us to give it.—John Willis Baer.

The best way to raise missionary money: Put your hand in your pocket, get a good grip on it, then raise it!—Miss Wishard.

More consecrated money-making—which has passed through the mint of prayer and faith and self-denial for the Lord's sake—is the greatest demand of our time.—A. J. Gordon.

* *

WILLING HEARTS, A BIBLE STUDY.

"Whosoever is of a willing heart."

"Everyone whom his spirit made willing."

"As many as were 'willing-hearted."

"Brought a willing offering. . . Whose heart made them willing."

"Who, then, is willing to consecrate his service this day unto the Lord?"

"Thy people shall be willing in the day of Thy power."

"The people willingly offered themselves."

-Selected.

SENTIMENT, PROGRESS, REFORM

At Gayaza, Uganda, a high school for girls has been opened. Sixteen daughters of chiefs are among the fifty-six students in attendance.

In 1891 the German Baptists, of Berlin, through their missionary society began work at Kamerun. During the last year 320 natives have been baptized and they have an attendance of 1,134 in the 32 schools which they are supporting.

It is reported that when Mr. Bryan who recently made a tour of the globe, was in Yokohama the governor planned a Sunday dinner and sent out invitations. When Mr. Bryan, in whose honor it was made, was invited, he said, "I am sorry, but it's Sunday and I am going to church. Won't you go with me?" The governor changed the date of the dinner and went with Mr. Bryan to a union church.

In the Amoy district where there has been much disturbance lately, hundreds of families are buying the Bible and taking it home for personal study. This is bound to be saving salt in those troublesome parts.

The Chinese cue is going. Sacred as it has been held in times past, the more thoughtful are cutting it off and donning American garb. This is but one indication of the influence of western civilization on this country.

J. H. Holmes and wife, under appointment of the London Missionary Society, will soon take up the work in New Guinea where Chalmers and Tompkins lost their lives in 1901. A vessel forty-five feet long and adapted to work along the shores and up the rivers of this island is now being built in Australia and as soon as completed the couple will start on their mission of love. The missionaries are entering their field with a full knowledge of the dangers attending but with a faith and courage which will sus-

tain them under every ordeal which may befall them.

In spite of the disturbed national conditions within the past year in many countries the English Bible Society distributed nearly 6,000,000 copies of the Bible. These have gone out in about 400 languages, about forty new ones being added to the list within the year.

According to Harlan P. Beach, educational secretary of the Student Volunteer movement, the Chinese Protestant church in China is doubling itself at the rate of once in seventeen years. That is a far more rapid growth than is occurring in any Christian land.

Mohammedanism is awakened in Africa. Within the past year four hundred Mohammedan missionaries have been sent out from Northern Africa to propagate their faith with all the fanaticism with which they are noted. One hundred of these missionaries have been sent to East Africa. This is throwing a stronger force into Africa in one year than Protestantism has been sending in a number of years.

Mrs. S. C. Trueheart, corresponding secretary of the Woman's Board of Missions, M. E. church South, states in her Annual Report that their organization has a membership of 82,409. They have 14,770 subscribers to their excellent missionary monthly, Woman's Missionary Advocate.

Prof. J. T. Dayrell on "Hindering Causes to the African's Education," in April issue of Liberia and West Africa, names the following: Indifference on the part of parents. Impatience on part of teacher because child learns so slowly; effort to Americanize everything even to the use of language. He strongly urges that the African make his own tongue primary and English secondary as needed in the pursuit of his studies.

It is claimed that eight military expeditions have been carried out in Southern Nigeria and in that part of the Republic of Liberia adjacent to the boundary of Sierra Leone. The objects of these operations were to bring the native chiefs under control, to stop inter-tribal fighting, to abolish human sacrifice and murder of twins, and all trials by ordeals except after a public trial in the established native courts.

The April Chronicle of the London Missionary Society devotes a large 1 ortion of its issue to the Travancore Centenary of India. The Society has met with remarkable success as shown by the late table of census. In the last twenty-five years Hindus have increased at the rate of 21.2 per cent while Christians at the rate of 48.7 per cent.

In the Basuto field of South Africa 15,000 of the 350,000 population are church members. They support their own pastors, build their own churches and maintain schools having about 13,000 children in attendance.

* * TEMPERANCE.

Young man! Are you looking forward into life to make the most of yourself? Then touch not, taste not, nor handle the unclean and demoralizing drink that assures your ruin. Turn you about and find just one person who visits a saloon and drinks even moderately, who is a regular attendant at prayer meeting, church services, and a constant contributor to the support of the church. Such "moderate drinkers" never are spiritually minded, they are not leaders of good, nor "pillars" in the church, neither are they pointed to by the best men of the land as examples for young men to fol-What greater argument outside of command should any one want?

Following the awful disaster at San Francisco recently all saloons were closed. The step did much to suppress crime and wretchedness. The happy results almost cause the people of the land who long to see the evils of intemper-

ance go, to pray that earthquakes be sent to every city and village where the ruin of man is carried on. If men will listen no other way then earthquakes surely would be in place to stop their mad rush downward.

Last year there were brought into this country 700,000 pounds of opium and a ton of morphine, which is five times as much as was used six years ago, and the Chicago Tribune estimates that 1,000,000 people in this country are addicted to the use of either morphine or cocaine.

It makes a vast difference whether vice and crime are committed in spite of law or under the sanction and protection of the law.—Lyman Beecher, D. D.

Every year I live increases my conviction that the use of intoxicating drinks is a greater destroying force to life and virtue than all other physical evils combined.—Henry Ward Beecher.

Many who are loval Christians do not believe that prohibition in politics is the solution of the saloon question. is clearly seen in the fact that but 250,-000 votes are cast for prohibition in the United States against a possible membership of all Protestant churches of upwards of 5,000,000. Nevertheless it is confidently believed that if every one of these 5,000,000 professed Christians would stand against liquors and the saloon as their profession in Jesus Christ commands them, intemperance would receive its hardest blow yet. Not more organization is so much needed as more living out loyally and truly the great truths of Christ and the saloon must and will go, for the church then will be a power to make it go.

The saloon is somewhat alarmed at the organized effort made on the part of the good people of the United States against its advances in sin. The brewers in recent assembly have decided to organize and make the saloon a "respectable" mart for the sale of ruin,—of such a character that the refined and gentlemanly and ladylike shall not fear to enter. It is the wisdom of the enemy of good manifested in a new form. But

he does not stop with this move. Like in the wilderness when he tried to misapply scripture, so now he is again seeking to mislead the people. Under the cloak of deception they have appealed to the Bible to prove that drinking wine is proper and print that in "Ecclesiastes these words of inspiration occur. "Wine is as good as life to a man if it be drunk moderately, for it was made to make men glad." There is no such language in Ecclesiastes, but such words do occur in Ecclesiasticus, one of the Apochryphal books containing much that is not in accord with the Word of God and rejected by the framers of the canon as spurious. Will men be led astray by this new temptation or will they Christlike reject the tempter by the more fitting words, "Taste not, handle not,-Look not upon the wine when it is red"?

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HOW CHURCHES IN CONVEN-TION STAND ON TEMPER-ANCE QUESTION.

"This assembly regards the saloon, licensed or unlicensed, as a curse to the land, inimical to our free institutions and a constant jeopardy to the present and lasting peace and happiness of all members of the home, and furthermore loyalty to Christ and His church should constrain every Christian citizen to be earnestly zealous in securing the removal of the traffic very largely responsible for the mass of crime, pauperism and the social evils that flood the land with misery."

—One hundred and fourth annual Presbyterian general assembly.

"I know what these saloons are. I have visited them at hours of the night and on all nights of the week, and there is not an extenuating word that deserves to be spoken in behalf of them. They are foul, beastly and swinish, the prolific hotbeds of vile politics, profane ribaldry and unspeakable sensuality. There is no use in trying to improve them or to convert them; there is no convertible quality attaching to them; there is no decent ingredient in them that ameliora-

tion can fasten to."—The Rev. Dr. Parkhurst, Presbyterian pastor.

"Probably all temperately minded men are agreed that the saloon is a nuisance seven days in the week. . . . Saloons must exist for two reasons: They supply a diseased craving for alcohol and a normal desire for social life. . .

"The 'groggery' is wholly vicious. .

. . The saloon makes some of its patrons drunkards and all of them worse citizens." — The Churchman, Protestant Episcopal paper.

"All revenues, public or private, derived from the liquor traffic are unlawful gain, worse than ordinary theft in this, that while it takes the money, it also ruins the character and life of its victim. A business tending so directly and surely to the death of its victims, is essentially murder, aggravated by the fact that it not only causes the death of its victim, but also renders worthless his life and insures his eternal damnation.—Thirty-fourth assembly of the United Presbyterian church.

"The liquor traffic is an unmitigated evil and a terrible menace to all our social, civil and religious institutions, and its total suppression would prove a benediction to the home, the state and the church of Christ."—Resolution at Baptist anniversaries.

"The liquor traffic is pernicious in all its bearings, so inimical to the interests of honest trade, so repugnant to the moral sense, so injurious to the peace and order of society, so hurtful to the home, to the church and to the body politic, and so utterly antagonistic to all that is precious in life, that the only proper attitude toward it, for Christians is that of relentless hostility. It can never be legalized without sin. . . . In our judgment the saloon is an unmixed evil, full of diabolism, a disgrace to our civilization, the chief corrupter of political action, and a continual menace to the order of society and the peace and purity of our home."—The bishops and general conference of the Methodist Episcopal church.

"We hold the saloon responsible for a large part of the wrecked bodies, diseased minds and lost souls of our fellowmen. We lay to its account ruined and dissevered families, neglected children, broken fortunes and blighted hopes. We charge to the saloon enormous burdens of taxation, the absorption of the wages of the wage-earners, and the transferring of the burden of their support to the self-supporting members of the community." Again, "Our form of government is exposed in a peculiar manner to the political corruption bred in the saloon as a place of resort."-The general synod of the Reformed church of Ameri-

"The legalized liquor traffic is a public nuisance, imperiling the welfare of society, the safety of the state and the perpetuity of the republic - a monstrous wrong against humanity and a violation of the laws of God-a breeder of crime, and a hotbed of anarchy, an appalling drain upon the resources of the nation, a parasite on society, a pirate on business, and a pillager on labor; the producer of pauperism and the cause of increasing taxation, a corrupter of politics and a tyrant that dominates public servants, neutralizing the influence of the home. paralyzing the work of the church, defeating the purpose of our educational institutions and hindering every work of progress and reform. . . . The saloon is one of the vilest forms of environment to debauch our youth."-The Ohio Universalist State Convention.

Britain spends on an average £3,000,-000 more on intoxicating liquors than on bread, butter, cheese, milk, eggs and fruit.

* *

The Presentation of Christ to all Mankind the Supreme Business of the Church.

(Continued from page 396.)

known. The conversion of the heathen was distinctly the work of the Holy Spirit. Christ was to be declared in missionary preaching, revealed in missionary life and attested by missionary beneficence.

The third point was that the scope of the missionary enterprise was coterminous with mankind. Christ had ascended in order to place Himself in equal relations to all men everywhere. The coming of the Holy Spirit was without reference to race or color. Nationality, climate, territory had no place among the foundations of the city of God. The distinction between home and foreign missions was an administrative convenience, but had no spiritual basis. The true homeland of the church was "in Christ Jesus," and all who knew Him not were the one great out-land, which was the field of missionary enterprise. To all Christ was to be made known, for to their need of Him there was no exception, and to His power to save there was no limit.

The final point was that the presentation of Christ to all mankind is the supreme business of the church. This was placed beyond question by His parting charge to preach the Gospel to every Through all these centuries creature. the charge came down to the present generation, telling of a task yet unaccomplished, of a purpose and desire in the heart of our ascended Lord, for whose fulfilling He is waiting at our hands, if perchance we were ready to do His will. This commandment was not arbitrary, but was the declaration of an obligation involved in the nature of the case. The present practical requirement was that the life of every individual be adjusted to this end, that the congregational life be adjusted to this end, and that there be a genuine cooperation of all the churches to accomplish it.

In conclusion, Dr. Robson pointed out how the urgency of the task was emphasized by the coöperative movement in the divine government of the world.— From address at the Student Volunteer Convention at Nashville.



"GIFTS TO JESUS."

[Tune, "The Morning Light is Breaking."]

We bring our hands to Jesus
That He may make them strong,
To fight the daily battle
With sin and every wrong.

We are soldiers in His army,
And pledged to serve our King;
Then let us lift His banner
With faith unwavering.

We bring our hearts to Jesus
To have them freed from sin;
His precious blood will cleanse them,
His spirit dwell within.

Then, ready for his service,
We can go forth with prayer
To do the work He gives us,
And serve Him anywhere.

* *

THE POPPY LAND LIMITED EXPRESS.

The first train leaves at six p. m.

For the land where the poppy blows;
The mother dear is the engineer,

And the passenger laughs and crows.

The palace car is the mother's arms;
The whistle, a low, sweet strain;
The passenger winks, and nods and blinks,
And goes to sleep in the train!

At eight p. m. the next train starts
For the Poppy Land afar.
The summons clear falls on the ear:
"All aboard for the sleeping-car!"

But what is the fare to Poppy Land? I hope it is not too dear. The fare is this: a hug and a kiss, And it's paid to the engineer!

So I ask of Him who children took
On His knee, in kindness great,
"Take charge, I pray, of the train each day
That leaves at six and eight.

"Keep watch of the passengers," thus I pray,

"For to me they are very dear.

And special ward, O gracious Lord!

O'er the gentle engineer."

-Selected.

* *

MY JAPANESE FRIEND.

O, quaint little girl on my Japanese fan, Come out and let's visit as well as we can. I have a kimono all figured and gay But I can't do my hair in that high, funny

And I haven't an obi so big and so fine
As you wear in your picture, new playmate of mine.

But I've a new sash that I'm going to wear,

And a pretty blue ribbon to tie up my hair When I go to the church, Easter day, to recite

I'm to stand 'mid the lilies so tall and so white;

And I wish you could hear all the music so grand,

You dear little girl on my Japanese fan!

You don't know the meaning of Easter, you say—

Nor why we're so glad on that loveliest day?

Then maybe you don't know of Christmas, my dear,

The happiest day of the whole happy year, The day when the Lord of all heaven came down—

A dear little baby—to Bethlehem town?

Ah, yes! there are thousands of children, I'm told,

Who never have heard the "sweet story of old,"

Of Jesus who loved us and came from on high

To save us and lead us to heaven by and by.

I wish that some teacher would go, right away,

To tell you of Christ, and to teach you to pray.

I wish she would go just as fast as she

can, You poor little girlies who live in Japan!

-Mary Nolan Wittwer.

"THE MASTER IS COME, AND CALLETH FOR THEE."

Not only once He comes, In that dim hour when, life and death between,

Floats the half-liberated soul; while far And faint the nearer lamps and voices grow,

And farther, fainter, rather guessed than seen,

Glimmers the light of heaven like glimmering star,

And sounds the summons which the dying know

To be His voice, whom spirits all obey—Not only then, dear Lord, but every day.

Yes, every day He comes!

Not in the earthly form that once He bore,

Nor in the glorious shape that now He

wears;

In mean attire and toil-worn, painful guise He stands and calls beside our path, our

Weary and spent He comes, His wounds He bares,

And bends on us His deep, appealing eyes, Which, voiceless, find a voice, and speak and say:

"'Tis I who call thee, child; wilt thou obey?"

Be glad because He comes!
That His blest visits are of every day,
To sweeten toil, to give that toil reward;
And, when the summons soundeth clear
and low,

Let us rebuke our lagging souls and say,
It is—O wondrous thought! it is the Lord
Who deigns to claim thy help and service
so!

Be quick, my soul, nor mar thy high estate; Thy Lord and Master calls; let Him not wait.

-Susan Coolidge.

IF WE WOULD.

Ah, the wrongs that might be righted, If we would but see the way! Ah, the pains that might be lightened Every hour and every day, If we would but hear the pleadings Of the hearts that go astray!

Let us step outside the stronghold Of our selfishness and pride; Let us lift our fainting brothers, Let us strengthen ere we chide; Let us, ere we blame the fallen, Hold a light to cheer and guide.

THE SUCCESSFUL BOY.

Who's the boy, and where's the boy
Most to be depended on?
Here or there, or anywhere,—
Fred or Harry, James or John?
Busy World is looking round,
Asking where he may be found.

Who's the one at rise of sun
Lets us know he's up and out,
Through the day, at work or play,
Looks ahead without a doubt,
Keeping, with a brave command,
All the minutes well in hand?

Who's the boy, and where's the boy,
Willing-hearted, true and strong,
Wise of act and sure of tact,
Friend of right and foe of wrong?

He's the boy brain and brawn
Busy World depends upon.

-Frank Walcott Hutt.

* *

THANK-OFFERING SONG FOR KING'S HERALDS AND LIT-TLE LIGHT BEARERS.

[Tune, "Bringing in the Sheaves."]

Happy little children, happy little children, Here we bring our offerings, blessed Lord, to Thee.

Thankful hearts to love Thee, willing hands to serve Thee,

Thine, O blessed Jesus, evermore, for thee.

Evermore to be, evermore to be,

Happy little workers, blessed Lord, for thee.

Take our gife, dear Jesus, with Thy holy blessing,

Send them out to comfort hearts beyond the sea.

So the little children all the wide world over

Thine, O blessed Jesus, evermore may be, Evermore may be, evermore may be, Happly little workers, blessed Lord, for

Happly little workers, blessed Lord, for Thee.

Thankful hearts to praise Thee, willing hands to serve Thee,

We, Thy happy children, offer now to Thee,

Safe at last in heaven evermore may be.

Evermore may be, evermore may be.

Safe at last in heaven, blessed Lord, with

Thee.

-Mrs. J. H. Knowles.

"MUSTERED OUT."

I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness. 2 Tim. 4:7, 8.

Beyond this mortal strife I view
Their white tents stretch away;
No bugle-calls, or war's alarms,
Or muster for the fray;
The wearied soldier dreams again—
The night's dark work is done,—
Guard-mount, relief and sentry gone—
Life's battles fought and won.

Here every call to arms affrights
The worn and sin-scar'd soul;
The reveille awakes—the drums
Eeat loud the long, long roll;
There we shall halt by waters sweet,
And ground arms evermore,
And Peace keep guard eternally
Around our barrack door.

On guard, or march, oh, Prince of Peace, My martial steps keep true:
And grant that I may answer, "Here"!
At roll-call and review.
Be Thou my Captain and my Guide,
And in the conflict shield;
Dismiss me to the warrior's rest
On heaven's white-tented field.

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THEY ARE DYING.

"They are dying by tens! Do you know it?
Dying without the light.
They know not Christ as their Savior;
His cross is hid from their sight.

"They are dying by hundreds! Oh, hear it!
In chains of ignorance bound,
They see not their need of a Savior,
The Savior whom you have found.

"They are dying by thousands! Believe it!
Oh, what are you going to do?
Your Savior cares for these lost ones,
And longs to bless them through you.

"They are dying by millions! Yes, millions!
All over the world's wide lands;
In Africa, India and China,
Can you sit with idle hands?

"Dying while you are sleeping,
Dying while you are at play,
Dying while you laugh and chatter,
Dying by night and by day."

—Selected from "Record Christian Work" by Effie V. Long.

SOME CHINESE CHILDREN WE KNOW.

By Miss Nellie N. Russel, of Peking.

" Jesus for us was nailed on the cross; for us He gave His life." So sang a little six-year-old Chinese girl one morning five years ago, as she and her father and weary mother with her baby brother climbed and pulled themselves up a very steep mountain. All day long in the hot July sun they climbed and stumbled, and heart all but failed. Little sleep had they had for days and nights, and less food, for they had left all and fled away three hundred miles from their home because they were Christians. They came that morning, exhausted and weary, to the mountain pass, only to find it closely guarded and no one allowed to go through.

The poor mother sank down with her baby in her arms, and said she could go no farther. Her bound feet were blistered with the long journey and paining her terribly, and when her husband said, "Come, we must get over the range today or we shall be caught," she answered, "You go, but let me die here. I cannot go on. It is not worth while to suffer so; the good God does not care."

While thus thinking, down came to her ears the song, "Jesus for us was nailed to the cross; for us He gave His life," sung by her little daughter as she started on ahead up the side of the mountain, so steep that in many places they truly had to pull themselves up by bushes and rocks. All day long they climbed, and many times during the day that little voice sang out the precious words, giving cheer and courage to the faltering parents.

They reached a safe place at last, and after four months again made their way back to the old home, now in ruins. The mother said, "Though we are so poor I want to educate this little girl, for she gave us courage at a time when all was gone."

Little Wen Shan is a bright girl and has been in a small school for the past two months, and when the school closed



Moody, With Father, Mother and Little Brother.

for the New Year the foreign lady who went out and examined the school was more than pleased at the work she had done in her studies. Another little girl in the school, also ten years old, cried very bitterly when school closed, and said: "I never was so happy in all my life. I don't want to go home and tend pigs all the time. I want to study." When she reached her home she told her mother-in-law that she must always ask a blessing before eating, and also must pray to the true God.

One night a Christian father and mother had a serious difference of opinion, and their little boy was awakened from his sleep by their loud voices. The little fellow began to cry; then he got up in his bed and commenced to sing, "Jesus loves me; this I know." This was reproof enough. The father put him back in his bed and said to the mother: "We will say no more about the matter. I have learned a lesson to-night."

Children in China are like children in all lands, full of bright, cunning sayings

and most winsome and loving. Rev. Mr. Meng, of Pao-ting-fu, has two very dear little boys, the oldest named Moody, or "Mu Ti," after Mr. D. L. Moody. Little Moody is very fond of young onions, and in the early spring his father bought some for dinner one night. Moody thought his little brother had taken more than his proper portion, and said "Heavenly Precious, do you know why God drove Adam and Eve out of the garden?" The little four-year-old admitted he did not know, upon which Moody said, "It was because he was too fond of onions."

Chinese literature abounds in stories of sons and daughters who have in some marked way shown devotion to their parents. The first books put into their hands are simply admonitions and precepts. The folklore of the land makes the filial child the special favorite of the gods. One of the surest ways of at once getting into quick sympathy with an audience of one, or many, in China is to repeat the Fifth Commandment or some of the other_verses in the Bible bearing on the duties of children to parents,

Let me tell you about a little boy I know. His name is "Precious" (Pao Er), and he is nearly nine years old. His father, Mr. Lin, used to be quite a rich



Some Chinese Children.

man and belonged to a large family. They were called "the tiger family," because of their wicked deeds. They made their money in any bad way possible, and were so desperate that no one dared to offend them. At the time of the Boxer outbreak these men were notorious even among the Boxers, and later on two or three of them were tried and shot by the French. Little Pao Er's father was less guilty, and escaped, but later on was arrested for stealing some beautiful jade vases from the palace of Jung Lu, the great Manchu general. He was tried and found guilty and sentenced to prison for



Boys at School.

life, but was "not to remain in one prison more than two years." Pao Er's mother was nearly distracted. She sought the missionary gentlemen to see if they would not help her, but the reputation of the family was such that no one doubted but he was guilty. They spent a great deal of money, but it could not save him, and he was taken to Cho Chou, fifty miles from Peking, and placed in prison there. Little Pao Er was then about five years old, and one day his mother took him with her on one of her monthly visits to his father. When the time came to leave he refused to go, and

said to his mother, "No: I shall stay with my father." The mother then tried to make it clear that the father could not come out for possibly a long, long time. "Very well; as long as he is here I shall stay." When they urged he cried and clung so to the father that the latter said, "Let him stay till you come again," and the mother went home alone. Month after month it was the same story, and from one year to now nearly four years. the little fellow has remained by his father. Through lavish use of money the father has been allowed to stay in the Cho Chou prison, and has now become a sort of overseer of other prisoners. In this way he has a room by himself, and can the better care for his little son. Meantime the sorrows have been the means of the conversion of the mother and sister of Pao Er. The sister is in the Bridgman School in Peking, and is a very sweet, bright girl. The mother has taken many Christian books into the prison, distributing 'them among the prisoners, while the father has taught his little son to read one or two of the most simple. He is a bright little boy. and his devotion and faithfulness have made a great impression in the prison. The writer saw the little lad in the spring. and his little, old, and wan face made her heart ache. The mother says the men are all good to him, and are careful what they say before him. The parents have decided to insist on his coming out this autumn and entering the boys' school at the Cho Chou chapel. Thus he can still be near the much loved father. Will not my young readers pray that the deep love of the little son may be the means of leading his father to become a good man?-The Missionary Herald, Boston.

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Godet says one thing is greater than working miracles, and that is to confer the power of miracle working. And one this is as great as being a missionary and that is to foster the missionary spirit that makes missionaries of others.—A. T. Pierson.

Spiritual Prerequisites for the Attractive Presentation of Christ

By Rev. Donald Fraser, British Central Africa.

The one prerequisite necessary for attractively presenting Christ is that a man should live and work in the fellowship of God. This was necessary for the prophets, it was necessary for Christ, and it was the secret of the victory of the early apostles. All great workers realized that they were identified with God and that the ultimate success of their work was as much His concern as theirs.

"Lord, thou art imperilled with us," cried Luther. This assurance will compel us to believe that God triumphs even when He defeats our methods. This fellowship is necessary (1) if the distinctive work of the missionary is to be done. He is there to present Christ to the nations. That aim puts no limit on the methods of the work he may use. Everything that raises the individual life or the social life of a man and conforms him more to the ideal of Christ comes within the sphere of his operations. But we must see to it that if these avenues we prepare to lead to Christ are not to end in a maze, we who lead along them walk side by side with Christ.

There is no question about the strenuousness of the missionaries' life, but activity never regenerated a man. The only conquering power is spirituality, and that can only be obtained and maintained in the fellowship of Christ. Hudson Taylor seemed to hear God saying to him, "I am going to evangelize inland China, and if you walk with me I will do it through you." This sense of partnership has been predominant and overwhelming wherever God has triumphed. It was conspicuously so in the time of the Welsh Revival. Human instruments were forgotten in the overshadowing of the power of God.

(2) It is necessary to maintain spir-

itual sensitiveness. For the heathen lands are not hotbeds for saints. You live there among circumstances that all tend toward coarsening, seeing no man better than yourself, and surrounded by a social conscience which does not call out for holiness. If a man is not to succumb to this he must live constantly in the fellowship of God. Otherwise he becomes accustomed to the presence of sin and loses the sense of its horror. It is the painful type of missionary who is wounded with Christ by the sins of the world who will best teach the lessons of holiness, and present the true picture of Christ.

(3) It is necessary for the maintenance of that spotless character which is the most effective recommendation of Christ. Holiness is found nowhere else save in Him, and our character will only stand the test of time and of the isolation of the foreign field if it grows in Christ, not on social conscience. finest offering a man can give to the world is a life copied after Christ. There is no other argument presents such a claim. A minister in the north of Scotland met McCheyne in private and heard him talk. "He was the most Jesus-like man I ever met," he cried and he went into his room to weep. He and many another found their strongest call to Christ, and to sanctification in the mere contact of this man.

But God must be sought, not for the power His fellowship gives, but for His own sake. Not by us as missionaries, but as sinners. And it is the man who can say with Zinzendorf, "I have only one passion and that is He," he only, who will be most likely to impress the world with Christ's claims.—From address at the Student Volunteer Convention at Nashville.



July 1, Jesus and the Children.

Matthew 18: 1-14.

No more hopeful and promising field opens up to the church to-day than work among the children. They are susceptible to teaching as older people are not. They are not hedged in by social refaithfully unto the end. The three boys in Uganda, Africa, who would rather be thrown over the cliff and torn to pieces on the rocks below than renounce the Jesus whom they had learned to love are splendid examples of steadfastness among children. These are the reasons



Nantua, a mission station, where Bro. Fercken goes every Sunday afternoon to preach.

It is about one hour's walk each way,—Montreal, his home is marked by the cross in the picture.

strictions as older ones are. They are ready to be led into "green pastures" and will "lie down by still waters," and when once they know of these, are not likely to depart from them when they grow older. Repeated instances on the mission field show how a child can be won to Jesus and through it the parent can be reached. When it comes to loyalty many of them endure bravely and

why Jesus urged such tender and careful consideration of children. He knew well that they would prove steadfast and bring about great results for His cause. Like sheep in the shepherd's fold, the one that is not there is of greater concern than the whole ninety-nine who are. So in the home, the church and the Sunday school, the one not within these sacred precincts should be of more con-

cern than all they that are quietly resting there.

July 8, The Duty of Forgiveness. Matt. 18: 21-35.

No more fitting illustration of this lesson as well as the power of the Gospel over the heart of the truly converted man can be given than the following related by Dr. Pierson in his "New Acts of the Apostles," page 233. The incident occurred some years ago among the Canadian Indians. A certain chieftain sent his

But he did not go back. He rode closely by the chieftain as the enemies drew nearer and nearer. "When the two bands approached within a few hundred yards of each other, the eagle eye of Maskepetoom caught sight of the murderer. He drew his tomahawk impetuously from his belt, and rode still faster till he came face to face with the man that treacherously inflicted the greatest injury that was possible upon the father; then, with a voice tremulous with suppressed emo-



Primary Class, Fulton Avenue Brethren Sunday School.

Sister Dove L. Sauble, in center, teacher; J. S. Geiser, superintendent, at right;
D. C. Kemp, assistant superintendent, at left.

son with a trusted warrior to bring home some horses. The warrior killed his son, sold the horses and returned home telling an invented story of the loss of all. At last the chieftain learned the real facts. In the meantime the warrior joined another tribe. McDougal, a Wesleyan missionary of those parts, was riding with the chief one day when all became excitement at an unexpected moment. He was warned to retire to save witnessing a horrible death of a warrior who was approaching in the distance.

tion and yet with admirable command over himself, the chieftain looked in the face of the man that had broken his heart and murdered his boy, and said to him, 'You have killed my son, and you deserve to die. I selected you as a trusted companion, and gave you the post of honor as his comrade, and you have betrayed my trust and cruelly murdered my only boy. No greater injury could you have done to me and my tribe. You have not only broken my heart, but you have killed him who was to have been

my successor. You ought to die by all the laws of Indian tribes; but I heard from the missionary last night at the camp fire, that, if we expect the Great Spirit to forgive us, we must forgive our enemies, even those who have done to us the greatest wrongs; and but for this I would have buried my tomahawk in your brains at this instant. You have been my most cruel enemy, and you deserve death.' He added, as his voice trembled with still deeper emotion, 'as I hope the Great Spirit will forgive me, I freely forgive you. But go away from me and my people and let me never again see your face.' Then Maskepetoom hastily pulled up over his head his war bonnet, his voice completely broke down, and actually quivered with the feelings that were tearing his heart, but which he had for the time suppressed; the gigantic form bowed low over the neck of his horse, and he gave way to an agony of tears."

This chieftain learned more of the Gospel, taught it among his own people, and finally went to the tribes where he had enemies and there died a martyr of the cross.

July 15, The Good Samaritan. Luke 10: 25-37.

In these days of fast travel and telegraphing, our neighbors are farther in miles from us than they were when the Savior spoke these words. When six weeks will place a preacher of the Gospel in India or Africa or China as easily, -or in fact more easily and comfortably -than in earlier days going to adjoining states in the United States, our neighbors are reached in every part of the world. The brother in Pennsylvania who is supporting a worker on the mission field has as many "next door neighbors" in India as he has in Pennsylvania. And what he is doing at least one hundred if not five hundred other brethren could as easily do, if they were likeminded; for they are "likefunded" and the difference is all a matter of heart and mind. The thieves are doing their work. They are robbing the nations of the earth of eternal salvation. There is no hope unless the church comes along and helps. It is to be regretted, however, that so many in the church, priest and Levitelike draw their righteous robes nearer to them and pass by all these needs so indifferently. This is forcibly felt in the fact that not half of the church will give a dollar to help the lost traveler out of the clutches of the thieves. His half-dead condition does not even appeal to them. Will not the teachers of this lesson and the Sunday-school superintendents press home this lesson in their Sunday schools on this Sunday?

July 22, Jesus Teaching How to Pray. Luke 11: 1-13.

It is surprising to know how many prayerless Christians are found in the church. The family altar is growing less and less frequent; grace at the table is either not begun by new members, or dropped save when the "preacher" visits the home. The voice is not heard in humble supplication at a throne of mercy. There would be some excuse for such indifference had not the Master taught His disciples how to pray. Here is the prayer for a lesson to-day. It is all comprehensive. And remember that no one can pray "Thy kingdom come" in its full meaning without throwing his life and effort in carrying the message of the King to every one within reach. It is just as ridiculous to say to the hungry person "Be fed" and not feed him as to pray "Thy kingdom come, Lord," and then not arise and do all to promote it. Many "repeat" the Lord's Prayer; some would insist on its being repeated at the close of every prayer. But what the world and the church is needing so badly is that every member LIVE the Lord's Prayer daily and then it will be used freely and fittingly everywhere.

July 29, Jesus Dines with a Pharisee. Luke 14: 1-14.

Recompense in the resurrection! Just think of it! That takes faith and there seems sometimes so little of it that Christ's words may be true when he said, "Shall the Son of man find faith on earth?" If the church member can see some compensation for himself for his effort he is ready to pitch in and help. But to wait till after the resurrection.-oh well, that seems so distant and uncertain that many make no calculations that way. Because of this the layman goes after his business and says soul-saving and mission work is a more modern movement of some fanatics. Others say it does not pay to spend so much money on the heathen; still others say we ought to do more at home, and then do nothing themselves. Even ministers leave the pulpit to strive after getting gain for this life, forgetting all the time that the compensation of service is not to be measured by results in this life but "in the resurrection." There is not a member of Christ's church who ever laments on his deathbed that he sacrificed too much or suffered too much, or endured too much hardship for the sake of lost souls. Could men and women only realize the force of this teaching they would be satisfied with less in this life that they might have more in the life to come.

J. J.

BIBLE SOCIETY ITEMS.

By J. H. Hanstine, County Bible Agent at Mt. Morris, Ill.

Printing was invented by Gutenberg in A. D. 1440.

The first book printed was the Bible in Latin.

The Bible was first printed in English by Wm. Tyndale in England in 1526. He said that he would place the Bible in a language that "every boy that driveth a plough could read." It cost him his life. About the same time Martin Luther determined that the common people of the Fatherland should have the Word of God in their everyday Ianguage. How else can anyone know God's Word! And there are 2000 spoken languages and dialects in the world.

The first Bible printed in the United States was in an Indian dialect for the Massachusetts tribe, in 1663. The second, was a German Bible by Christopher Saur, a Dunker, in 1743. The Bible in English came third in order in 1782.

In 1777, on account of the scarcity of Bibles, Congress voted to import, from across the ocean, 20,000 copies of the Scriptures. Whether the order was ever carried out is not clear.

In 1816 the American Bible Society was organized. Its object is to assist in supplying the world with God's Word without note or comment, either by sale or by donation.

"The Seed is the Word of God."

"My word shall not return unto me void." God's language here paraphrased into modern English would read: Seed sown makes a harvest. Of course, who doesn't know that! But there are some things that we do not want to know. The sinner does not want to know that "Whatsoever a man soweth, that shall he also reap." Why should the Christian shrink from knowing that if there is to be a grand and universal soul harvest in the wide world-field, he must sow Bibles?

A missionary in Korea testifies that, "At the lowest estimate, nine-tenths of our successes are the result of Bible Society work." Another in the same country adds; "Nearly every conversion that has come under my observation, has had something to do with the colporter."

When Wilbur Stover was here in the United States a few years ago he was asked, "What effect does the work of the Bible Society have upon your work as a missionary in India?" He answered, "We couldn't do without it."

The Bible Society is a seed sower. The Missionary Society is the harvester. The more seed sown the greater the harvest. "If the Bible Society did not exist, one-half of the time of our own missionary staff would need to be devoted to this pioneer work of translating and distributing the Word of God, rather than to the work of evangelizing

(Continued on page 424.)



E. H. Eby, of Anklesvar, India, Discusses not so Much the Work on the Field But the Source of Power to do Effectual Work:

Beloved of the Lord:

In a former letter I said something of the ministry of the Holy Spirit in the believer: that first of all, He regenerates the believer—imparts to him the divine nature; and then that He dwells in this regenerated believer, taking possession of the whole being, soul, mind, and body, just as we by faith acknowledge His indwelling presence and yield to His influence and power.

This indwelling Spirit sets the believer free from the law of sin and death. Rom. 8: 2. What that law of sin and death was Paul tells us in the seventh chapter of Romans. He had been awakened by the law of God to see and realize what was good and holy and true and right. The law had given him the ideal and he liked it, and he tried to live up to this ideal set by the law. He resolved, he "willed" to live right, but, alas, he found within him another power which resisted the resolves he had made. He says in v. 18, "To will is present with me, but to do that which is good is not." That other power in him was stronger than the power of his will. There was the ideal:-with his mind and will he reached after it, but all his efforts failed. The conflict was terrible; it made him wretched until he found a third powerthe Spirit of Life in Christ. This power set him free from the power of sin and death which had reigned in his body, and now he not only could will but he was enabled also to do what he saw was right, holy, and good. All the demands of his ideal could now be realized. He had been set free by the Spirit of Life. Life reigned where death and sin had reigned before.

How true to life, how it fits our own experience! How vividly the ideal of life has been placarded before our eyes as we read the life of Jesus and beheld the beauty of His character. We have read His teachings and have vielded our minds and wills to His commands. We have read books on character and character-building, we have seized and adopted and tried to follow some set of rules for daily life and conduct. How grand it all seemed to us, and our aspirations grew. And then? As we tried to obey we came to find how very weak and sinful we really were. Had we not seen so clearly the beauty of the ideal character we had not known so keenly our own defects. "I was at one time alive apart from (in ignorance of) law (the ideal). but when the commandment (the rules for right living, the vision of the ideal) came, sin revived and I died." And all that came of it was that I became aware of my weakness and inability to live up to the ideal I loved so much; aware that all my self-effort and struggle and resolves were unavailing against all the inner uprisings and rebellions of the selflife. O, is this all there is to the Christian life? Are the life and precepts of Jesus of no use but to make me conscious of my inability to do His will? Is there no power in an ideal but to crush my ambitions and to show me my sinfulness and wretchedness? Who will deliver me from such a living death? Listen: "I thank God,—Jesus Christ." He can deliver.

"Thou shalt" and "If you would—you must"—all rules of life are "law" and attain their purpose when they bring us to this point: that, putting away forever our self-effort and strain we trust wholly in the indwelling Spirit of Life to deliver us from this ineffectual struggle and to give us the fullness of His grace to enable us to be and to do what we will to be and to do. "My grace is sufficient for thee" is the Savior's message to every believer. This is to live the abiding life, the branch-life, trusting the Vine for life and fruit-bearing.

So we can truthfully say, "I have been crucified with Christ, and it is no longer I that live, but Christ liveth in me and the life that I now live I live by faiththe faith of the Son of God who loved me and gave Himself up for me." This is not an advanced stage of the Christian life-not a "higher life" to which it is meant that only a few may or should attain. It is the privilege of every one. Christ is able to make us victorious. In Him we are more than conquerors. Why live in daily defeat, letting our tempers, our self-will, our ambition or pride master us when victory is so close at hand? I, the self-life, am crucified, and I live by faith in Christ and trust His grace to keep me moment by moment. is nearer to me than I am to myself. There is victory through Him.

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I. S. Long, of Jalalpor, India, Recounts Interesting Experiences in His Field:

The other day I went to two village schools. Found eighty-five in either. In the one but one teacher. First, second and third reader boys. I got him an assistant at once. About eighty houses in the village. Not a woman can read. And no man besides the school-teacher can either, to my knowledge. The school-house is a swarm of boys, is full. Hardly room for me to sit down. No girls. They work. Moreover they would be sure both to be spoiled and later die, if

they sit in school. The boys sit on the floor back to back. In this way they do not talk nor see what the other writes. But they study out loud. See all these boys! They are heathen. Can read and by our visits they learn to sing our hymns and are taught about God and Iesus. Are also taught not to worship idols. In the meantime the teacher tries to help them sing and he teaches or asks questions from the Ouestion and Answer book, Bible questions. So, the boys know a few things. Their parents think them very bright. They do surprise their parents in their knowledge of God. When we go there the parents come to hear us talk and see us pray. Well, to see us pray is interesting both to boys and parents. They giggle some. But they don't know. After several reproofs they do better; for it is easy for a Hindu to believe God knows all about our innermost thoughts and may be displeased with our bad actions. They all pray the Lord's Prayer, and a few are able to pray their own prayer.

It would interest you to hear us try to persuade them that an idol is nothing. We ask, "What is the first command (of the Decalog)?" They know and answer. Then, "What is the second command?" That says one should not worship idols. Then we ask, "Well, should one worship Matha, or Hanaman, or Ram, or MaDev?" They see the point and confess. But their parents have taught them to worship idols from infancy. Moreover it is in them for these thousands of years. Natural. No wonder it is so hard to get them out of it! The next time we ask about idol worship they are again in doubt. Some say yes, some say no, to idol worship. Some say "We will never do so again." All say they are praying daily to Jesus and that they tell their parents of God and the Savior. In short, we are encouraged. Certainly the school gives us a place in the hearts of the parents. They say, "See how bright our boys are, how they read, and it is because the sahib people are so good." There is some gratitude

in some hearts, at least. A few appear real ungrateful. We begin to appreciate the statement—just from our dealings with village people—"How sharper than a serpent's tooth to have a thankless child." For these children, if not their parents appear almost like our own orphan children to us.

The evening coming home by rail a Brahman sat by me. He told me how that Shankaraa Charva, the great priest of Dvarka (Pope they call him) has been telling the people of Novsari that Hindus are bringing hard times upon their own heads. It is "Unfaithfulness to the gods, lip service, or no worship at all on the part of many," he says. "Some want to do away and have done with the idols. As one who knows I assure you that we need idols ever till we become without form, spirits. Concentrate your attention on the idol. It becomes very God to you, and you thus without wavering attention will continue to worship God until you become like Him, spirit." In this way the Hindu desires to get rid of the burden of existence. This priest is the leader of the orthodox party in Western India. He is going from village to village (big places) and in terrible earnestness exhorts the Hindu to faithfulness to his religion. It is strange to me how every Hindu easily thinks God is without form, yet at same time makes Him innumerable forms in the various images. The Hindu's God is everywhere like the wind. He fills all space. Has no personality. Is a something that was and now has gone into unawakeable sleep, as it appears from their talk. But He can be found in the idol because He is everywhere. Is especially near the idol temple because that is a holy place. He cannot be found elsewhere because without an idol, something to concentrate the mind on, no one can think of God.

Brahmans who think themselves intelligent will confidently say, "Where faith is there God is." That is, look upon any image and by faith see God in it. On the car door were these words in

Gujerati "Ten men may sit." The Brahman said, "If I believe these letters to be God, they are God." And I may worship accordingly and God will accept the service." I told him my parents both live. Then said, "Suppose I make an idol of stone and one of wood and call them respectively my father and mother. Then I would write them that since I have you present to talk with we shall close letter writing. How would they feel?" The Brahman says, "Since you have seen them it would be wrong to make the images and do thus." We then answered, "I have never seen your father. I will believe that these few letters on the car door are your father. Will they be?" He said they would be, and I might talk with him. I had a glass cup in my hands. I said, "Suppose I have full and complete faith that this glass is gold, is it?" He and a half dozen other Brahmans all answered emphatically, "Yes," and I might put it with any gold I might have as a gold ornament. I said, "You Hindus are dreadfully poor. Your priest tells you why famine stalks over the land. Why don't you believe with all your heart that dirt is gold or rupees and get rich, every one of you. Then you might pay your taxes easily, build nice houses, wear nice clothes, and eat good food, for dirt is abundant in India." But nothing I could say would prevail. The Hindus present, even the women, agreed that the Brahman was right. Now tell me, is it easy to convert a Brahman? Every bone of superstition is here. And seeing how the lower caste lives as the servant of the Brahmans, how all centers in the Brahman, how complete their sway is over the entire Hindu population, I can easily understand how Sir William Jones and others of the eighteenth century might declare that no Brahman would ever be converted to Christianity. Such men, however, forgot the power of the cross, for to-day there are scores of that bigoted class falling low before the "Savior who is mighty to save." Praise His name.



ACKNOWLEDGMENTS



All things come to Thee, O Lord, And of Thine own have we given Thee.

Offerings are asked to sustain missions on the frontier in the various parts of the United States under the General Board, to aid the forty-seven districts of the Brotherhood in their respective fields, to support the work in Sweden, Denmark, France, Switzerland and India. The workers on the fields labor for a support, the members of the General Missionary and Tract Committee give their services free.

A copy of the Visitor marked "Sample" is sent to each person from whom money has been received within the time of the acknowledgment herewith made. Should any one thereby get two copies, please hand one to a friend.

See that the amount appears properly herewith. In case it does not, write at once to the Committee.

All mission funds for general work should be sent to and in the name of General Missionary and Tract Committee, Elgin, Illinois.

The General Missionary and Tract Committee acknowledges receipt of the following donations during the month of May.

WORLD-WIDE FUND.

Pennsylvania—\$286.02.		
Congregations.		
Mingo, \$17; Fairview, \$5.60;		
Philadelphia, First Brethren, \$60:		
Ridgely, \$10.50; West Conestoga, \$9.15; Hatfield, \$50.60; Midway,		
\$9.15; Hatfield, \$50.60; Midway,		
\$14.50; Spring Creek, \$33.50; White		
Oak, \$23.85,	184	70
Sunday School.		
Ridgely, Ephrata Sisters' Missionary So-	16	82
Ephrata Sisters' Missionary So-		0.0
ciety,	13	00
Individuals. Mrs. J. H. Johnson, Royersford,		
\$1. Jos R Rover Levington \$1	2	00
Western District Individuals	4	00
\$1; Jos. R. Royer, Lexington, \$1, Western District, Individuals. Alex. C. Moore and Fannie L. Moore, Smithfield, \$1; John W. Spicher, Wilgus, \$9; Ettie Ober, Dix-		
Moore, Smithfield, \$1; John W. Spi-		
cher, Wilgus, \$9; Ettie Ober, Dix-		
onville, \$1; Amanda Roddy, Johnstown, \$3; Elizabeth Roddy, Johns-		
town, \$3; Elizabeth Roddy, Johns-		
town, \$2; Lawrence Christner, Scottdale, \$5,	0.4	
Middle District Commencation	21	0.0
Middle District, Congregation. Aughwick,	- 1	0.0
Individuals.	1	U
Solomon Strauser, McAlister-		
Solomon Strauser, McAlister- ville, \$3; S. S. Gray, Warriors-		
mark, \$1; Elmer Hepner, Altoona,		
mark, \$1; Elmer Hepner, Altoona, 50 cents; George Garver, Cora, \$1; Catharine Wright, Mapleton De-		
Catharine Wright, Mapleton De-		
pot, \$1,	6	50
Joseph Crawford Everett	-1	0.0
Joseph Crawford, Everett,	1	00
Kansas-\$64.63.		
Northeastern District, Congregation.		
East Maple Grove,	5	50
Individual.	v	
C. C. Brown, Abilene,	20	0.0
Northwestern District, Individuals.		
C. C. Brown, Abilene, Northwestern District, Individuals. Drusilla P. Rankin, Dorrance,		
\$15; A. J. Wertenberger, Norcatur, \$1.50; A. J. Wertenberger, Mar-		
\$1.50; A. J. Wertenberger, Mar-	7.5	^^
riage Notice, 50 cents,	17	0.0
Bouthwestern District.		

Workers' Band of Larned,	3	32
Christian Endeavor Society, Mc- Louth, Individuals.	5	31
Henry Stevens, Nickerson, \$1; S. F. Lehman, Nickerson, \$1; L. E. Fahrney, Sterling, Marriage No-		
tice, 50 cents,	2	50
A Sister, Galva, \$10; Belle Lee, Princeton, \$1,	11	0.0
Ohio\$23.25.		
Northeastern District, Congregations,		
Chippewa, Smithville, \$5.10; Reading, \$8,	13	10
Individuals. Benton Bixler, Hartville, \$1;		
Benton Bixler, Hartville, \$1; John F. Kahler, Marriage Notice 50 cents, Northwestern District, Individuals,	1	50
Northwestern District, Individuals. Lizzie Detrick, Springfield, \$1:		
Lizzie Detrick, Springfield, \$1; D. B. Snyder, New Bedford, \$2; Mrs. Jacob Grisso, New Carlisle		
\$2.40,	5	40
Samuel F. Miller, New Lebanon,		
Mrs. Jacob Grisso, New Carlisle, \$2.40, Southern District, Individuals. Samuel F. Miller, New Lebanon, \$1.25; Lydia Stauffer, Arcanum, \$1; Katie Flory, Union, \$1.	3	25
Indiana—\$20.20.		
Northern District, Congregation. Cedar Lake,	11	0.0
Manly Deeter, \$3; Mary M. Mishler, Nappanee, \$1. Middle District, Individuals. Mrs. G. W. Miller, North Manchester, \$1; Mary J. Buckwalter, Huntington, \$2. Christian Workers, Arcadia,	. 4	00
Mrs. G. W. Miller, North Man-		
Huntington, \$2,	3	$\frac{00}{70}$
		10
Dora Hooker, Pyrmont, Marriage Notice, 50 cents; Harrison Gochenour, Rossville, \$1,	4	F 0
Gochenour, Rossville, \$1,	1	50
Northern District, Congregation. Pine Creek,		
Individuals.	3	00
M. D. Wingert and Wife, Frank- lin Grove, \$5; Sarah Blocher, Pearl		
lin Grove, \$5; Sarah Blocher, Pearl City, \$1; T. D. Van Buren, Polo, \$2,	8	00
\$2, Southern District, Congregation. West Otter Creek,	4	00

Micronal POT 20			Tilinois - 25		
Missouri—\$27.30. Southern District, Individual.	14.0	٥	Northern District, Individual.		
Elizabeth Wyland, Carthage, Northern District, Congregation.	14 0		A Sister, Lena,	5	00
	13 3	0	Nebraska—\$1. Congregation.		
Iowa—\$15.15. Southern District, Congregation.		_	Bethel,	1	00
South Keokuk,	14 1	.5	Total for May,\$		
Samantha J. Morgan, Center-ville,	1 0	0	Previously reported,	10	00
North Dakota—\$4.50.			Total for the year so far, \$	539	00
Individuals.			INDIA ORPHANAGE.		
E. N. Huffman, Brumbaugh, \$1; John Deal, Brumbaugh, \$1; Rosa			Pennsylvania—\$240.66.		
John Deal, Brumbaugh, \$1; Rosa Miller, Brumbaugh, \$1; D. F. Lan- dis, Williston, \$1.50,	4 5	0	Eastern District, Congregations. Philadelphia, First Brethren, \$20; Coventry, \$36; Lititz, \$16,		
West Virginia—\$3.			Sunday School.	72	00
Second District, Individuals. Jesse Judy, Chester, \$1; A. M. Frantz, Dawson, \$1; Catharine Kirby, Arden, \$1,			Conewago,	5	66
Frantz, Dawson, \$1; Catharine	3 €	١.0	Madilla Moyer, Philadelphia, \$16; P. C. Nice, Reading, \$16,	9.0	0.0
Louisiana—\$10.	9 (, 0	Ephrata Sisters' Missionary So-		00
Individuals.			ciety, Sisters' Aid Society,		00
Mr. and Mrs. M. S. Bolinger, Bolinger,	10 (00	Mechanicsburg,	16	00
South Dakota—\$5. Individual.			Individual		
D. I. Stover, Roubaix,	5 (0 (Nora V. Sieber, in memory of S. Homer Sieber	16	00 .
Michigan—\$5. Individual.	<i>= (</i>	١.	Four Sisters, Woodbury, \$16; C.	4.0	0.0
Mrs. Frank Reed, Constantine, Nebraska—\$3.50.	5 () ()	Western District, Congregation.	18	00
Individuals.			Individual.	16	00
Mrs. C. S. Eisenbise, Beatrice, \$1; Mrs. Ella Harvey, Parks,			Amanda Roddy, Johnstown, Ohio—\$57.50.	1	00
\$2.50. Asia Minor—\$2.44.	3 8	50	Southern District, Congregation.		
Mission in Smyrna,	2 4	44	Greenville,	8	00
Tennessee—\$2.25. Congregation.			J. D. Shively and Wife. Dayton, Ladies' Aid Society, W. Dayton	16	50
Knob Creek,Individual.	2 (00	church,	16	0.0
Alfred H. Duncan, McMinnville,	2	25	Sisters' Aid Society, Black Riv-		
Canada—\$2. Individuals.			Northwestern District, Individual.		00
Walter Younger, Sperling, Man., \$1; Mrs. J. Lynda Weddle, Cow-			D. B. Snyder, New Bedford, North Dakota—\$32.	1	00
ley, Alta., \$1,	2	00	Sunday School. Berthold,	16	00
Individual.		0.0	Individual. Marvin, Zion,		00
Sarah A. Burger, Idaho Falls, North Carolina—\$2.	2	00	Indiana—\$32.	10	00
Individual. E. Peterson, Poplar,	2 ;	0.0	Middle District, Sunday Schools.		
California—\$1.50.			Ft. Wayne, \$16; Union, \$16, Kansas—\$31.	32	00
Individuals. David Snyder, Laton, Marriage Notice, 50 cents; D. S. Musselman,			Southwestern District. Sisters' Aid Society,	15	00
Notice, 50 cents; D. S. Musselman, Cedarville, \$1,	1	50	Individual. Katie Yost. Peabody,		00
Oklahoma—\$1. Individual.			Illinois—\$34.03.	10	, 00
Edna Cooker, Red Run church,	1	00	Northern District, Congregation. Cherry Grove,	14	03
Arkansas—40 cents. Individual.			Individual. A Sister, Lena,	20	00
M. A. Whitcher, Austin,		40	Nebraska—\$20.		
Total for May,\$ Previously reported,			Individual. M. Grace Miller, Firth,	20	00
	562		Maryland—\$16. Middle District, Individual.		
Total for the year so far,\$ BULSAR MEETINGHOUSE		0.5	Annie L. Schindel, Hagerstown,	16	00
Pennsylvania—\$523.			Virginia—\$16. Second District, Individual.		
Middle District. District Meeting,	22	0.0	Mrs. T. C. Denton, Daleville, Michigan—\$4.	16	6 00
Eastern District, Individual.	500		Woodland Aid Society, Oregon—\$3.50.	4	1 00
A Sister, Philadelphia, Western District, Individual.		00	Individual.		3 50
Amanda Roddy, Johnstown,	1	00	Mrs. Annie Lett, Bridge,	-	, 50

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Washington—\$2.		INDIA HOSPITAL.
Sisters' Aid Society, North Yakima,	2 0	Illinois—\$2.54. Northern District.
Total for May,	488 6 710 4	Christian Workers at Elgin, 2 54
Total for the year so far,\$	1199 1	Previously reported, 8 95
INDIA MISSION.		Total for the year so far, \$ 11 49
Pennsylvania—\$31.02.	-	CHINA MISSIONS.
Eastern District, Congregations. Ridgley \$9.02: Philadelphia.		Pennsylvania—\$1.
Ridgley, \$9.02; Philadelphia, First Brethren, \$20,	29 0	Elmer Hepper Altoona 1 00
Roy Hepner, Altoona, Western District, Individual. Elizabeth Roddy, Johnstown,	1 0	Total for May \$ 1 00
Indiana—\$12.76.		Total for the year so far,\$ 6 00
Northern District, Congregation. Cedar Lake,	1 0	BROOKLYN MEETINGHOUSE PUND
Mary Rupel, North Liberty, .: Middle District, Individual.	10 0	,
Addie Olinger, Collamer,	1 7	
Kansas—\$15. Northwestern District, Individual. Drusilla P. Rankin, Dorrance,	15 (Iowa.—A. W. Martindale, \$3; Ivester Sunday School, \$13.90. Nowth Pakets, Cop. W. Hilton, \$10.
Minnesota—\$12.73.	10 (North Dakota.—Geo. W. Hilton, \$10. New York.—Sister Marum, \$10.05.
Girls' Mission Band, Winona,	12 7	
Ohio—\$10. Northwestern District, Individual. R. R. Aldstadt, Lindsey,	10 (Pennsylvania.—Mrs. Jacob E. Spangler, \$4; G. W. Beelman and Class. \$1.50; Fannie
Maryland—\$1.		Stauffer, \$5; Isaac R. Zug, \$5; Mrs. David Kreiner, \$2; Emanuel G. Miller, \$1; A Sis- ter. \$1: Annie E. Evans, \$5; M. B. Leaman
Eastern District, Individual. Mrs. C. W. Rinehart, Union Bridge,	1. (\$1; Jonas N. Cassel, \$2; Hatfield Brother, 0 \$1; Hatfield Sister, \$2.50; Carrie Cassel, \$1; Michael R. Ober, \$1; Henry E. Miller, \$2.
Total for May,\$ Previously reported,	82 121	
Total for year so far,\$		Total for the year,\$ 304 89 J. Kurtz Miller.
BROOKLYN MEETINGHOUS	. ن <u>د</u> ة	5901-3rd Ave., Brooklyn, N. Y.
North Dakota—\$50. Individual. A Brother in Rockdale,	50	% %
Ohio—\$2.		ANNUAL MEETING COLLECTION.
Northwestern District, Individual. D. B. Snyder, New Bedford,	2	
Pennsylvania—\$21.50. Eastern District, Congregation. White Oak,	21	Congregations: Joseph Valley, \$11.46; Second Brethren, South Bend, \$35.19; Yel- low Creek, \$11; Solomon Creek, \$17.83; Sa- lem, \$4.55; Osceola, \$5; Walnut, \$10.10; South Bend, \$17.75; Nappanee, \$17.70; Elk- hart City, \$5.20; English Prairie, \$12.50; North Liberty, \$4.42; Union Center, \$41.25; Union church, \$5.50; Pigeon River, \$10; Baugo, \$20; Cedar Lake, \$8.25; Pine Creek, \$40.10; Turkey Creek, \$20.54; Elkhart Val- lev, \$10; Pleasant Valley, \$25.10;
Total for May,	73 38	- lefth, \$4.55; Osceola, \$5; Walnut, \$10.10; - South Bend, \$17.75; Nappanee, \$17.70; Elk hart City, \$5.20; English Prairie, \$12.50;
Total for the year so far,\$	112	Union church, \$5.50; Pigeon River, \$10;
COLORED MISSION.		Baugo, \$20; Cedar Lake, \$8.25; Pine Creek, \$40.10; Turkey Creek, \$20.54; Elkhart Val-
Ohio\$25.		
Northeastern District, Congregation West Nimishillen,	1. 25	Individuals: Mrs. Lottie Hummel, South Whitley, \$1; Geo. Gump, Huntertown, \$2; Susanna Barnes, Garrett, \$1; Carl G. and
Total for May,		Laotto, \$2; Bro. Levi Ober, Laotto, R. 1, \$1.
Total for the year so far,\$	30	Middle District.
CHURCH EXTENSION FUL	TD.	Congregations: Burnetts Creek, \$17.20;
Nebraska—\$5.		Nettle Creek, \$47.22; Bachelor Run, \$100;
Individual. Lenora Yates, Dorchester,	5	Salamonia, \$15.50; Pleasant Dale \$44; Clear Creek, \$6.42; Eel River, \$25.65; Lower Deer
Total for May,		- Creek, \$18; Pipe Creek, \$15.03; Ft. Wayne,
Total Ioi may,	U	yo, money, goo, marnio, graps, wasasi,

\$6.50; Monticello, \$9.50; Somerset, \$2; No. Manchester, \$83.32; Portland, \$5. Sunday School: Salamonia, \$5. Individuals: Jacob and Margaret Mitchel, Saline City, \$2; Laura E. Mitchel, Center Point, \$1.

Southern District.

Congregations: Lower Deer Creek, \$18; Pyrmont, \$11; Union City, \$10; White church, \$25.25; Indianapolis mission, \$5; Ladoga, \$4; Mississinewa, \$27.64; Rock Run, \$26.54; Muncie, \$8.56; Bethel Center, \$5.11; Pleasant Valley and friends, \$8; Buck Creek, \$9.52; Summit, \$6.67; Middle Fork, \$13.25; Poplar Grove, \$7; Fairview, \$8; Howard, \$10; Four Mile, \$32.36; Arcadia,

Sunday Schools: Muncie, \$3.50; Union City, 80 cents. Christian Workers' Society: Union City,

\$2.20.

Individuals: Jas. D. Cobb, College Corner, \$1; Lydia Shewman, College Corner, \$1.

Ohio-Southern District.

Congregations: Frankfort, \$5; Prices Creek \$30.35; Upper Stillwater, \$14; Hickory Grove, \$34.37; Bear Creek, \$24.66; Salem, \$69.36; Beech Grove, \$3.92; Covington, \$20.31; Wolf Creek, \$18.64; Dayton, \$1.50; Donnels Creek, \$39; Lower Twin, \$23.26; Sidney, \$8; Oakland, \$6.25; Lower Stillwater, \$29; Greenville, \$9.12; West Dayton, \$86.85; Salem, \$4; Lower Miami, \$17.20; Ludlow, \$38.35; Trotwood, \$18.

Individuals: S. S. Bock and Wife, Dayton, \$5.

Northeastern District.

Congregations: Mahoning, \$5; East Nimishillen, \$23; Maple Grove, \$42.30; Chippe-wa, \$5.54; Owl Creek, \$8.15; West Nimishillen, \$10.50; Danville, \$30.50; Mohican, \$13.54; Lick Creek, \$16.43; Sugar Creek, \$6; Mt. Zion, \$6.85; Freeburg, \$7; Black River, \$40; Wooster, \$20.65; Mahoning Co., \$4.51; Newton, \$16 Newton, \$16.

Sunday School: Wooster, \$11.45; East Nimishillen, \$16.

Individual: D. B. Hoff, Orrville, \$10.

Northwestern District.

Congregation: Greenspring, \$14.50; Eagle Creek, \$51; Portage, \$5; Sugar Creek, \$61; Baker, \$1; Deshler, \$10; Silver Creek, \$18; Logan, \$20; Swan Creek, \$14.47; Poplar Ridge, \$11.50.

Individuals: A. D. Coat, Celina, \$5; Mrs. Ella Schrock, Baltic, 75 cents; Mrs. John Syler, Baltic, \$1; Mrs. V. C. Fisher, Baltic, \$1; A Brother and Sister, New Lebanon, \$20; J. F. Shidler, Cambridge, \$2.

Pennsylvania-Western District.

Congregations: West Johnstown, \$60; Johnstown, \$34.10; Pleasant Hill, \$10.53; Ten Mile, \$2.42; Maple Glen, \$7; Georges Creek, \$9; Pittsburg, \$2.25; Shade Creek, \$23.51; Meyersdale, \$42.73.

Sunday School: Meyersdale, Stinday School: Meyersdale, \$1.43. Christian Workers: Meyersdale, \$6.41. Sisters' Aid Society: Meyersdale, \$10. Individuals: Cain Christner, Indianhead, \$5; Alexander C. Moore and Fannie L. Moore, Smithfield, \$2; Rosie S. Mosholder, Berlin, 25 cents.

Middle District.

Congregations: Spring Run, \$8.50; Klaar, \$5; Clover Creek, \$20; Leamersville, \$5; Snake Spring, \$18.62; Artemas, \$4.68; Hunt-

ingdon, \$1; Altoona, \$25; Fairview, \$12.45;

New Enterprise, \$35. Christian Workers' Society: Bethel, \$2.70. Individuals: Jacob S. Guyer, New Enter-prise, \$20; A Sister, Huntingdon, \$2.

Southern District.

Congregations: York, \$16.62; Upper Codorus, \$5.75; Codorus, \$22.80; Lost Creek, \$29.13; Hanover, \$10.60; Back Creek, \$26.25; Perry, \$14.65; Lower Cumberland, \$18; Perry, \$14.65; Lower Cumberland, Marsh Creek, \$5.66. Sunday School: Black Rock, \$6:80.

Eastern District.

Congregations: Coventry, \$16; Fairview, \$5; Upper Conewago, 80 cents. Missionary Reading Circle: Elizabeth-

Individuals: Eli Cassel, Norristown, \$2; Abram H. Cassel, Harleysville, \$100; Amanda R. Cassel, Harleysville, \$2.

Illinois-Northern District.

Congregations: Batavia, \$6.04; Polo, \$15.50; Pine Creek, \$10; Arnold's Grove, \$15; Milledgeville, \$22; Rock Creek, \$13.62; Silver Creek, \$1; Rock River, \$7; Hickory Grove, \$19; Chicago, \$33.50; Cherry Grove, \$22.60; Shannon, \$12; West Branch, \$11; Naperville, \$14.15; Elgin, \$57.87.

Southern District.

Astoria, \$10.61; Panther Congregations: Congregations: Astoria, \$10.61; Panther Creek, \$30; Hudson, \$14; Beech Grove, \$10; Macoupin, \$16; Decatur mission, \$2; Woodland, \$37.10; Martin's Creek, \$6.50; Cole Creek, \$1; Salem, \$13.91 West Otter Creek, \$15; Oakley, \$18.25; Pleasant Hill, \$33; Lamotte, \$12.50.

Sunday School: Primary Class at Springfield \$3.45

field, \$3.45.

Christian Workers: Mansfield, \$10.

Kansas-Northeastern District.

Congregations: Vermilion, \$30.87; Olathe, \$6; Kansas City, \$16; Ozawkie, \$1.50; Pleasant Grove, \$10.20; Chapman Creek, \$20; Appanoose, \$21.85; Topeka, \$11.37; Rock Creek, \$4; Ottawa, \$20; Washington, \$6.25; Washington Creek, \$46.34; Abilene, \$21.40; Morrill, \$55.60; Sabetha, \$7.50.

Individuals: Louisa Quiett, Ozawkie, \$1; L. H. Replogle, \$2; Brethren at Meriden,

Northwestern District.

Congregations: Pleasant View, Burroak, \$10.33; Dorrance, \$12; White Rock, \$10.

Southwestern District.

Congregations: Salem, \$13.31; Monitor, \$16; Eden Valley, \$7; Slate Creek, \$11.25; Prairie View, \$8.30; Larned, \$22. Individuals: Lydia A. Humphrey, Russell, \$1; Sister U. G., McPherson, \$1.

Southeastern District.

Congregations: Altamont, \$5.42; Scott Valley, \$7; Osage, \$21.60; Paint Creek, \$3.20. Sunday School: Paint Creek, 55 cents.

Individuals: A Sister in Paint Creek, \$3; L. Elrod, Climax, \$3.35. Christian Workers: Fredonia, \$15.

Virginia-Second District.

Congregations: Mt. Vernon, \$6; Beaver Creek, \$40; Cooks Creek, \$59.05; Sanger-ville, \$11; Elk Run, \$5; Mt. Zion, \$13.75; Flat Rock, \$43.48; Mill Creek, \$60; Nokesville, \$29.35; Woodstock, \$9; Barren Ridge,

Individuals: D. Hays, \$1; A Sister, Penn Laird, \$1; D. R. Miller, Harrisonburg, \$1; L. C. Klein, Mt. Airy, \$5. Sisters' Home Mission Society: Mt. Ver-

non, \$5.

First District.

Congregations: Coulson, \$4.65; Roanoke City, \$96.65; Burks Fork, \$3.75; Germantown, \$12.29; Pleasant Hill, \$5.22; Antioch, \$9: Bethlehem, \$9.40; Botetourt, \$120; Peters Creek, \$20.77.

Maryland-Eastern District.

Congregations: Washington City, \$38.59; Fulton Avenue church, \$18.38; Sams Creek, \$15.20; Beaverdam, \$3; Fred. City, \$13.37; Bush Creek, \$13.85; Woodbury, \$19.30; Ma-

ryland Collegiate Institute, \$8. Individuals: Lydia A. Trostle, Wes minster, \$2; A Sister, Union Bridge, \$40.

Middle District.

regations: Manor, \$20.25; Browns-\$52.56; Hagerstown, \$17.25; Welsh Congregations: ville, \$52.56 Run, \$18.28.

Western District.

Congregation: Accident, \$12. Individual: Geo. W. Beeghly, \$5.

Missouri-Northern District.

Congregations: Bethel, \$13.60; Wakenda, \$108.50; Smith Fork, \$15.10; Log Creek, \$8; Pleasant View, \$13.22; Rockingham, \$38; Shelby Co., \$16.75.

Middle District.

Congregations: Mound Valley, \$7; Prairie View, \$4.35; Spring Branch, \$5; Warrensburg, \$15; Walnut, \$2.75; Mineral Creek,

Individual: Miss Elda Gauss, Centerview, \$1.

Southern District.

Congregations: Farrenburg, \$2; Cabool, \$16,20; Fairview, \$10; East Prairie, \$1.05; Broadwater, \$1.65; Carthage, \$3. Individual: Catharine Elliott, Eldorado

Springs, \$1.

Iowa-Southern District.

Congregations: Lake Park, \$8; Maple Valley, \$7.07; Grundy Co., \$26.98; Greene, \$12.22; Spring Creek, \$7.80; Kingsley, \$47.50; Franklin, \$7.97; South Waterloo, \$110.

Christian Workers: Franklin Co., \$3.50. Individuals: David and Sarah J. Bral-lier, Greenville, \$10; O. J. Beaver, Lake Park, \$1; J. A. D. Miller, Fredericksburg, \$1.

Southern District.

Congregations: Monroe Co., \$3.85; South Ottumwa, \$4; English River, \$47; South River, \$5; Mount Etna, \$5.75; Libertyville,

\$7; Fairview, \$10. Individuals: C. B. Ruth and Wife, English River, \$30.80; Mrs. Geo. Replogle, Shenandoah, \$5.

Middle District.

Congregations: Prairie City, \$51.50; Des Moines mission, \$5; Garrison, \$18.10; Cedar Rapids, \$35.

North Dakota.

Congregations: Berthold, \$43.46; Carrington, \$12.55; Surrey, \$35; Bethel, \$16.03; Salem, \$20; Rock Lake, \$28.08; James River, \$8.34; Bowbells, \$23; Wells Co., \$6; Snyder Lake, \$22; Pleasant Valley, \$15; White Rock, \$5.80; Cando, \$46; Deslacs Valley, \$14.40.

Individual: D. M. Shorb, Surrey, \$5.

Nebraska.

Congregations: Bethel, \$45; South Beatrice, \$61: Beatrice, \$8: Kearney, \$12.79: Arcadia, \$5.35; Afton, \$10: Alvo, \$12: Highland. \$6.50: Red Cloud, \$7.25; Octavia, \$32.50; Lincoln, \$3.

Individual: A. M. Horner, Carlisle, \$5.

California.

Congregations: Pasadena, \$14.50; Ingle-wood, \$25.20; East Los Angeles, \$12.58; Glendora, \$33.10; Egan, \$18.10; Oak Grove, \$10; Peedlev, \$7.85; Lordsburg, \$36.46; Co-vina, \$22.65; Inglewood, \$3.25.

Individual: Belinda Riley, Tropico, \$1.

West Virginia-Second District.

Congregation: Bethany, \$10.80. Individuals: Maggie Schell, Medley. Calvin and Elizabeth Rogers, \$25; P Arnold and Wife, Burlington, \$5. \$25; Peter

First District.

Congregations: Aleghany, \$2.50; Greenbrier, \$5.15; Beaver Run, \$9; Sandy Creek, \$10.

Michigan.

Congregations: Lake View, \$17; Thornapple and Sunday School, \$15.50; Woodland, \$22.15; Sugar Ridge, \$10.25; Little Traverse, \$5.10; Chippewa Creek, \$6; New Haerse, \$5.10; ven. \$12.05.

Sunday School: New Haven, \$7.80.

Congregations: Coquille, \$3.10; Taler \$5.55; Newberg, \$10.10; Independence, \$6. Coquille, \$3.10; Talent,

Congregations: First Grand Valley, \$33.05; Denver, \$5.70; St. Vrain, \$7; Fruita, \$15.39.

Individuals: A Brother, Rockford, \$1; Bessie L. Patterson, \$5.50.

Oklahoma.

Congregations: North Star, \$2.76; Turkey Creek, \$2.50; Guthrie, \$4.20; Big Creek,

\$7. Individuals: W. B. Gish, Thomas, \$6.50; Bertha Ryan Shirk, Elgin, \$2.

Congregations: Mountain Valley, \$5.25; Pleasant Valley, \$5; New Hope, \$5; Pleasant Hill, \$12.

Individuals: Sallie Emmert, Rogersville, 4; Elizabeth Wine, Oak Grove, \$3. Sunday School: Boone Creek, \$12.

Congregations: Nampa, \$18.50; Weiser, \$13; Payette, \$15.24; Nezperce, \$15.

North Carolina.

Fraternity, \$5.10; Mill Congregations: Creek, \$7.75.

Congregations: Saginaw, \$3.55; Manvel church, \$63.40.

Washington.

Congregations: Wenatchee, \$10; Spokane, \$20.

Arizona.

Congregation: Glendale, \$6.50.

Wisconsin.

Congregations: Ashridge, \$10; Chippewa Valley, \$1.81; Maple Grove, \$4.11.

Individual: Sarah Yoder, Knaff, \$1.

New Mexico.

Congregation: Pecos Valley, \$7.37.

Arkansas.

Tunnmore, \$1.

Canada.

Fairview, Sask., \$27.

Minnesota.

Congregation: Lewiston, \$5.50.

Louisiana.

Individual: Aaron Longanecker, Roanoke, \$5.

Alahama.

Individual: Thorsby. Amanda Colver, \$1.25. Unclassified, \$120.87.

Total above, \$6,836.48.

BROOKLYN MEETINGHOUSE.

Pennsylvania-Eastern District

Mountville, \$74.65; First Congregations: Mountville, \$74.65; First Brethren of Phila., \$109; Parkerford, \$11.10; Reading, \$50; Conestoga, \$31.70; West Green Tree, \$6.50; Ephrata, \$45.35; White Oak, \$36.50; Ridgely, \$9.37; Big Swatara, \$40.27; Brooklyn, \$105; Norristown, \$3.25; Chiques, and friends, \$26; Lancaster City, \$38.16; Mingo, \$13.50; Harrisburg, \$17.70; Upper Dublin, \$3; Spring Creek, \$43.66; Elizabethown, \$16.75.
Sunday School: Ephrata, \$6.53. Christian Workers' Society: Coventry. Congregations:

Christian Workers' Society: Coventry.

Individuals: A Brother and Sister, Harrisburg, \$1; Mrs. Catharine Deihl, Harrisburg, 50 cents.

Southern District.

Congregations: Antietam, \$51; Upper Conewago, \$38.73. Individual: A Sister, Carlisle, \$1.

Middle District.

Congregations: Woodbury, \$31,47; Everett, \$14.50

Individual: Elizabeth Howe, \$5.

Western District.

Congregation: Montgomery, \$6.74.

Illinois-Northern District.

Individual: A Sister, Franklin Grove, \$2.

Southern District.

Congregation: Auburn, \$1; Cerrogordo, \$3.50.

Iowa-Middle District.

Congregations: Dry Creek and Sunday School, \$7.47; Cedar, \$17.67; Iowa River, \$13.17; Panther Creek, \$53.05.

Maryland-Eastern District.

Congregations: Ridgely, \$9.37; West Point, \$1; Pipe Creek, \$29.

Ohio-Northeastern District.

Congregation: Ashland, \$15.45.

Southern District. Samuel Karns, Tippecanoe City, \$1.

Indiana-Northern District.

Congregations: Union Center, \$2; Walnut, \$7.70.

North Dakota.

Individual: Manerva Lambert, Surrey, \$1.

Kansas-Southwestern District.

Congregation: Kansas Center, \$20.72.

New York.

Individuals: Mrs. Wilhelmina Brooklyn, \$1; Brooklyn Girls' Sewing Band, \$1.

Webraska.

Congregation: Bethel, \$1.25.

Virginia-Second District.

Congregation: Fair Unclassified, \$20.30. Fairfax, \$9.04. Total, \$1,056.62.

PALESTINE MEETINGHOUSE.

Illinois-Southern District.

Overflow meeting at Springfield, in Dome building, \$32.74.

Missouri-Southern District.

Congregation: Farrenburg, \$2.75. Individual: C. A. Lentz, Leeton, \$1. Total. \$36.49.

INDIA ORPHANAGE.

Iowa-Middle District.

Congregation: Coon River, \$2.50. California.

Congregation: Hemet, \$5. Total, \$7.50.

HOSPITAL IN INDIA.

Iowa-Middle District.

Congregation: Coon River, \$2.50. Individual: A Sister, Carlisle, \$1. Total, \$3.50.

CORRECTION.

In World-wide fund under Pennsylvania, in report for March, Sally E. Schaffner, \$1 should be D. H. Witter; \$1.

* *

BIBLE SOCIETY ITEMS.

(Continued from page 415.)

and shepherding the thousands here who are as sheep without a shepherd." Written by the Supt. of M. E. Missions in the Philippines.)

Mexico is a Roman Catholic country. The Bible Society's superintendent of the work there, the Rev. H. P. Hamilton, died a year ago. A Catholic priest met one of the colporters soon after and said to him: "Now that your chief is dead, that will end you work. The Virgin Mary was angry at him and so had him removed. We do not mind the missions, and now that your chief is dead, you will see that soon there will be no more Protestants here." What a pointed but unintentional testimony to the power of Bible Society work! Five hundred thousand Bibles, Testaments and portions have been distributed in Mexico during the last twenty-five years. But what are they among fourteen million people?



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A SUGGESTION

100

I cannot tell why there should come to me
A thought of someone miles and miles away,
In swift insistence on the memory,
Unless there be a need that I should pray,

* * * *

Perhaps, just then, my friend has fiercer fight,
A More appalling weakness, a decay
Of courage, darkness, some lost sense of rightAnd so, in case he needs my prayer, I pray.

Friend, do the same for me! If I intrude
Unasked upon you, on some crowded day,
Give me a moment's prayer as interlude;
Be ever sure I need it, therefore pray.

-- Marianne Farningham in Regions Beyond.





Ten-Mile Meetinghouse. See page 442.



THE LORD'S WAY OF GETTING MONEY

By the Editor.

Money-getting is the absorbing theme of most people out of the church and a great many in the fold. In fact, the church is continually devising plans by which she can raise the needed funds to carry forward her work. Let us stop, then, long enough to look at the Lord's way of getting money to meet daily needs.

When Jesus and His disciples were at Capernaum and a collector came around for a half-shekel which it would appear the Master should pay, He provided for the obligation by catching a fish. He could have as easily said to a piece of wood near by, or to a stone in his pathway, "Be thou money or gold," and it would have become such, as it was for Him to say to Peter, "Go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel."

It is a striking coincidence that the one sent to catch this fish is the same one who when called by the Master was promised that he should be a fisher of men. Evidently Jesus did not want to lose this opportunity to teach Peter that all through life, when in need of money to carry forward his work, he should catch fish. It is well, too, that every disciple to-day, called as he is for the

same purposes for which Peter was, should learn the same lesson which Peter gathered.

In the first place Christ holds up even from this angle that the first and main purpose of the church is to catch fish. This fact is usually admitted, but even then is often lost sight of. Yea, verily, too often there are those who will admit that catching fish is the main object of the church in the world, but they find an excuse for doing something else and leave this first of purposes go neglected. How easy it is to forget to realize this very thing when, for instance, an unusual financial burden falls upon her membership. A house is to be built, or some other improvement is to be made, which involves a little more than the usual expenditure of the congregation. And at once the membership becomes swallowed up in the great question of "Where shall we get the funds?" In this state of mind there is no "catching fish" and the primary purpose of the church is set aside temporarily, and too often for too long a time.

Financial obligations should always be met promptly and honorably; for in no other way can the church bring herself into disrepute so quickly as by neglect in these avenues. Now what is the proper course to pursue? Is it, as too often is the method taken, that a com-

mittee be appointed to devise the best plan for soliciting the community and country about so as to secure the needed funds the easiest way? Ah, could such churches hear the voice of the Master coming across the centuries He would likely say, "Don't go begging for money; don't canvass the country for help: but throw your heart and life, every one of you, into soul saving, and in a short time you will have plenty of funds to meet your need."

But how can this be? The law governing as deducted from the incident is this: Catch fish; for every fish caught brings money, and the more fish caught the more money brought.

"Oh, that is theory; there is nothing practical about such a method," some one is ready to say. But let us consider and not be too hasty in turning aside the lessons to be gleaned from the incidents of the Master's life.

Is it not a fact that in each congregation, which sets about to assume and meet a certain financial obligation, from one to five individuals lead in the movement and the balance give a kind of passive assent to it? Is it not further true that these same leaders are usually the leaders in all church work,-are the soul-winners of the congregation? every member in that congregation was a soul-winner to the same degree as these few, it would be a matter of a very short time until sinners would be flocking into the fold and their combined gifts would make any suitable house within easy reach of the congregation by itself.

This has often proven true. Many a home congregation moved along in a half-hearted way, decrying their pitiable condition, until some one stirred them into a revival. The ingathering was followed by liberal gifts, needed conveniences and all attending blessings. Often on the mission field have tactful missionaries met the demands of native churches by saying, "Yes, I can worship with you in this dingy, poor place just as long as you desire; but as soon

as you will quicken to your privilege of bringing souls to Christ you will find plenty of means among yourselves to provide much better than this." At last the time comes and the better accommodations are provided without asking the home churches for any help.

Under such circumstances, however, the temptation is very great to lose sight of the real purpose of the church, -soul-winning. Be assured, every one thus perplexed with a church problem, that there is money and to spare in God's kingdom to-day for every worthy spiritual enterprise. All that those who have it are needing to respond liberally are the evidences of real spiritual life and the need will be supplied at once. There is, too, no greater assurance of spiritual dearth than the fact of financial problems of the church deadening her activity and souls not being gathered into the kingdom.

This same law applies on every mission field. There may be times when a mission is at a point where indoctrinating and much teaching seems necessary. This is proper and should not be neglected. But it is so easy to settle down in the home station "indoctrinating" and enjoying the ease and comforts therewith, be they much or little, and forget the great purpose of the church, "soul-winning." And just as sure as this policy creeps in, so sure will the receipts for that mission begin to fall off. A lack of catching fish inevitably brings a lack of funds whether it be for home purposes or foreign work.

In the second place, Jesus emphasized that Peter should open the mouth of the first fish he caught and find the coin. Now there are people in the church who would be glad to see some rich neighbor come into the church because they think his mouth holds many shekels for her work. Well, that may be true; but God giveth the increase in souls, and the church should welcome the first one, be he rich or poor, high or low, and open his mouth and take out the shekel. There are too many people

brought into the kingdom to-day without realizing that the shekel within them is for the Master's use. Teach that first member to perceive his duty and have him offer his gift, and the way is paved for the next one.

In the third place, the incident teaches clearly that if the Savior's method is pursued there will always be plenty for every need of the church. Jesus needed a half-shekel. He told Peter to catch a fish. The first one caught had a shekel in his mouth. Twice as much as desired for present need. How the church might go forward if every member delivered to the Master that for which he was caught. So many think they were caught for their own personal interests; but no, nothing so selfish as that is in it. Each

one is caught to serve the Son of God, the Savior of men. Each one is to contribute himself to this one great purpose for which Christ was in the world when Peter caught the fish from the sea,—to save the world.

What then shall be the reasonable conclusion of the whole matter? It is simply this. Whether it be the church at home or abroad that is standing in need of money to carry forward her work, let her spend her energy not in raising money, but catching fish. And as she goes forth, Peterlike, to the seaside of unsaved humanity, with hook in hand and determined to open the mouth of the first fish caught, so surely shall she catch fish, and the shekels flow into the Lord's treasury.

A MISSION TO CHINA

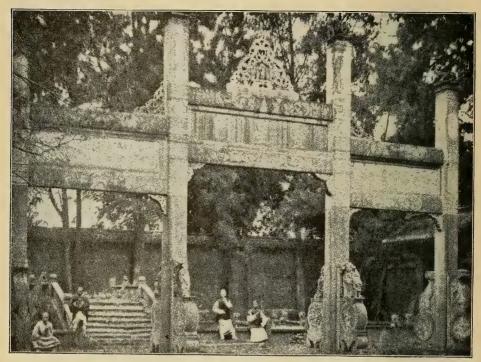
By D. L. MILLER

Unconscious of his words being recorded, and when at one of his inspirations, Bro. Miller addressed the waiting assembly in the tabernacle at Springfield one day at the noon hour. His subject, "China," was so warmly received that it is but right that every reader of the Visitor should receive a portion of its benefits

China is one of the most densely populated countries in the world. are millions and millions of people there who have never heard the Gospel, and we want to send missionaries to tell them the glad tidings of the Gospel. You have heard that they were killing missionaries. You have heard that they were massacring the foreigners, and it has been a surprise to me, since I have been there and learned the conditions, learned the history of the country, the dealings of the so-called Christian nations with them-I will not say Christian nations-I will modify that by saying the so-called Christian nationsit is a surprise to me that they would allow missionaries to land in their country. And the reason I make this statement, I will give to you.

You have heard something of the opium war. In 1834 the English govern-

ment took over the East India Company and assumed entire control of India. Prior to this time, the East India Company, finding an excellent field for the growing of poppy and the manufacture of opium, started its cultivation along the Ganges. And in order to get a market for it-you know it does not make much difference how much corn you raise if you cannot sell it-in order to get a market, they sent a cargo to China and distributed it free among the people, in order to create an appetite for its use, and thus create a market for it; very much like the manufacturers of cigarettes in this country. They put a little bit of opium into the cigarettes so as to create an appetite for the to bacco and the opium together. So when the East India Company found this opium business started, they found that there was considerable revenue accruing



Honorary Portal of Stone in a Confucian Temple.

Illustrations for this article were taken from the Church Missionary Gleaner, London.

to the government annually. The Chinese emperor, a heathen - understand me — the Chinese emperor, a heathen, protested to the head of the English church, the queen of England, a Christian, and protested against the sending of opium into his country. He said, "You are sending something that destroys the soul and body of my people, and I want to protect them from it." But the English did not listen, did not take any account of that. The plea was that we have got to have money to run the government; just as our city fathers will tell you that we have to have money from saloon licenses to run the city. And so it was there.

The Chinese emperor said to his people that all of them found smoking opium or using it in any way, will have to be put to death, and he took a number of them down before the opium manufacturer of Canton and had them beheaded.

This did not stop it. Then he sent his officers to Canton to the British factory and they seized 21,000 chests of opium worth about \$6,000,000. They dug two long trenches out by the riverside, threw a lot of unslacked lime on the opium and poured water on it, and absolutely destroyed it. That opium never hurt anybody after that.

But the Chinamen had to pay the bill. England sent over three warships which bombarded Canton and killed two or three thousand Chinamen. A few Englishmen were killed. It was like a brutal giant going in with a club and killing a lot of children. The Chinese are peaceable. They didn't know anything about war, and don't know it yet. The result of that wholesale murder, for I can call it nothing else, was that the Chinese sued for peace and a treaty was made. The English government demanded of China \$21,000,000 as an in-



Gate to a Chinese City:

demnity and the opening of five ports, Canton, Hong Kong, Amoy, FouChow, and Shanghai for the introduction of opium, and also took from China the island of Hong Kong where the city of Hong Kong now stands.

When the commissioners met to determine the treaty of peace, the Chinamen said to the Englishmen, Now, can't you deal fairly with us? Can't you stop growing poppies and shipping this stuff here? The Englishmen said, You teach your people to be virtuous and quit using opium, and then we will quit sending it to you, and that is the only reply they ever got. The result was that opium was introduced in China, until there are tens of thousands of Chinamen who are smoking themselves into insensibility, and we talk of them as being a low people because of that. But is it not a fact that the white men-and I am ashamed to know I am a white man when I say these things—is it not a fact in the treatment of those people by a Christian nation, there has been placed on the escutcheon of civilization, one of the darkest blots it bears to-day?

Then followed the war of 1860 and

1900, the German emperor taking a slice of the Chinese empire, and the French people taking another, and the English another and the Russian another, robbing and stealing from them.

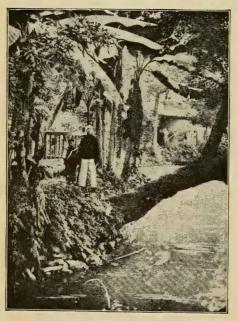
And remember now, the main point that the Chinamen could not differentiate between the missionary who comes from England, comes from the country whose people did this kind of thing and the missionary who comes from America. The Chinaman says to both of them. You are a propagandist of political teaching, and we do not want you here. I am not surprised the conditions are as they are, and that there is this prejudice against the missionary. Can we open a church there? I wish we could have uncovered our peace principles long ago. I wish the world knew that there was a people willing to go to China to-day who would say, "We are not after your money or your territory and we do not want to subvert your government; but as peaceable, loving citizens of the Kingdom of God we come to bring the name of Jesus Christ to you. And so long as



The Protector of the City Against Floods.

your government does not ask us to do anything contrary to the teaching of Christ, we will obey all your laws. We are not men of war. We do not fight." I believe if we can memorialize the Chinese government and let them know our peace principles, we can go to China and receive welcome there.

Before the Tartar invasion of China, up until the opium war, the Chinese had no war. Just think of it! 200 years without a war! They are a kindly, peace-



Fu-ta-lao-yea and His Daughter in His Garden.

able people, who know nothing about fighting. If they had been left alone there would have been no war in China until this day. Our Missionary Committee has decided to make an effort to open a mission in China. But first it will memorialize the Chinese government. It will set forth that we are not political propagandists, but religious teachers, teaching the peaceful religion of Jesus Christ, and then it will properly organize a mission, with a good strong leader and a medical man, and send them

to start the mission. It may take a year or two, but we ought to proceed along lines that will insure the greatest possible results in the end.

Another thing about the Chinese; they have a very old civilization. When our grandfathers and great-grandfathers and great-great-grandfathers, going back eleven centuries, were living in caves and dens in Northern Europe and clothing themselves with the skins of wild animals, the Chinese were manufacturing silks and wearing them in China, Long before we knew anything about clocks, they had clocks in China. Long before Gutenberg invented movable type, the Chinese had movable type and printed with it. They invented gunpowder, and two thousand years ago made glass vases. Solomon said, "Do not look upon the wine when it is red in the glass." We say red in the cup. And Voltaire said the Bible was not true because glass had not been invented when the Bible was written. Don't you know that vases were made in glass and that cups were made in glass in China more than one thousand years before that word was put into the Bible?

They are a remarkable people and very conservative-exceedingly conservative. The reason for that is that they reverence their parents. If there is a people on earth who live up to the fifth commandment, which bids us to honor our father and mother, the Chinese are that people. They not only reverence their parents living but dead. When a Chinaman dies and has a large estate, it is divided among his sons. If he dies and has a large number of debts, the payment is divided among the sons, and the sons see those debts are paid. Think of that a moment, and think about the lessons we might learn from that, the lesson that Jesus Christ gave when the question of inheritance came up. There has been more trouble made in this world about inheritance than almost anything else. These people not only divide the inheritance but divide the father's debts and see they are paid. They

do not want a stain to rest on the father's memory after he is dead and gone. These people have these principles well founded in them and I believe they would make very good brethren and sisters. They are exceedingly conservative because they say father did it this way, and I do not want it changed from that. That is their belief.

I saw them weaving silk at Canton with an old-fashioned loom that they used in Canton two thousand years ago and it had not changed. See one of them coming to this country with his queue, his "pig-tail," as it is called. You can offer no greater insult to a Chinaman than to cut off his queue. If you did he would do as David did with the men who went over to the enemy. David sent word that they should remain at Jericho until their beards were grown again. The Chinaman will remain in seclusion until he has grown his hair to the proper length.

I was very much interested not only in their silk-weaving but their carving and industries of different kinds. I will give you an illustration. They take a ball of ivory, which is perfectly round and perfectly smooth. Ivory is the hardest bony substance in the world. I saw an ivory ball of that kind which had carved out inside of it another ball of lesser size and then another inside of that and another inside of that, and another inside of that until there were twenty-one balls carved out of one piece of ivory. I used to do a little carving in soft wood when I was a boy, and I thought I did a great thing, when I carved out of a piece of pine two links and a swivel and one ball inside, but I shall have to give all that up after seeing what the Chinaman did. They carve ivory in the finest possible shape. I say this to show how bright they are.

In San Francisco and all over California you will notice the vegetable markets are in their hands. You do not find a Chinaman in jail or in any riots, but they tend strictly to their business. A Chinaman is a vegetable raiser and sell-

er. I do not wonder at that after seeing the vegetables raised in China. I think of all the places in the world, I saw the finest vegetables raised in China.

And as to their reception of travelers they told me when I went to Canton I must be very careful because there was a good deal of disturbance. I did not want to get into any disturbance. I believe in peace and I am awful sorry that we have lighted our candle and instead of letting it shine over the world, as we might have done, we have covered



Tablet to Heaven and Earth in the Inn of Ten Thousand Happiness.

it under a bushel. We did that at Harrisburg. We came near memorializing the government and telling them about our peace principles, but some of the brethren thought that was not the best thing to do. Now I will tell you how I was treated in Canton. I got in a chair. That is the only way to go through the city. It would be safe, but it would not be wise to try to thread your way through Canton. I got into the chair and two men carried it. It was swung between two bamboo poles

and their ends placed on the shoulders of two men and in that way was carried through the city. We had not gone far before they said, "Melican man too much heavy; must have another coolie." They thought I was too big and then they got another man. And then pretty soon they said they must have another man. So they got four men to carry me through the city. We went through that crowded city. It was a perfect jam wherever we went, and I never had the slightest discourtesy shown me.

After we got through I went to the execution grounds and to the Temple and to the ivory carvers, and then went into the silk shops and saw them weaving with the old-fashioned looms used by their ancestors before them for two thousand years. And after getting through I dismissed the guide and had four men carry me back to the hotel alone and they never offered me the slightest discourtesy. If they had not been disturbed and robbed and killed, I believe with our Bible principles we could go in there and get thousands of those people converted to Christ, and I believe we will do it anyway. I have faith enough to believe it will be so ordered, because the world is coming to our notions on this peace question. The Brethren have held it for years. We held out against slavery until the world came to our side. We have held out against intemperance. We are the oldest temperance society to-day in the world. I believe God Almighty will bring the world around to our side on the peace question. When these brethren and sisters go to China and work patiently and teach the true principle, showing that we are Christians, not only in name but in fact and that we carry out every principle of the Gospel, when we can reach them and touch them in this way, I say that I have faith to believe that in the years to come we will have just as many Christians in China as in the United States.

[We are glad to publish the above com-

ments upon the Chinese and England's relation to the eastern empire, and feel to append the following additional information especially bearing upon the opium trade. England's blot is a dark one indeed. The editor of the Church Missionary Intelligencer, in July issue, speaks of it in this way: "What could be more humiliating than the confession extorted by glaring facts from our legislature that the imperial might of England has been exercised, and is being exercised to-day, in wronging a comparatively feeble nation, and that the moral stain of reaping advantage from injustice has, with our connivance and under our authority, fallen upon our great Eastern dependency.'

While many of China are insensible to the awful calamity which has befallen their nation, others are awake to it and are doing everything to lift the curse from the land. Last winter the village of A-iong in Fuh-Kien urged Dr. Wilkinson, of the C. M. S., to come and cure all the cases of the opium habit in the village. Old and young joined in the petition most heartily and the Doctor decided to make the effort. They closed every opium den, they brought their pipes to him, and they entered his temporary hospital to receive treatment. Of the seventy-nine males who were cured the Doctor gives the following interesting information, "Nine were between the ages of twenty and thirty; twenty-three between thirty and forty; twenty-five between forty and fifty; seventeen between fifty and sixty and five were sixty and over. Forty-eight had smoked for a period not exceeding ten years, twenty over ten years but not exceeding twenty years, and eleven exceeding twenty years. Five had smoked over thirty years. Sixty to seventy cents per day was the largest expenditure of money for opium by one person and more than half spent from ten to twenty cents per day. All except seventeen pleaded some malady for beginning the use of the drug."

But there is a rapidly growing sentiment in England against this awful sin perpetrated against fellow-men even if the politicians claim the sale must not be cut off lest the loss of revenue, amounting to over three millions sterling per annum, be too great a blow to the coffers of the government. Recently through the persistent efforts of some earnest private citizens a debate on the subject was had in the House of Commons on the resolution, "This House reaffirms its conviction that the Indo-Chinese opium trade is morally indefensible, and requests his Majesty's government to take such steps as may be necessary for bringing it to a speedy close."

In support of this measure as much as his position will allow the secretary of India argued strongly in favor of correcting this evil, citing the Commission appointed by the House in England to investigate the conclusion formed by the United States in her relation to Philippines on the same question. He hoped that the Commission "would take to heart, that the United States so recognized the use of opium as an evil, for which no financial

gain could compensate, and that she would not allow the citizens to encourage it passively."

It is fondly hoped that the Christian people of England will not rest until this curse is removed from her borders and she join the ranks of her fellow-nations in lifting China up instead of degrading her further.—Editor.]

NATIVE LIFE IN WEST AFRICA*

By AGNES McALLISTER

"Why, what are these poles standing here against these bug-a-bug hills?"

"Them is the sticks the soldiers got yesterday," replied the boys, as they all stood looking down the hillside into the meadow below.

"Is this where they are going to make the war fence that I hear them talking about?" said I.

"Yes. It is going to reach to the river, and join to the mission fence," said they.

"Oh, I wish they would not build a war fence. I am so tired of war talk, and when they put up the fence it does look like they might fight," continued I.

Our enemy, the Po River tribe, sent over and called home all their people. Some of their children were staying with relatives. Then they sent for all their bullocks, sheep and goats. If a man had anything in the hand of our tribe, he gathered up his belongings and took them home.

They sent to the devil doctor for instructions, and the same day that the four men returned they walked silently into their town and were seated until the chiefs came together and then they delivered their message.

That evening according to the advice of the devil doctor, they loaded their guns with powder, and the medicine they had brought and marched down to the riverside and fired it across at the Garraway people.

Our people were greatly troubled, especially the women, and they scolded and quarreled with the men saying: "You all are mission people now; you never go to get medicine as our fathers used to do, and now war is upon us, and you have done nothing for our protection."

The women continued to scold and urge the soldiers to do something, till at last they loaded their guns with powder and fired back at the enemy, saying as they did, "The same medicine you fired at us is what we fire at you; it has not touched our ground."

A law was made that every soldier should provide himself with a gun or pay a fine in one month's time.

One night I was waked with a noise on the front piazza, and as I called to one of the girls, I was answered by a woman from town. I threw open the shutters and asked what it meant. Some were seated on the piazza and some were just climbing the stairs.

"Oh!" said they, "the Po River people are crossing the river, they are bringing war, and all the men have taken their guns and gone to meet them, and we have come here to hide."

I hastened out and opened the doors and they came in and told me their story. They said that all that night the Po River people had been on the river bank, blowing war horns, and cursing them, and telling the Garraway soldiers to get their guns ready, that they were crossing

^{*}This article as well as the one in May Visitor, "A South African Potentate," was published first in a very interesting monthly called "Liberia and West Africa," which comes regularly to the Mission rooms and is much appreciated.

the river, and that they would fight the battle before morning.

Then they said that in four days' time they were coming again, to fight the three towns nearest to them, and that their ally, the Nemia people, was coming at the same time to fight the other four towns that lie nearest to them.

The women were in great excitement, and said that two of our Christian men were on the river fishing, and they were sure the Po River people had caught George C., for they heard him shouting, "Catch him, catch him!" and then they went off into the town, saying, "We got you."

I went down stairs and found the boys all huddled together in silence. Nobody could explain. Nobody knew what would happen.

I said, "Well, I never heard of people coming in the middle of the night to bring war, nor of one general telling the other what day he was coming, and at what point they would find him."

I walked the piazza, and we could sometimes hear what they said as they cursed each other across the river.

By and by two men were seen coming up the hill with their guns, and it proved to be two of our men who had come to tell us that there would be no war tonight and to take the women home.

They told us that a boatman had come across from Po River and told them that they had caught one of their own men, and it was not George C., for he was home.

The women went home and we retired. Next morning at devotions we talked about the matter and of what would be best for us to do. Later in the morning two of our members came in to ask about sending some persons to inquire of the enemy what they meant. We agreed to send two men over to ask the Po River king.

In the afternoon the men returned and reported that the king said he was glad to see the mission people. But had any of the town people come over they would not have been allowed to enter. They

thanked them for coming and told a long series of complaints.

They said it was true that they had declared war, and challenged them out last night. And that they were ready now for war. Why they were ready to fight last night and said all they did was because they were provoked.

As a man walked along the bank of the river in the evening he found a bullock, about four months old, and as it was strange he brought it into town and called all the people together to find out if any of them owned it. And it did not belong to any of them. So they came to the conclusion that the Garraway people had been to the devil doctor and got their war medicine and put it on this little bullock and sent it across the river to carry death to them.

They said we don't blame the mission people for it, and we carried the bullock back this morning.

"Why," said our Christian men, "we don't know anything about this bullock matter, we haven't heard it at all."

"Well," said they, "you are blessed.—Kon krubie—you got good luck that you don't come to us from the heathen town, or you would never go back home to-day, but because you come to inquire about us, now we know you. And if war is being fought, you may come and walk among us and no one will harm you. But as for all this matter we have nothing more to say, you go home and ask that bullock, he will tell you all about it."

The men returned home to make enquiry.

Entering the town they saw the small bullock tied in front of the headman's house. They sat down to enquire about it. Judy told them that the bullock had been brought back by the Po River men in the morning, that they did not accuse the Garraway people of sending it over to witch them. Then he explained to our men as he had to the men who brought the bullock back.

King Gouh had given to the women a cow, that they might make a dinner and

dance in his honor, and when the young soldiers turned out to catch the cow she ran into the bush, and this little calf followed her. When they caught the cow they left the calf in the bushes near the river. The little calf being alone swam across the river to Po River people's town where there was company.

Judy said that he told the people about it this morning and they were satisfied. He gave them rum to drink, and also two bottles and a fathom of cloth to carry, and they went home satisfied. Our men proceeded to the other town to make their report, and while they were talking, a man came in saying the Po River people have come over and brought the rum and cloth.

Having heard this, all went to hear what they had to say. And one man rose and began, "Po River people say they no send to you for rum to drink and cloth for wear.

"Here, these things back we no fit for eat him." Putting them down at the chief's feet, he continued:

"Po River people say them bullock you all sent for our place you been put witch on them bullock before you send him over, that be big palaver. Po River people say must cut shot and be ready for they can't put them palaver down they will fight war for this."

The people took broken pots or any old iron, and cut it up for shot for their guns, that is cut shot. The men delivered their message in great indignation, but after they were finished, they turned to some of their hearers and said, "Can't you give us something to eat? We are hungry in our country."

They are and returned home to state the case, repeating all the story our people had told them about the killing of the cow for the king's dinner, and how this calf followed her into the bush.

No person had crossed the river for some time and angry words on both sides were multiplying, and so our mission men thought they must make one more trial to settle the matter. So they sent the men back again and the people gathered to hear them. They began by saying:

"Yesterday you told us to go and ask the bullock about the war palaver and it would tell us. We have been home and asked the bullock. And it says that other day when the women wanted to cook a dinner for the king it ran after the cow they killed and when they caught the cow they left it in the bush by the river, and it didn't know the way home, so when it saw the light in your town it crossed the river. It says that nobody sent it, and that there was not any medicine on it."

When the people heard this they flew into a rage and said that they would not listen to any more humbug it was all a lie, and they were ready to fight. And now they knew that the mission people were just as bad as the heathen and that they would not listen to any person. They were ready to fight

Our people came home feeling badly. And following closely behind them was a messenger to our people, who said, "I am sent to say, that I am the last man to cross this river. I am come to shake the dust off my feet, and you won't see any of our people across this river again." Having finished his message he said, "We are hungry in our home, and I would like something to eat." They cooked for him, and after eating he said, "You gave the other men rum and I want my part." So they served him, and he returned home.

In a few days the general of the Po River who had been banished for one year returned home, and sent word to our king that he must come and shake his hand.

The old Garraway king said to the chiefs one day, "We must not build a war fence for we shall not be first to prepare for war. Those poles you have gathered would better rot on that bugabug hill than make a fence."

A young man hearing that begged them to build his house and so the sticks were carried off. Soon afterward the Po River king sent messengers to the Garraway people to say to them, We are friends and allies, and now it has come time to cut farms and we have come to tell you that we trust you to care for our women and children while we go to cut our farms.

Thus the people seek to show their courage and feel that unless they grow angry and curse each other and show that they are ready to take up arms and fight they have not shown themselves men. And there is no greater disgrace among soldiers than to be called women.

Thus in heathenism many a day of peace and prosperity is marred, and the progress of civilization and Christianity is retarded, because the heathen in his blindness lives a life of constant fear, and vain effort, for his own protection and existence.

This is only a sample of the senseless quarrels that are continually going on between these heathen tribes. But just as surely as the rising of the sun brings light, so surely are these agencies at work in Africa to-day that are succeeding in dispelling this darkness.

Garraway Mission, Liberia.

AN APPRECIATION

Compiled by the Editor from personal letters written him concerning the departed children and the bereaved parents and friends

The following lines have been written by missionaries in private letters to the editor. Each one wrote as he felt, supposing some other would report fully. No one reported the incidents, but here is expressed something deeper than report, and here are given words that have meaning which lines for the public often lack. The bond of sympathy which bind those in India as one family reaches over the Brotherhood in America and everywhere where this bereavement is known there will arise a prayer from the heart to bless the loved ones in India and especially Bro. and Sister Ebey in these sad hours. Some of us thought the Lord came close to us in blessing us so richly at Springfield. He did. But how much closer He has come to our Brother and Sister Ebev, so close as to feel His gentle touch as He took from them to a brighter and better world those they loved so much. Why? Let echo answer "why" if to-day it will. To-morrow in sweet deliverance we shall know why God hath thus in love removed from our number in India those so near and dear.

In the following fitting words have some of the missionaries written:—

THREE DARLINGS IN HEAVEN.

Composed by Emma Horner Eby.

Three little buds were peeping,
In a home across the sea;
By a tender mother's keeping,
In a home across the sea.

What joys and hopes and pleasures, In that home across the sea, Brought by these three, dear treasures In that home across the sea!

These darlings of father and mother's In that home across the sea; Brought joy to the hearts of others 'Round that home across the sea.

But the tiniest bud was taken
From that home across the sea;
To the kindergarten of heaven,
From that home across the sea.

Then two little hearts so loving, In that home across the sea; Great love and comfort were giving In that home across the sea.

They often talked with mother In their home across the sea, Of their little Johnnie brother, Whom they longed so much to see.

Then soon little Paul and Mary
Whose summers were four and three
Were taken to live with Jesus;
From that home across the sea.

Are these lonely hearts now grieving For their little children three Whom God who gave hath taken From that home across the sea?

O, no, these loving parents
Who live across the sea
Are giving their lives that others
Too, might live in eternity.



D. J. Lichty,—We all feel so sad for Brother Ebey's in the loss of their whole family of little ones. We can only com-

fort them as best we can. We pray for them much.

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Nora Lichty,—You will be made to feel sad as we all were to hear of the Ebey children's death. It seems so sad and I so often think of them in their home. How empty it will seem and how many things there will be that will remind them of their little ones. It seems hard but God knows best.

. 4

W. B. Stover,—Mary and I and the children expect to go to-morrow down to Dahanu to spend Sunday with the members there in the house of Bro. Ebey and to do them good as much as lieth in us. They feel the loss of their little ones so keenly. Alice writes to Mary to come and bring the children, as it seems so lonesome without their dear little prattle here and there and everywhere. And we talked the matter over and said, "We must go."

. 5

Emma H. Eby, — Our dear Brother and Sister Ebey are certainly a lonely pair! No one but a mother knows the loneliness that is left in the heart and home when a little one is taken away; then when three are taken and none are left, O, how very sad it must be.

. 4

E. H. Eby,-We have thought of you often while you were assembled at Annual Meeting which doubtless closed yesterday. And we wish that the church might know of our experiences here. We buried little Paul, the last of Bro. and Sister Ebey's children, on Wednesday, Annual Meeting day. This is one of the severe tests of our religion and I thank God it stands the test. Faith and hope are more than a match for the severest trial, for the keenest suffering in his life. "Safe in the arms of Jesus" is the message which takes away the sting. Hope in Him is an anchor even to a mother's soul when her heartstrings are torn and bleeding.

Sadie J. Miller,—Our stay at Bulsar was a pleasant one and yet we were in the midst of sadness a good share of the time. Bro. Ebey's have gone to their home near Dahanu without any of their children. I feel so sorry for them and yet they have the comfort that all God's children do have, that the Father is near to all who are mourning. They have shown themselves most brave through it all and I pray that everything may now go on well with them.

The two little children suffered greatly. Not only did the typhoid have a great hold on them but the exposure they had to the sun when yet well was the hardest on them. Our faithful doctor spared not himself and did all in his power to save the sufferers but his efforts were all in vain.

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Florence B. Pittinger,-Yes, our dear little Paul and Mary have gone from us. Why, we cannot understand. How empty that home is!! What hopes we had for Paul!! What a sweet little girl Mary How we all loved them!! No was!! effort was spared to save their little lives. It was such a comfort to have a doctor of our own that time, because he, as no stranger could have done, gave himself entirely over to care for them, often staying by their bedside through the long hours of the night feeling, perchance, hope might be restored. The love that burned within the hearts of those who knew them best was strong in Doctor's heart. He had his home in the family so long. Paul's love for "Uncle Doctor" was particularly strong. Were they too precious to remain with us? What sweet and holy memories their lives have left with us!! I would not part with the vision of the beautiful that came to me as I watched dear little Mary's life pass through the gates of glory. How peaceful, how beautifully calm!! While we all feel the loss, who can measure the loss Brother and Sister Ebey must feel? Yet they manifest a faith and trust that is strong and wonderful. What a blessed lesson they teach to us all!!!

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Eliza B. Miller,-Poor Bro, Adam and Sister Alice, they have their cup of grief brimming full. They are so lonely without their precious children. I can not realize that the children are gone; but I know I shall when I go to their home. I am going to spend the Sabbath with them and I am sure I will find the place lonely. The last week the children were well together I was at Dahanu nursing Alice while she was sick. That week the children seemed so well and happy. I never saw little Mary so jolly or Paul so good humored. We often spoke about the good times the children had together and how well they were. But alas, in a few days they were laid with fever and they never played together any more. Poor little Paul, when Mary died and he was told, said, "Who will play with me now, and who will play with Mary in heaven?" After little Paul had died and Miriam Stover was told about it she said. "Won't Mary be glad when she looks out and sees Paul coming." It is all so sad and our brother and sister need the prayers of the saints to uphold them in this, their bereavement.

J

Mary Quinter,-Our visit to Bulsar was saddened by the death of Brother Ebey's little ones, although we were glad to be there to help a little in the care of them, and in arranging for the burial. Some things are hard to understand and this is one of them-that all this sorrow should come to one home. and that, too, to Alice. Doctor tried so hard to save the little ones, but from the first it seemed to be out of the reach of any human power to help them, and we all shall always remember painfully the suffering of the little ones we had learned to love. We are not many, and while in the deepest sense we can not share each other's sorrow, especially in such a case, yet it belongs to us all, and we do share it as we cannot at home

perhaps—for we do seem so much like one family here. How much we have thought of them this week, in their empty home. May our Father comfort them and help them. We girls had a new experience in helping Jesse to get the little boxes ready for the burial. He made them and then we helped to cover them with white lawn, having made the little beds inside by tufting them.

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"Maije"—Mrs. D. L. Miller,—Oh, such sad news has come to us from loved ones across the sea, and our hearts go out in great sympathy to the beloved father and mother who now mourn the loss of Paul, Mary and John Cornelius. These three have crossed the river, there to live with Jesus in the better land. Long, long ago Jesus said, "Of such is the kingdom of heaven," so we think of them as three little angels.

They are beyond the reach of temptation and shall never know of the evil that is in the world. Our hearts are sad at the thought of our little mission family of children being broken, for in the far-away land of India they were very dear to us, helping to make us feel at home there. Paul's highest ambition seemed to be that of growing up to be a man and having a nice grey beard like Grandpa Miller. They were nice children and we loved them all because of their intelligence and their love for us.

May the Lord bless the bereaved par-

ents and keep them strong in Him. May they feel assured He hears their groans and their prayers and that He will never turn a deaf ear to them.

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D. L. Miller,-" The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." These words came most forcibly to my mind when the word came that dear little Paul and Mary had followed their baby brother to heaven. They were precious little ones and how glad they always were to have us come into the house, now so lonesome and sad because the children are not. How our hearts warmed toward them, knowing we had won their pure love! Nothing in all the world is so pure and unselfish as the love of an innocent, prattling child. And so we mourn with the parents and in part feel their sad loss, only a loss when the personal heartfeelings are considered, but a gain when the God-side is taken into account, a great gain to the little ones and to the angel band, for two shining ones have joined them to be with Jesus alway. Thank God for these children. even if their stay was but for a few brief years. They came like rays of sunshine into the soul and have left a memory that makes the heart all the more tender and the better for the loaned blessing from God's hand. Comfort your hearts, beloved. We shall meet the little ones farther on.



THE TEN MILE CONGREGATION

By VIRGIL C. FINNEL, Pastor

This write-up of one of the pioneer churches of Pennsylvania will be of unusual interest to all and of special interest to those who once have worshiped there

The first settlement, by the Brethren, in what is now Washington county, Pennsylvania, was made in the year 1800, when several families left their homes east of the Laurel Ridge mountains and

ing services at the homes of the brethren, in rotation, it being the custom for those who must travel any distance to the place of meeting, to remain for dinner.

Love feasts were held after much the



Altar, Ten Mile Church, Pa.

located on large tracts of virgin soil in the Southeastern part of the county, where they later organized themselves into the Ten Mile congregation.

Among the first arrivals we find families by the names of: Helft, Garber, Grabill, Spohn, Bigler, Wise, Thomas, Tanner, Miller, Lane, Leasor, Guttery and Swihart.

For nearly a third of a century, not having a church building in which to worship, they held their monthly preachsame manner except that the feasts were alternated between a much smaller number of homes.

In 1832 they erected a brick meetinghouse near the forks of Daniel's Run, one mile from its junction with North Ten Mile creek. This building stands to-day and is one of the oldest Brethren churches in America. Its furnishings are in keeping with its age. In the rear of the audience room is the kitchen, where may be seen the open fireplace where the cooking for love feast occasions was performed, and in the cupboards beside it are the brass candle-holders which were once used to give light. (Tallow candles were used exclusively in this church until 1863, when the members voted to secure oil lamps.) The pulpit is a long table on a raised platform, and from it many strong and able brethren have proclaimed the Word.

By the year 1838 its membership numbered about fifty, with Bro. Helft as some fifty-two converts as the direct result of a series of meetings conducted by Eld. James Quinter, and for the next ten or twelve years Bro. Quinter did a great amount of preaching in this congregation.

Dec. 4, 1856 the members "decided to meet in social services" and in March, 1859, the first Sunday school in the congregation, was organized.

The church continued to grow and in the spring of 1859, Brethren John



Fireplace in the Ten Mile Church, Pa.

elder and Jacob Garber and Henry Tanner as ministers. Other resident ministers who have served the congregation are, Eld. John Spohn, Sr., Andrew Wise, Geo. Wise, Eld. John Wise, Geo. B. Shidler, N. B. Christner, Eld. Jerry Bottorff, and D. W. Hostettler. Some of those who have served in the deacon's office are, Henry Wise, Jos. G. Grable, Sr., Wm. Holder, Adam Spohn, Reuben Bail, Solomon W. Tombaugh, Jas. G. Grable, Geo. G. Crumrine and Silas Johnson. In 1842 the congregation received

Leatherman, Daniel Ward and S. W. Tombaugh were elected as members of the Building Committee for a new church in the north, or Pigeon Creek, end of the congregation. The date of the dedication must have been in the autumn of the same year and the first communion service to be held in it was Oct. 20, 1860. Before the passing of another decade their elder, Bro. John Wise, had moved from the congregation and being without able leadership the work began to show signs of decay.

This was followed by the factional disturbances which terminated in the withdrawal of a large number of the younger members to join the Progressive Brethren, who in 1887 built another church in the vicinity of the Ten Mile house.

Again Eld. Wise lived in the congregation for a time, but a great part of the time the pulpits were filled more or less regularly by brethren from the adjoining congregations, until 1889 when Bro. N. B. Christner became their pastor and remained until 1894. Bro. Wise preached again for less than a year and they were left without a shepherd until 1897, when Eld. Jerry Bottorff came to their assistance. Under his loving, tactful leadership and by hard, persistent effort, the church was revived and encouraged until it seemed that the congregation would again prove its ability as a soul-winning agency. All these hopes were blighted when May 8, 1900, Bro. Bottorff while returning from North Dakota where he had been visiting for his health, passed to his reward, and left them without anyone to direct their energies. Except for the few months during which Bro. D. W. Hostettler, now of Indiana, served as pastor, they were without a resident minister for the next four or five years.

Emigration, desertion, death and divisions had by this time reduced their

number to a mere handful, many of whom were, by reason of old age, no longer able to assist in the active work of the church.

April, 1904, the writer became their pastor and is still serving them. On Saturday, July 7, 1906, S. W. Bail and Jos. C. Swihart were called to the ministry. The deacons are, Frank E. Lane, and Alva L. Lane. Eld. Alpheus DeBolt, of Masontown, Pa., was chosen as elder in July, 1904, and his intimate knowledge of the work, during its darkest periods, fit him for a wise administration of affairs now.

Within the past two years nine have been baptized, two restored, three received by letter and one disowned, leaving the present number about forty-six. These are scattered over a territory thirty by twenty-five miles in extent, yet they are conducting two evergreen Sunday schools, in which the interest is good, and two Christian Workers' societies are training the young for active service in church of to-morrow.

The official body has the hearty support and coöperation of the laity, the interest in missions is growing and we may well expect to note a corresponding growth in grace and zeal for the work at home.

Scenery Hill, Pa.

The Care of One's Health a Divine Requirement and the Essentials of Maintaining Physical Efficiency

By DR. HERBERT LANKESTER

Home Secretary of the Church Missionary Society, London.

He said he thought it was only necessary to spend a very short time in emphasizing the first part of the subject. God can and does use men and women of all grades of physical and mental strength. It is not always the wise nor strong that are chosen. Yet everything being equal can there be any question that the man or woman who is able to keep free from serious illness, who is

able to eat and sleep well and maintain a steady mental balance is the one who can live in the mission field, and keep fit for the continuous activity which is of so much importance in the difficult work of evangelizing the people?

Men of other callings have to practice much self-denial in order to insure physical fitness, and ought not the worker for God, whether at home or abroad, to do the same? The following missionary, especially after a short term of service, ought to be a highly trained worker, and to be of great value to his Lord, therefore, it is essential that he take the greatest care to keep thoroughly fit for his work.

Dr. Lankester said it was impossible to deal in any detail with the subject in the short time at his disposal, but he wished to emphasize two points. First, the importance of obtaining some knowledge of the structure of the human body, and of the derangements to which it is subject, especially those most commonly met with in tropical countries, and second, the immense importance of the influence of the mind over the body. He said it was impossible for the average missionary to have anything like a full acquaintance with the general laws of physical health. But it was equally impossible for the man or woman to do the best for their bodies unless they have some idea as to the function of brains and lungs and heart, some knowledge of the simpler diseases of the different organs, and some ideas of what to do and what not to do when sickness comes or accident occurs.

A missionary has no right to go to a malarious country without some knowledge of the fact that many of the diseases are to a great extent, preventable. He ought to understand something of the importance of guarding against the effect of the rays of the sun, and of the need of scrupulous care of food and drink. He specially cautioned his hearers against necessarily taking the advice of missionaries who had always had good health. There are some people whose brains are so well protected that they can stand any heat, and others whose digestive tract is of such a character that a poor typhoid bacillus cannot find a lodgment anywhere. But it is not wise to think that all are made that way.

The amount of medical training must necessarily vary with the country or station toward which a missionary is turned, but he felt it was of the greatest importance that the missionary boards should see to it that all missionaries had a course of training in health matters, especially adapted to the tropical worker. He mentioned the fact that in London Dr. Hartford had established a medical training institution—Livingstone College-in which there were three different courses of nine, six and three months each, papers in connection with which might be found in the exhibit. With regard to the second point he said that in his experience there was no question but that missionary work involved great mental strain, and for missionaries to keep in good health it was essential that they should not even get into spiritual ruts.

Every man ought to have some definite recreation. There were many hobbies that while taking away their thoughts from their work might be made of great use to the cause. He especially instanced photography.

He summed up his message by saying—

1. God requires you to keep your bodies as far as possible fit for the transferring of His power into work here below.

2. To do that you must have some knowledge of its functions and structure.

3. Nothing is of greater value on the mission field that a quiet, healthy, stable mental condition, which will enable you to shine for your Master at all times, to trust and not to worry, to be under God, masters of your work, and not to let your work have the mastery of you.—From address at the Student Volunteer Convention at Nashville.

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Dr. J. L. Todd who has for several years been making a careful study of sleeping sickness along the west coast of Africa says he thinks he would not be far from the truth when he states that between 400,000 and 600,000 natives have died from this incurable disease within the last ten years.

STRAY BOYS*

By J. F. ATKINSON

From time to time the Visitor is glad to print glimpses of the good work which the Chicago Boys' Club is doing. Later an account will be given of a similar institution called "A Trade School for Girls," under the same management

In the work of aiding unfortunate boys with food and lodging in a city like Chicago it is rarely found necessary to provide for boys whose homes are in the city, but it is necessary for those boys who run away from homes in distant states and cities and seek this great metropolitan center, hoping to provide for themselves. If it were posThe danger of such young lads entering the life of a reckless city with no safe-guard about them, and so open to temptation, cannot be imagined. Only when one finds these boys and attempts to stop them in their mad pursuit to know the city, can one appreciate their danger. Rarely does a dirty, hungry, sleepy boy refuse to return home after he has seen



Fishing Breakfast out of a Garbage Can.

sible to estimate the number of young lads who find their way to this city annually from the adjacent country, it would be larger than one could imagine. These boys, as a general rule, are from homes that have offered them some advantages. The restlessness of these boys' lives results in their leaving home.

*From Darkest Chicago and Her Waifs.

the sights and suffered the hardships of the city.

It has been the endeavor of the Chicago Boys' Club to seek out such cases, to provide baths, clothing, lodging, and to return them to their parents.

Below we make mention of four boys returned to as many different states after having been found in the most wretched surroundings of vice and crime imaginable. No expenditure of money entrusted to the care of the institution shows more satisfactory results from a charitable basis than does that used in providing for "runaway boys."

As an example of this may be cited the story of a lad from Omaha, Nebraska. He had become infatuated with racing and had allied himself with a man who pretended to be a sport. The reer, who was also a minister of the Gospel. Evil companions had taught the boy bad habits and he had drifted into the ways of wrong doing which eventually led to his running away from home and coming to Chicago. Some of the members of the Boys' Club found him and directed him to the place where he could "get fixed up." The matron of the Club questioned him very closely and soon learned his story. He had be-



A Scene Half Way Between Boys' and Girls' Clubs, Chicago.

sult was the boy left home with the understanding that he was to become a jockey. The consequences were that the man failed him and the boy at last found himself in Chicago with no one on whom to depend. He was found in a most pitiable condition, being completely destitute, famished and friendless. The Chicago Boys' Club provided for his necessities, corresponded with his mother—who was a widow—and the boy was returned to his home.

Another instance is that of a boy from a town in Indiana. The boy was an orphan and had been adopted by a farmlonged to a Young Peoples' Society in his home church, was attending school, had the use of a horse and buggy to drive about the country at his will, but like most boys of his age, he felt himself to be as big as all the outside world. At the time he was found in Chicago he was catching bits of sleep during the day by resting in the chairs of some of the slum lodging houses, there being thrown in contact with the most awful conditions of vice possible to conceive of. During the nights when he could not beg ten cents for a bed, he walked the streets. His food consisted of such

scraps as he could get from the free lunch counters in the saloons. As soon as these facts were known, communications were dispatched by the Chicago Boys' Club officials to his foster parents in Indiana and he was returned home.

A third illustration of stray boys may be found in the article, "A Rescued Life," which appeared in a former number of this booklet. This boy was found under perhaps even worse conditions than any other boy to whom the Club positively refused to return. One day during his mother's absence from home he neatly packed his grip, went to the bank, drew out his savings and started for Chicago. When at last he found himself in the city, he could get no work and his money was soon gone. He was discovered by the workers of the Club, provided with lodgings and employment was found for him. No delay was made in informing his mother of his condition and inquiring what should be done with



"A Hard Life," Chicago.

has extended its aid. The fact that this boy came from Michigan, while the two above mentioned came each from Indiana and Nebraska shows how wide-spread are the communities which help burden Chicago with the lives of those who make for its worst citizenship.

A very recent specimen of boy life with enlarged ideals of success is that of one who just a few days since was returned to his home in Cincinnati, Ohio. This case offers a strange contrast to some of the others. The boy was attending school and for some reason became so angry at his teacher that he

him. The mother was willing that he should stay in the city until he wished to return home. Within a short time he notified the Director of the Boys' Club that he was willing to return and was sent home.

A resumé of this article presents the exceedingly practicable manner in which funds are disbursed. Another consideration will reveal the untold good done in thus preventing boys from beginning a life of crime, as they would have done if left open and exposed to the influences of the street. Again may be seen the contributing influence of other towns

and cities to the sum total of vice and sin that must accumulate in our cities save as these boys are rescued by some agency such as the Chicago Boys' Club. This question and problem of saving the boys of the city is not distinctly an individual question for Chicago to solve, but its burden rests also upon the nation at large, from whose states and towns comes this everflowing stream of juvenile wanderers. The "clearing house" and rescue station for this constant commerce in human lives and destinies is the Chicago Boys' Club. "The world is our parish," but the world comes to us and pleads for our help; we do not have to go over land and sea to find the needy and the lost.

A measure of appreciation as well as a reflection of the struggle of these boys is found in the following:

Copy of a Letter Received from a Fourteen-Year-Old Member of the Boys' Club.

I am very glad to say that I was picked off the streets of Chicago by de boys' club, and I was all dirty and filthy, and I was all cleaned up and now I am a gentleman. I was treated so good I run away from de club and was a tramp and a bum again, and one day one of my friends said to me, "Meyer, Mr. Colby wants to see you," and I was afraid to come here for fear of getting arrested, because I deserved it, and I was brought back to de Club, and I was dressed up again and now I am going to be a gentleman, and want to be a good

boy. I was picked out of de news alley, where I was sleeping, and I used to go to South Water street to eat old bananas, and things that come out of the garbage cans, and things like that, and I was very dirty, and I am glad to say that the Chicago Boys' Club saved me.

Meyer Kaplin.

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MEDICAL MISSIONS.

I am a missionary, heart and soul. God had an only Son, and He was a missionary and a physician. A poor imitation of Him I am, or wish to be. In this service I hope to live, and in it I wish to die.—David Livingstone.

The medical missionary is a missionary and a half.—Robert Moffat.

Medical misisonary work is the golden key that is to-day unlocking many of the most strongly barred fortresses of Satan.—Irene H. Barnes.

There is certainly no such field for evangelistic work as the work of a hospital in a land like China.—John Kenneth Mackenzie.

The history of medical missions is the justification of medical missions.—Encyclopedia of Missions.

All genuine missionary work must in the highest sense be a healing work.— Alexander Mackay.

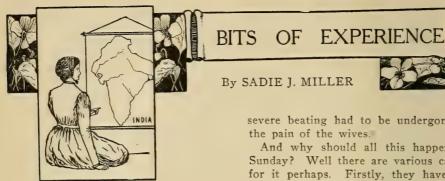
The work of medical missions must not be advocated simply as a life-saving agency. Without the Bible in one hand, the medicine-case is not wanted in the other. The objective point of the work must be soul-winning.—Dr. Anna W. Fearn, China.



WANTED-LABORERS

The earth is white for harvest,
The sickles strong and keen,
The Savior's call is earnest,
What do the reapers mean?
The Lord is in the army;
His presence leads them on.
"Lo, I am with you alway,"
He says to every one.

Why is it that they tarry,
And press not to the van?
Behind, the cross of Calvary;
Before, the dying man.
How many might be saved,
Had we our duty done!
Of those who fall in service,
Shall you or I be one?



It was Sunday. The forenoon services were over. Bejil came leading the boy Dulo and said he wanted to have some judgment passed. "Well what is it?" said the preacher, and Bejil brought in the complaint that Dulo had just been getting ready to go out to the stream to do his clotheswashing and he asked the question-"Is this right for him to do such work on the Lord's Day?" Now Bejil has two wives living. He never could get along with the first one and sometimes quarrels and beats the one with whom he now lives. Yet he was ready to come and judge one much younger than himself and one who had only made a few mistakes compared to Bejil's many sins. "Consistency, thou art a jewel." But Dulo, according to advice given, went not and promised that he would no more think of doing such things on Sunday.

It was Sunday again. We were going to village preaching. This time mostly women. The husbands of two of these women came just as we were ready to start and were both drunk. "I gave not my wife leave to go there, for why did you take her?" said one of the brazen-faced lads. Sahib tried to reason, but reason the other man would not. What! will a drunk man reason? Verily not. But he who tried to reason knew not as vet that the lad was drunk. The two women were ordered to go home with their husbands and thus ended the battle with us but not with them for another severe beating had to be undergone to

And why should all this happen on Sunday? Well there are various causes for it perhaps. Firstly, they have not the sacred idea of Sunday as do those who have been taught all their lives that it is the Lord's day. Second, the majority of our jungle Christians know not reading and just how to pass the days when not at work is more than they, as yet are able to appreciate. Thirdly, when they were heathen, and that is not so many years ago, you know, every day was the same and with many of them it is quite the same vet.

A buffalo cow belonging to one of the Christian men was sold to a heathen man. This cow did not fancy her new master therefore would kick and prance about when they wanted to milk her. This was not for a day only but she kept it up for days and days. The heathen man became alarmed and his neighbors brought in the verdict that this cow has an evil spirit. Now when this verdict is passed on any man or animal the owner would sell them for almost nothing. Sometimes when we want to buy, it is a temptation for us to search for these said to be evil-spirited animals because otherwise the European is greatly cheated by the common Indian both in selling and buying. But the cow. Poor thing! no one would go near her and the whole village was in an uproar. The owner came to a Christian man and told him his sad story. Poor fellows, I always pity them because they really do suffer a great deal of fear over ghosts. The Christian man wrote on a slip of paper saying,

"This man is going to keep his faith on Jesus Christ and so doing the ghost will have gone out of his cow by the time he returns home. Now evil spirit you leave this man's premises. Now man you keep your faith on the true God." The man came and the words were read to him. He said, "Now I have no more fears and am sure the evil spirit will never again trouble me." He went on his way rejoicing with the paper pinned on the front of his coat and nothing more from him has been heard concerning ghosts. A funny way to believe in God but better, perhaps, than not to believe at all.

Ublo was having a meeting among some of his heathen fellow villagers. He talked to them most earnestly, saying, "Fellow citizens, I tell you if you do not repent of your sins and put away these evil heathen ways the Lord will surely destroy you some time. Come unto Him and believe, be baptized and you shall be saved." One man Citio arose in great excitement, ran into the house and brought out some money saying, "Here take this and give me eternal life for I am surely in need of it." Ublo told him that was not the way to receive it that no man could give it but it must come from Christ and would not come unless they came aright. Come and buy without money without price. The salvation that Christ offers and there is no other, is the most reasonable to be had. But the loaf and fish people are quite as plentiful in India as in America.

There was a barber. Unlike most of his fellow men he went about among his own people telling them he was a Christian. He does so yet though he has never accepted Christianity by baptism. They refused to eat and drink with him because Christians keep not caste and therefore to become a Christian means that you have been spoiled and broken your caste. But the barber persisted in calling himself a Christian and he also ate and drank with Christians. He

came to the mission house one day and we talked religion with him. He again said he wanted to be a Christian and as there was to be baptism that very evening he was asked to come now and join in with us. "I would, but you see my wife and child are not ready to come and I will not be allowed to live with them if I am baptized. Furthermore my father-in-law will do many mean things against me. Let me go home and take my wife to her people then in a few weeks I will return and be baptized and some time I think my wife will come and join me." He went home and so far as we know he is at home vet but has never returned to the mission home. Many people have not the courage to say "No" when they ought to, or even when they want to, so they will tell a lie or avoid you in some way which they call courtesy rather than to tell the truth.

Burie is a woman. There are more Buries than this one but this one is unfaithful Burie. We also have a faithful one. Unfaithful Burie took to wearing jewels and in general going back to heathen ways. Most people who think more of their jewels than the Lord do as this Burie is doing. But she and her husband, who is like unto herseelf fell in hard straits and begged for help. We gave it not and they went to do work in the cotton gin. Before going, Burie came and said she would remove her jewels and attend to her religion better hereafter. Four months have passed and they are among us again but as heathenish as ever, wearing jewels, smoking cigars, drinking toddy, dancing, swearing, cheating, lying, and all these go to help make up the heathen religion. Are any guilty of bringing any of these bad qualities into the Christian religion? One evil follows another. Let us be careful. When a man begins to do bad and go bad no one knows where he will ever stop.

SOUL HUNGER

By JOSEPHINE HOUNSHELL, in Korea Mission Field.*

From all parts of Korea we hear of the great hospitality of the people toward Christianity, the rapid growth in the numbers of believers, new groups springing up here and there, and churches being filled to overflowing. may say, "Is this not due greatly to the condition of the country, and are the people not seeking to attach themselves to foreigners with the hope of securing in some way influence and aid in political affairs?" It may be that in some cases these desires have their part, but not so in all. There is a hungering after better things, a seeking to know the true God, a thirsting after righteousmess.

During the past week we have had several instances revealing to us the hungry hearts among the women and the earnest desire of those who have believed to help their relatives and friends to come to Him who can satisfy the thirsty soul, comfort the sad heart, sustain and even make to rejoice those who are persecuted for righteousness' sake. A few days ago a company of women came to our home for a sight-see. When Miss Ivey asked them to go with her to see the different parts of the home, one bright looking young woman remained behind with me, and I soon learned that she had come for more than a kookyung. She said that she had attended some of the meetings of our woman's class held in December, that she had believed and had attended church a few times, but that she was so bitterly persecuted in her home, especially by her brother, that it was impossible for her to go to church now. So she was quietly believing and praying to God in her

*"Korea Mission Field" is a neat monthly sheet published at Seoul, Korea, in behalf of evangelistic missions in that very promising field. This periodical is now coming to the Visitor desk and is full of much which will interest readers in the United States. home. But even then, at meal time, when she covered her eves with her hand and returned thanks to God for the food, her brother would speak to her roughly and throw rice into her face. I tried to comfort and help her, then she kneeled down and I knew she wanted me to pray with her. After prayer we joined the rest of the company in another room. She casually glanced at the pictures and things which seemed so interesting to her friends, but I noticed that her heart and thoughts were on something else. A little later the other women went to the gate house and enjoyed some cigarettes, but she remained with us and we called in a Bible woman to talk with her. Being due at the day school I started out and she decided to go with me, but when we reached the door she stopped and with some hesitation asked if we could not pray again. We went back and the Bible woman led us in prayer. When we opened the door her sister-in-law was standing there. We invited her in and the young woman with great eagerness motioned to the Bible woman, urging her to preach to her sister. She then thought of her brother and wondered if they could send for him. Again starting to school I met the other women, who had finished smoking and were now returning to our home. They entered and the Bible woman had an opportunity of talking to them. While the message of salvation was being earnestly given, the believing woman disappeared. Later she was found alone in another room, and we believe she was pleading with God for her companions while they were listening to the wonderful story.

Another day a visitor came in, and on inquiry we found that she was from a village near Wonsan, where there is no church and until a few months ago no believers. This woman and her husband believed about two months ago,

have recently destroyed all that pertained to devil worship in their home, and the husband desired that she come to Wonsan and study for two weeks. So, wrapping up the clothing and articles necessary for a stay of two weeks, she put them on her head and walked to Wonsan. When we started to a meeting to be held for the women of our church that afternoon I feared lest she be too tired, but with a bright, happy face she assured me that it was all right, and she did not mind. She had for-

saken her evil way, had believed on the Savior, was seeking to know more of the truth, and the Father gave her joy as He led her on.

He that hath said, "Blessed are they which do hunger and thirst after right-eousness, for they shall be filled," will not turn away the hungry women of Korea. And O, how blessed the privilege of being used in some way by Him in satisfying their hunger and in leading them into a knowledge of Him whom to know is life eternal!

DRUNKARD CONVERTED THROUGH A DREAM

By RICHARD SIEDEL

I once knew a farmer in Sweden who became converted through a dream. The man, having a large family, was accustomed to strong drink; every time he went to Carls Krona, a city located at a point northwest and about sixteen miles distant from his farm, he came home intoxicated, and under the influence of the cup, committed the most outrageous atrocities. One night, after returning home from one of his prolonged sprees, he was laying beastly drunk in a field near his barn, rolling from one side to another in his restless slumber. He dreamed, and beheld a vision of the day of judgment. The Archangel appeared unto him, with the last trumpet in his hand, sounding the reverberating blast of the resurrection. He found himself summoned before the judgment seat and sentenced to everlasting condemnation; his poor wife and children crying pitifully over his selfinflicted doom. Bathed in sweat he awoke. Glancing about him, he beheld his poor, abused wife, kneeling by his

side, her hands folded in prayer and her countenance uplifted to the star-lit sky, praying unto Him from whom cometh all help. He rose to his feet and throwing his arms about his now sobbing wife, he promised to forsake the cup. His wife and children were devout Christians and often during his career he had reproached them for their devotion to Christ. I am glad to say, that he, with God's help, has kept his pledge. He is now a prosperous farmer, an earnest Christian worker and a missionary. His sons are growing up and are tending to the work on the farm, thus enabling him to preach the Gospel of truth to his kindred. He has accomplished great results in leading men and women to Christ; has helped to improve the spiritual welfare of his county (Blekinge Lan) and through his efforts, three of the most vile liquor dens have been closed. Thus we perceive what means God sometimes uses to convert a poor sinner and to use him in His service. (I am able to youch for the truthfulness of this narrative.)



IN THE HIMALAYAS: KALATSE

By H. FRANCKE

This missionary of the Moravian church, which delights in difficult fields, is having many difficulties to establish his work in Thibet



FIRST recollections I have of Kalatse are about ten years old. Ten years ago I passed through the village on my way up to Leh from Kashmir. On this journey I was the guest

of Dr. E. Neve, of the C. M. S., and I remember very well that he as well as I was charmed with the beauty of the little oasis in the midst of hot and dreary deserts. On the morning of that day we had started from Lamayru, a place famous for its monastery, when the first green of the fields was just appearing, and when the leaves of the willow had hardly left their buds. Then our way had taken us 2,000 feet down hill through a narrow, rocky gorge, across a bridge over the Indus, and along a sandy plain. Now we were in Kalatse, and had our breakfast in the shade of huge walnut trees by the side of waving cornfields, the ears of corn being already fully developed. I remember the doctor asking me, "Now, why do you not plant walnut trees in Leh? If they can grow here, I am sure that they would also grow 1,500 feet higher up." At that time I was quite unable to answer his question, as my knowledge of the country was very limited. If he should ask me the same question now, I should say that we might just as well advise the people of Lamayru, only ten miles from Kalatse, to plant walnut trees. It is on account of the 2,000 feet difference in the altitude of the two places that in one of them we do not find walnuts only, but also apricots, apples, pears, and two harvests in the year,

and in the other a single harvest and not a shadow of a fruit tree. And although Leh is a little lower than Lamayru, the prospects for fruit trees are not much better. The missionaries there have tried almost everything in the field of horticulture, but just as walnut trees do not grow in Labrador, so they do not grow in Leh. And the difference of 1,500 feet in the altitude is not felt by the botanical world alone; it is felt just as keenly by the members of the Moravian Mission. Dr. Marx, when traveling from Leh to Kalatse in 1890, praised Kalatse as the place where he "was able to breathe again." This is by way of showing that, in some respects at least, Kalatse is not an undesirable place to live in. In almost the first of our station conferences after I arrived at Leh. the topic was "Kalatse." Some friends of our mission had presented our field with a considerable sum of money, and expressed the wish that a new station might be started. Two places came into consideration-Kargil and Kalatse-and we had to weigh the one against the other. We should not have thought so much of Kargil if that village had not been proposed by the C. M. S. missionaries in Srinagar, who wished us to have a station halfway between Leh and Kashmir. One point must be mentioned: we had not been asked by the natives to go to either of these villages.

In favor of Kargil as a new station the following was said: Its altitude being only about 9,000 feet would certainly have a favorable influence on the health of Europeans. Its situation, more than one hundred miles nearer than Leh to Kashmir and Indian civilization, would help to make the life of the missionaries less trying than it is in our more se-

cluded stations. Besides, Kargil is the center of a well-populated district, so there would be ample scope for mission work.

Against these advantages the disadvantages were held: If Kargil was to serve as a kind of health resort for missionaries who had suffered from the climate of Leh, it was not in easy reach of Leh. The journey from Leh to Kargil requires seven to eight full days' marches, and takes the traveler across two high passes, which are quite impassable

worse. Whilst in our literature religious conceptions are expressed in the classical Thibetan language, the people of Kargil would understand them only when expressed in the Arabic and Persian tongues. Whilst our books are printed in the holy characters of Thibetan Buddhism, the Mohammedans shrink from these detestable letters, as they are the invention of the despised idolators. Then the whole of our literature would not only have to be retranslated, but also to be retranscribed in the Arabic



Kalatse Fort and Bridge over the Indus.

during winter for ladies and children. In spite of its lower altitude, the winters of Kargil are far from pleasant, owing to the large amount of snow which falls there and confines people to their houses. Also, to get at the large population of Kargil would be not at all easy for a missionary who had received his training at Leh, the reason being that Kargil and its district are Mohammedan, whilst most of our work is done amongst Buddhists. The district of Kargil differs a good deal from that of Leh, but the difference of religion makes matters

characters to become acceptable to the inhabitants of the Kargil district.

Matters are of a more simple character at Kalatse. The inhabitants of the village, as well as of the surrounding districts, are Buddhists, and therefore the whole of our literature can be successfully circulated among them. The distance from Leh to Kalatse is only half that from Leh to Kargil, and as there are no passes between the two places, it is possible to travel between them even in winter. Although the altitude of Kalatse is greater than that of

Kargil, the winter snowfall is much less at the former place, and, in consequence, the winter is more comfortable.

Having decided on Kalatse, the Rev. S. Ribbach went there in 1897 to select a site for the new station. He was soon made to feel that he had not been asked by the people to settle among them. The British Commissioner had suggested the old Travelers' Bungalow and surroundings as a suitable site, but the vil-

close to a high mountain south of Kalatse, and when in winter the course of the sun gets lower, it shines on the mission house for only some four hours in the middle of the day, whilst in Kalatse village the sunshine lasts for six hours. On account of this hill, the climate of Kalatse, which in summer is hotter than that of Leh, is in winter at least as cold as Leh. The mission house is situated in the midst of apricot and



Moravian Mission House, Kalatse.

lagers, to prevent our taking it, had parceled out the desert ground around the bungalow among themselves, and refused to sell it to a missionary. Nor did Mr. Ribbach want to buy it. He had taken a fancy to the State Garden at the lower end of the village, and after some correspondence with the Kashmir officials, this garden was let to us. This garden is very beautiful in summer, but it has its disadvantages in winter, of which Mr. Ribbach was quite unaware when he applied for it. It is situated

willow trees, and there are a few beds of vegetables and flowers before it now. When Mr. Ribbach began building, most of the villagers forgot their previous ideas of opposition, and were glad of the chance to make money. The time of building was a splendid opportunity to sow the seed of the Gospel, and several addresses were given by Mr. Ribbach every week. Thus the new station looked very promising indeed when the house was finished.—Moravian Missions, for June.

THE PRESENT POSITION OF CONGO

By H. Grattan Guinness,

(In July Number of Regions Beyond.) At last the long delay to which the British Government has been subjected in connection with Congo affairs is over. From July, 1904, when King Leopold appointed a special commission to investigate the conditions so forcibly described in Consul Casement's historic indictment, until the present time, the political action of the Congo State has been one of procrastination. The British Government had, of course, to wait for the publication of the report of King Leopold's Commission of Enquiry, a report which did not see daylight for eight months after the return of the commissioners to Europe, and which eventually appeared completely shorn of all the evidence which had been laid before them. The long-delayed document consisted of the impressions of the commissioners with regard to Congo matters, together with a few important recommendations representing the minimun of conceivable requirements.

Instead of at once putting laws into force effectively dealing with the situation, King Leopold instituted a "Reform" committee to consider these recommendations. In spite of the fact that out of the thirteen gentlemen composing this committee, eleven were Congo State officials or rubber magnates, their report has never been made pub-It was apparently forwarded to the Congo to Governor Wahis, whose views have been communicated to the King. At present we are only in possession of a summary of the committee's recommendations, the net result of which is seen in certain decrees recently published together with an open letter from King Leopold. These indicate that the sovereign of the Congo is prepared to do very little that is likely to be of real value to the unfortunate natives, and it seems inevitable that apart from European intervention the abominations of which we complain will most certainly be continued.

M. Cattier, the well-known professor of Colonial Jurisprudence in the University of Brussels, gives it as his opinion that the decrees sanctioned by the Sovereign King, far from giving satisfaction to the reform party, may be considered as a challenge to the civilized world. He says that they constitute a disavowal on the part of King Leopold of the original commission of enquiry nominated by himself, several of whose most important proposals have been entirely ignored.

That commission laid down as an ideal principle that the Concessionary Rubber Companies should be deprived of administrative power. And we are thank ful to note that referring to this infinitely important matter, the British Government went a step further and expressed its entire disapproval of State-trading. This is made clear in a dispatch from the Foreign Office, dated January 9th, 1906, in which Sir Edward Grey says: "His Majesty's Government hold that the exercise of administrative functions by persons, or companies, who have acquired the whole trade of the area which they are called upon to administer must lead to grave irregularities, and they would have welcomed a declaration by the commission condemning the association of trade and administration whether in the person of the Concessionary companies or in that of the state itself. It is much to be regretted that the commissioners should have ignored altogether the evils of State-trading, and failed to recommend, in the case of the companies the practical adoption of the remedy which they themselves recognize as 'ideal." These proposals, homever, have been rejected, and state exploitation is retained in its entirety!

The commissioners

also found that armed sentries, established in the villages, committed atrocious crimes, plundering and killing without pity all who resisted them, and they demanded the suppression, pure and simple, of these "sentinels." This proposal has been rejected by the Congo Government. The " sentinels" remain, but can henceforth only be armed with muzzle-loading guns! As M. Cattier says: "The blacks will have the inappreciable advantage of being killed in the future by more primitive arms." As a matter of fact, existing Congo legislation does not permit sentinels to have other than these very muzzle-loading guns, but in distinct contravention to this letter of the law, nothing has been commoner than the employment by them of repeating rifles The decision of King Leopold in this respect, therefore is simply a reaffirmation of the present totally ineffective legislation.

Again, the Comission found that proceedings taken by "public prosecutors" against Europeans who had ill-treated the natives were often abandoned under orders from the Governor-General. It was, therefore, proposed that the Courts should no longer be under the control of the administrative authorities, and that the latter should not be allowed to intervene except in cases of crimes against the safety of the State. proposition has been rejected. The Governor-General maintains the right to quash any proceedings he may consider inexpedient "every time that public and political interests demand such a course of action." These things are enough to show that all the essential features of King Leopold's terrible system are perpetuated. Forced labor is maintained, as is also the exploitation by the State of the products of the land, a system which implies the suppression of all effective freedom of trade. M. Cattier affirms that the Royal letter which accompanies the ineffective decrees just issued formulates pretensions of so exaggerated a kind that the Congo question has entered an aggravated phase and assumes a dangerous international nature. The King, confounding the notions of sovereignity and ownership, assumes the proprietorship of the Congo State. Not content with maintaining the actual regime, the King wishes to impose his policy upon Belgium for an indefinite period. This step impeaches the dignity of Belgium, and renders the annexation of the Congo by that country far more difficult than would otherwise be the case.

Nothing can be clearer from the correspondence issued as a Parliamentary paper (Cd. 3,002), than that King Leopold entirely objects to the principle of interference with his Congo autocracy, even on the part of Europe collectively. On May 11th, Sir A. Hardinge asked M. de Cuvelier whether he meant to affirm that, in his opinion, Article VI of the Berlin Act by which the Congo government was bound to watch over the welfare of the Congo natives and improve their material and moral condition, was meaningless, and that the other signatories of the Act had no right to make representations if the independent State ignored or repudiated it. If, for instance, to take an extreme case, the Congo government were to reëstablish slavery or the slave trade, the suppression of which was one of the main ends of the Berlin Act, did he hold that the other parties to that Act would be precluded, either separately or collectively, from objecting on the ground that by so doing they would be interfering between an independent sovereign and his subjects? M. de Cuvelier replied that even on the absurd assumption that the Free State were to establish slavery, the other parties to the Berlin Act could not legally interfere, and that the engagements which had been quoted were a declaration of general principles and intentions as regarded the treatment of the native generally, rather than a binding obligation which the remaining signatories, or any one of them, had a right to enforce. Sir A. Hardinge observed that he could not agree with M. de Cuvelier,

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and we are thankful to note that Sir Edward Grev approved of the language of Sir A. Hardinge in the above correspondence.

A Conclusion.

To sum up the whole position, no further conceivable cause of delay can hamper the action of the British government in connection with the Congo; there is nothing further to wait for. Both the Commission of Enquiry and the Reform Committee have formulated their suggestions, and even the irreducible minimum indicated by these gentlemen has been rejected by King Leopold. The socalled "reforms" that he is prepared to adopt are hardly worth the paper upon which they are written, and the basal principles, the real cause of the incredible bloodshed and cruelty which have taken place on the Congo during the last fifteen years, are to be maintained intact. It is now for the British Government to decide as to whether it will relegate the General Act of Berlin to the waste paper basket, or whether on the other hand it is prepared strongly to abide by this Magna Charta of the liberties of the millions of defenseless inhabitants of the Upper Congo and take steps which will speedily bring about the international consideration of the whole subject. We shall not only watch with profoundest interest the steps which the Foreign Office will take but unite in earnest and sustained prayer that it may be guided in its present infinitely momentous position. He who assumes the role of the irresponsible despot over the multitudes of helpless Congolese defies Europe to intervene between him and his prev. It is inconceivable that those Powers which from humanitarian reasons subjected the area of Central Africa more than forty times as large as Belgium to the administration of its present ruler, will concede for an hour the preposterous claims preferred by him. Surely the knell of this infamous tyranny must be tolled, and the Powers of Europe which in 1885 practically constituted themselves trustees for the welfare of the helpless

African, vindicate their authority, and discharge those responsibilities which all too long have lain in abevance.

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The Rev. E. Stannard.

We await with intense interest the result of the trial of Mr. Stannard which was to take place on June 15 at Coquilhatville on the Upper Congo. It appears that Mr. Stannard is being opposed not so much by Commandant Hagstrom, who is supposed to be suing him for libel, as by the Congo Free State itself, and it is an anomalous condition of things that the Congo State should be both the opponent and the judge of Mr. Stannard. We are exceedingly thankful that the British Government has seen its way to instruct Vice-Consul Armstrong to defend Mr. Stannard as no counsel was available. This fact illustrates how signally helpless British subjects are under the present legal conditions obtaining on the Congo, and suggest the absolute propriety of the establishment on the part of His Majesty's Government of Consular Courts before which British subjects may be tried. As far as we can judge, Mr. Stannard will have no difficulty in dealing with the majority of points that are being raised against him, and if he is condemned, it is likely to be because of one statement that he has made on the basis of abundant and reliable native testimony. He is determined, however, that he will not cite further native witnesses before a Congo Court on account of the atrocious way in which the State has dealt with the witnesses who gave evidence before King Leopold's Commission. Considering the fact that the entirety of this evidence has been suppressed and that the people who gave it have been subjected to persecution and ill-treatment, resulting in the death of numbers of them, we thoroughly approve of Mr. Stannard's attitude in this connection, and note with pleasure that he is prepared to endure imprisonment himself rather than to bring further suffering upon the helpless victims of the rubber régime. H. G. G.

⊰ EDITORIAL COMMENT ⊱

A REVIVAL IN EVERY CHURCH.

When the business world has hard times, men are lounging around doing little or nothing. But business picks up, men go to work, because all are concerned about their bread and butter, and the very agitation does more than anything to make a revival in the commercial world.

Politics is a very dull affair about three and a half years out of every four; but about the time the politicians nominate a president, and the papers devote a column or more about the man and the great service he will be to the country, a number of campaign speeches and a few rallies are in progress there is such a revival in political affairs that men can hardly attend to business.

These two illustrations show that revivals are the result of agitation. It is not less so in religious things. While it should not be so, for the most part the body of membership is sorely unconcerned about the world's salvation,-oh get a little closer,-about their neighbor's salvation. Whole churches are in that condition and they are so lifeless that it is painful to stretch beyond the routine of their formal, lifeless worship. Such need a revival. If spoken to, some of the members yawn and gap and say, "Yes," because it would not look well to say "No." How can we revive such a congregation? Well, there is one good way of going at it. If there be but one person who longs to see the church brought back to life again, let him begin praying to God in his closet for a revival of interest in his own heart first and then in the hearts of the membership. Follow his prayers with suggesting the need of a revival to other members. Be not discouraged if the lifeless form of another does not respond at first. Just go on praying and judiciously talking. Do not stumble at the idea of not being able to get a strange minister to come to hold the meetings. Commence working up an interest. As a number join in praying, let the petitions be heard in public, and canvass further. Perhaps this will lead to an ever-night prayer meeting in which members confess their coldness and neglect and ask that the others pray for them. Then as you pray for each other some will run over far enough to pray for some one outside of the fold. By the time this is accomplished and a "rally" enthusiasm is on, if one of the home ministers cannot take up the work, telegraph to the nearest minister your conditions and ask him to come on the next train to help you a week or two and see how few ministers will refuse to be on hands to continue that revival. Remember, however, that sending a letter is too slow: it will kill the meeting. Telegraph, "The King's business requires haste."

Not in the sense of sin, necessarily, but in the sense of the wrong way of going at it, is the growing custom that a minister must preach two weeks before he gets a congregation to an awakening and interesting stage of revival interest. Such a thing is impossible in the political world, just as impossible as it would be to get your representative to congress to go around to all the main cities and speak two weeks before the people would work up to a rally pitch. God wants his children to revive, not the preacher to revive them.

There are perhaps hundreds of congregations to-day perplexed because they do not know where to get their revivalist for this fall or winter. Don't be perplexed. Follow out some of the above suggestions and as God lives and stands ready to bless all who seek Him earnestly and sincerely, so surely will a revival fall to your lot.

One of the first results of this kind of

a revival too will be an interest in soulsaving everywhere,—and that is missions.

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AT RAMABAI'S IN INDIA.

Some fifteen hundred girls and child widows of India are under the loving and inspiring care of Pandita Ramabai, in her school at Poona. During the past months a glorious revival has been going on at the institution. It is not a revival like we know it in America but akin to the one a year or more ago where Evan Roberts led. Soonderbai H. Power describes the Poona revival thus in "Illustrated Missionary News," of London, "I have noticed three stages in this revival. First the spirit of repentance, and along with it agonizing prayer, and they wail for hours, and always the struggle between them and Satan is great. Then the Spirit-filled girls gather around them, put their hands on their heads, and pray till they get the Spirit of prayer. Then their wailing turns into prayer, and the Lord opens their mouths. Then they confess their sins to God and to each other; then the Spirit of power comes upon them, when there is laughter and joy unspeakable."

Girls who were bashful, who never opened their mouths in public, had their tongues loosed and pray mightily unto the Lord. The manifestations are varied and wonderful.

This may not be a revival as the church at home has cut it out to be done. But perhaps the cut form is what is killing the spirit of revival at home. Be it ever remembered that when Peter went down to see Cornelius the irregular, unnatural (to man), the unexpected, the unusual was manifest everywhere. Peter was just wise enough to see that it was God, and so he brushed the cobwebs of prejudice and former customs aside and declared that the Spirit was there and he would proceed.

Now brethren and sisters at home, any unusual departure from the customs of our fathers should be accepted with proper caution; on the other hand, where the Spirit of the Lord is there is liberty, and for the sake of souls and the blessed Master let us be able to recognize Him, work with Him and go on to victory in Jesus' name. It may be unusual to begin revivals now. Do the unusual thing now and see how God will bless your effort. Revive! Revive!

While on others the Spirit is calling, oh! do not let Him pass us by; because we will not have Him the way He wants to come.

& & HASTE.

An old Persian king in sending a message to his loyal subjects attended the same with these very significant words,—"When thou receivest this letter, stay not to speak the word that hangest on thy lips; and if thou bearest roses in thy hand, stop not to smell them, but haste thou to help us in our need."

It would be a blessed good thing if the spirit of this command of a heathen king could be made the burning enthusiasm of the church to-day. Haste? This is hardly known in the church. In fact every precaution is taken to avoid haste. Is there need of a new Sunday school in a new part of the congregation? Oh, well, next summer we shall see if we cannot start one there. Then in starting it every semblance of real earnestness is too often absent. Is there need of more workers in the ministry? But we must not hasten such work, take time and be sure; yet all the while days are flitting into years, time for preparation is passing into time for service, and the minister is called too late to be of the service he might be for the church.

Or shall we send a missionary to the field, or wait until our home debt is paid and we shall not have such financial burdens? The church decides to wait, not caring that during every hour of their waiting thousands of souls are passing into eternity unsaved. The millions of women in India, Africa, China and other lands are crying in their distress for the Light of Life, which is so terribly ab-

sent in their present condition and yet sisters at home will spend time in things not eternal, not caring for these lost souls.

Oh church, awake! Oh brother, arise! Oh sister, go forward! "The King's business requires haste," and if it were you who were in the darkness of heathendom the Light could not come too soon to bring you relief.

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THAT OTHERS MAY BE BLESSED TOO.

The steadily increasing circulation of the Visitor shows that its readers are glad for its spirit and rejoice in its messages. It is reasonable to think that many have been blessed with new inspiration and are led to new activity through reading its columns. This is very good.

But, what is of so much value and helpfulness to one, may become the same to others. To reach your neighbor and your friend is of great importance and each reader is himself in a position to recommend the Visitor as no one else is. A few words calling attention to the value and character of the paper, a "Will you not give a dollar to world-wide missions, and receive the paper one year, while the dollar is fully credited in mission work?" will in many instances bring the desired gift as well as joy to the giver in many ways.

As an illustration of the helpfulness of the Visitor in the congregation a certain church this year gave over \$100 to the conference collection. This was an increase of three times over preceding collections. The writer very modestly said the "increase was due to having the Visitor go to every family in the congregation."

This plea is not made for the purpose of enlarging the circulation of the Visitor so that it might be said that it reaches so many thousand. Far from such an ambition prompts the Committee which publishes it. But its circulation is encouraged in order that every

Christian might be led to give liberally of his means,—yea, give himself fully for the work of the Master. Will you, reader, prayerfully consider this and do what you can in your congregation?

S S IN CONGO LAND.

King Leopold, of Belgium, has finally, after eight months delay, caused to be published the report of the Commission which investigated atrocities perpetrated in territories in Africa over which he by mutual agreement of allied powers had been made ruler. And after all these months of waiting to know what Leopold will do to remedy matters, civilization and Christianity are to hear that he practically abandons none of the plans which he has carried on for the last fifteen years and that unless other powers interfere more human blood must flow so that his coffers may be fuller yet of gold from rubber gathered. Surely such cold-blooded, wholesale murder of innocent helpless ones will not contine long. An avenging God shall surely send retribution on such brazen-faced defiance to all that is right and good even in heathen lands. When reforms are a farce and leniency is bloodshed, something should be done and quickly too.

SHIPMENT TO INDIA.

It is not definitely settled that there will be a freight shipment to the missionaries in India this fall, but it is largely probable, and persons who would like to send goods to those in India should communicate with the Mission Office at once so that instructions and arrangements can be made.

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It is a joy to note in the late Chronicle of the L. M. S. that the long-looked and prayed for revival in Northern China has begun. Students and others in schools and hospitals in answer to prayer are confessing Christ and there is rejoicing as the work progresses. There will be further reports from this field.

SENTIMENT, PROGRESS, REFORM

AN INTERESTING STATEMENT

The following comparative statement of city, country and foreign work by one leading denomination of this country showing expenditures and results in a single year, will be useful in many ways in studying religious progress and where best results may be obtained. It is gratifying to note especially that foreign work is greater in results than home work; and yet the American Sunday-school Union clearly shows that if the churches went after the unchurched within their reach as the Union is doing much better results would be obtained at home than now are.

Name of City.	Church Expenses.	No. of Churches.	No. of Conversions.	Convert Average Cost of Each.
In New York City	\$ 440,000.00	53	1159	\$380.00
In Chicago	318,000.00	57	1439	222.00
In St. Louis	140,000.00	55	437	320.00
Two leading Foreign Missionary Societies spend annually about	1,928,619.15	Supported 1293 Missionaries and Workers from America	9798 Baptized or United with Churches	196.82
During the past year the American Sunday School Union has spent	156,879.12	Had 238 men em- ployed whole or a part of year	8327 and 124 churches developed from the work	18.83

Fully two-thirds of our population live in the rural communities and yet not to exceed one-third of the money and effort is expended on this very important class of our citizens. It may be said that the American Sunday-school Union, working for all the churches, occupies the most fruitful and important mission field of the world; and its economy is unsurpassed.

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Horace Bushnell said on an occasion, "One more revival, my brethren, only one is needed;—the revival of Christian benevolence—the consecration of the money power of the church of God. When the revival comes, the Kingdom of God will come in a day. You can no more prevent it than you can resist the tides of the ocean."

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The revival in Madagascar is moving forward with the mighty power of the Spirit. They key to the whole movement is the public confession of sins and proper reconciliation with fellow brethren and neighbors. A missionary writes of the confession of one wayward member as follows: "I shall never forget his last words as in accents of inexpressible distress he cried, 'O Christ, it is I who hath

betrayed Thee! It is I who hath crucified Thee! It is I who hath driven in Thy nails! It is I who hath crowned Thee with thorns! It is I who hath insulted Thee! Canst Thou pardon me?'"

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There are two discoveries in the foreign field that have won their way to almost universal acceptance—viz., that the physician and teacher are equally essential with the preacher in missionary work to-day; next, that self-support is an essential ingredient in the healthful growth of missions everywhere.—Rev. D. C. Kelly.

The Seventh Annual Report of Changteh Station of the China Inland Mission shows a splendid growth along many lines. Among other statistics as the following interesting ones are here submitted: 98 Bibles, 208 New Testaments, 6,055 Gospels and other scripture portions, and nearly 20,000 tracts, calendars, posters and leaflets have been distributed.

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The receipts of the Woman's Board of Missions, M. E., South, for the year 1905-06 as reported in the Woman's Missionary Advocate is \$155,909.10, an increase of \$9,757.59 over the preceding year. Ten cents per month payment entitles one to be a member of the society and their was an increase of 8,000 in membership during the year.

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The Anglo-Chinese school at Singapore, though not from wealthy families, recently contributed \$130 for the Japan Famine Relief Fund. The school has an attendance of 900 in the grammar department alone, and some 300 have been refused admission because of lack of room.

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From March 1 to July 1, the missionaries of the American Sunday-school Union in Illinois have started 82 schools having a membership of 3,839. They gathered into existing schools 385 making a total of 4,224 brought into the Sunday schools in the time named. Eleven new preaching points were started and 117 conversions reported. This is the result of the work of seven missionaries at an approximate outlay of \$1,825.

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Medical missions is an open door in every land. The following incident in the Philipppines shows what might be done there: While traveling through one of the provinces not long ago, a missionary stopped to rest in a Filipino house where all the surroundings indicated that the dwellers there were Roman Catholics. Upon the floor lay a little four-year-old girl burning up with fever. There she had been for three weeks, they said, and when the mission-

ary came her temperature was 105. After administering a strong dose of simple medicine, the missionary sat beside her for four hours or until she began to perspire. Then she was soon beyond the danger point. Although these people afterwards learned that their benefactor was a Protestant missionary, his kindness had overcome their deep-seated prejudice so that he never passes their door without their coming out and begging him to come in and stop with them.

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A PROPHECY CONCERNING CHINA.

When the Chinese Christians came together to celebrate the fiftieth anniversary of Dr. Griffith John's coming to their country, he concluded his speech in the following prophetic words:

"And now I want to assume the rolé of a prophet. Another fifty years, and there will be no idols in China! Fifty years, and there will be no Buddhist or Taoist priests; or if there are they will be neglected and poverty stricken-their craft vanished. In fifty years (or should we say a hundred?), I do not think there will be any foreign pastors in China. Why? Because the Chinese church will have its own pastors in great numbers! . . . China will be changed. We older brethren will not see this sight in life, but we will look down on it from heaven, and the little ones here to-night will see it and play their part in it."

. 42

"Brethren, the time is short" (1 Cor. 7: 29). The time is short, because all time is short compared with the eternity which is to follow. It is short, because any one life, at best, is short. It is short, because those whom we serve are rapidly dying and passing beyond our reach. It is short, because the "little while" will soon be over, and Christ Jesus, the Lord, will be back to require an account of our stewardship. Yes, admittedly, the time is very short; and yet we live as if it were long; as if time were like eternity, unending in duration, and as if

our time, our service, our opportunity to save men, were infinite in length. If any one doubts this, let him think of the church of Christ to-day, as related to the Jewish, the Mohammedan, and the heathen world. One-third of the human race, in some way or other, has professed to acknowledge Jesus as Lord; and yet this third, in general, is deliberately allowing the other two-thirds to remain in densest ignorance of Christ and of His saving grace. Surely, the one-third portion must think that time is infinitely long. And so it is that the Spirit cries to us through the Apostles lest we too should be ensnared; "Brethren, the time is short!" Whatever then, any one else does, let us arise and work, remembering that the night cometh when no man can work .-- China's Millions.

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One Out of Five.

"One-fifth of all the women in the world are found in the homes of China. One baby girl out of every five is cradled in a Chinese mother's arms unwelcomed and unloyed, unless by that poor mother's heart. One little maiden out of every five grows up in ignorance and neglect, drudging in the daily toil of some poor Chinese family, or crying over the pain of her crippled feet in the seclusion of a wealthier home. Among all the youthful brides, who day by day pass from the shelter of their childhood's home, one out of every five goes weeping in China to the tyranny of the mother-in-law she dreads, and the indifference of a husband she has never seen. Of all the wives and mothers in the world, one out of every five turns in her longing to a gilded goddess of mercy in some Chinese temple, counting her beads and murmuring her prayers. Of all the women who weep, one out of every five weeps alone, uncomforted in China. Out of every five who lie upon beds of pain, on is wholly at the mercy of Chinese ignorance and superstition. One out of every five, at the close of earthly life, passes into the shadow and terror that surround a Chinese grave, never having heard of Him who alone can rob death of its sting. One-fifth of all the women are waiting, waiting in China, for the Savior who so long has waited for them. What a burden of responsibility does this lay upon the women of Christendom!"

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The Greatest Empire.

Imagine one standing at the beginning of the Christian era and permitted to gaze down the vista of the coming ages. Near at hand he would see the little group of our Lord's first disciples. Behind these stands the early church with its noble army of martyrs.

Then comes the church of the Middle Ages in which are seen the majestic forms of the crusaders with their glittering armor. After this, the modern church with its heroic bands of missionaries. And away to the utmost stretch of the vision is a multitude which no man can number, so greatly has the number grown of those who own the sway of the Lord Christ.

This is no mere shadowy dream; it is a solid reality. Every century since Christ came has seen His kingdom extend its boundaries and increase its power over the hearts of men. The future even more than the past belongs to this kingdom. Every revolution of the sun is bringing the time nearer when this glorious King shall rule with unquestioned authority the whole round globe.

Two forces contribute to the triumph of Christ's kingdom. One is what Isaiah, in his glowing vision of the Messiah's age, calls "the zeal of the Lord of hosts." Before that consuming fire all obstacles must vanish like stubble. The other is human effort. There is a part for each of us in the greatest enterprise of the ages. We can make our lives count for something in building an empire that shall be world-wide and eternal.—East and West.

What Must I Do to Be Lost?

A certain evangelist is using a card on one side of which is the question, "What must I do to be saved?" and following it are the Scriptures which point out the way of salvation. On the other side of the card is the question, "What must I do to be lost?" and the answer follows. "Nothing."

The reply is simple but wonderfully impressive. Many think that in order to be lost they must run the long gamut of vices and be agressively bad. Not so. We are all bad enough to miss the kingdom in spite of the good points we may have.

Life is an active, constructive force. It is likened unto a living temple or unto a vine. It must therefore be built up and unless their is activity there is no building. Unless there is active goodness there is no character, and unless there is character there is no salvation.—Brethren Evangelist.

Upside Down.

A miner was once preaching to his mates, and he said, "My first point is, the world has got upside down somehow; my second point is, the world has to be turned right somehow; and my third point is, us is the chaps to do it." On these three points the Rev. E. A. Hensley based his address at the annual meeting of the Cambridge Auxiliary. If they went to India they would find that the world was upside down.

India was an intensely religious country; everything that a man did was connected with his religion, but they knew that in some way their thoughts had got turned upside down. These people, with all their enthusiasm for religion, did not really understand what religion was at all. If anyone said that the religions of India were moral, let him go to India and mingle with the people at one of their religious festivals, when every song was hideous with immorality... and let him forever cease to say that Hinduism was good enough for

the Hindus. The second point was that the world must be put right somehow. Thank God, the C. M. S. had been working for the last hundred years. work in India was increasing, developing and growing, and there was to-day a great hope for India through the Native Christian churches. . . . The miner's last point was: "Us is the chaps to do The members of the Christian church needed to have that thought driven into them. If the Christian was not going to do the work, then who was? They were so inclined to pass on the responsibility to somebody else, but he charged them that they should take the responsibility upon themselves.

Christianity and the World.

A statistician (Dr. Roberts) gives the following statement: Christianity is now the prevailing religion of the world. Its adherents number over 477,000,000 (Rochurch. 200,000,000; Protestant churches, 140,000,000; Greek and Armenian and other small divisions, 137,000,000). The next faith in point of numbers is Confucianism, with 256,000,000. Hinduism is third with 190,000,000; Mohammedanism fourth with 176,800,000; Buddhism, 147,900,000. Other smaller faiths. 118,100,000. The world's population is computed to be 1,430,000,000. Christianity therefore comprises one-third of the population of the globe.

The latest religious statistics from Japan are: Roman Catholics, 44,659; Protestants, 44,585; Greeks, 21,344. Of the Protestant bodies, the "Church of Christ in Japan," embracing the converts of six Presbyterian missions, has 11,347, the Congregational churches have 10,578, and the Nippon Sei Kokwai, 10,238; the Methodist Episcopal church has 5,894 communicants, the largest of the single missions.

The religious divisions of Russia are estimated about 91,000,000 of the Orthodox church (including all dissenters), 12,-000,000 Catholics, 7,000,000 Protestants, 4,000,000 Jews, 1,500,000 Armenians, 12,-000,000 Mohammedans, 2,500,000 of oth-

er religions. The 80,000,000 Russians may all be counted as members of the Orthodox church, or of the sects which are more or less heretical.

In the South Sea Islands there are now 850,000 Christian converts.

In Burmah there are 219,000 Burmese Christians, and 200,000 Christian Karens, and 500 self-supporting churches.

In Fiji there are 104,000 habitual church-goers out of a population of 110,000. When the missionary went there they were all cannibals.

In Madagascar there are 204,000 Christians.

In one of the islands of the New Hebrides there is a memorial tablet which reads as follows: "When he (Dr. Geddie) landed here in 1848 there were no Christians. When he left here in 1872 there were no heathens."—Bombay Guardian.

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The Chinese of Portland, Oregon, raised \$4,000 for the relief of their fellow countrymen in San Francisco.



August 5, False Excuses. Luke 14: 15-24.

The parable teaches at what wholesale rate trifling things of this life will keep men and women out of the kingdom of God. Any trivial, really worthless personal notion will keep men and women from enjoying the final feast in the end of the world. But see how excuses work havoc in the mission endeavor of the world. "Oh, that is a notion of a few," "Yes, I would like to do more if I had my other farm paid for, or my home paid for, or was out of debt," etc., or "I must lay by for the rainy day," or "If I could give as some people, then would I give," or "If I had the chance. or the talent, of another then indeed would I give my life to such work." Perhaps, reader, your excuse is not yet named; but you know why you are not giving your life and your means for the spreading of the Gospel. You say "Go" does not mean you. Well, the Bible does not make any exceptions and you have the burden to prove that it does not mean you. Yea, verily, these excuses are the very things which men use to satisfy themselves now, only to waken up on the brink of eternity to realize how flimsy they all have been and how completely they have let go by opportunities which would have saved the world. The Bible does not teach that excuses or opinions about matters will stand in that day; but it does teach that the church should go out into the world and Christ will be with her even unto the ends thereof, and there can be no excuse that will satisfy the Master in this.

Aug. 12, The Parable of the Two Sons. Luke 15: 11-32.

It is a blessed good thing that God has a father heart instead of a brother heart,—that He welcomes the sinner back home in his filthy rags, though penitent heart,—that He does not hold a grudge against him because he spent his life and living in riotous and sinful ways. Just as he is, the returning son is permitted to fall into the arms of loving forgiveness. "It was meet to make merry and be glad; for this thy brother was dead, and is alive again;



Indianapolis Mission Sunday School. Twenty-eight members live in the city. J. W. Rarick is pastor. S. A. Hylton is president of their Christian Workers' meetings. W. Carl Rarick is superintendent of the Sunday school, now grown to an average attendance of fifty-six. During last winter fourteen Sunday-school scholars united with the church. Photo sent in by J. W. Rarick.

and was lost and is found again." The force of the lesson is for the brother, however. It is for that brother who was always at home, born and raised in a Christian land, has formed ideas and notions radically after his raising, sneers at the sinner,-heathen, crude, lying, thieving, and says he is not worth saving because he does not come up to the ideals backed in the brother by centuries of training. The lesson is for the church to-day, as individuals, who are willing to till the soil in God's homestead, and are unconcerned about the wandering children who should have the same privilege and know it not. The very fact that you are unconcerned about the wandering ones of earth is strong evidence that if the nations of the earth should turn and knock at the door of the church, and find admittance, that you would find fault with God for admitting them. Study this lesson thinking of yourself as the brother who has always been at home and profit by the Father's love and mercy.

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August. 19, The Judge, the Pharisee, and the Publican.—Luke 18: 1-14.

Every Christian who gathers the full force of the teaching of this lesson cannot help but feel assured that prayer, the always available avenue to God, is the assured way of success in every undertaking for God. It is a missionary. Great problems, educational, evangelistic, financial, or any phase of field work, confronts him. "What must I do?" These words clearly declare that persistent wrestling with God will bring the desired end. Such men as Taylor, Chalmers, Müller and others who have lived a life of trust and prayer forcibly illustrate this importunity in prayer. . It is the church at home. She



Primary class of Huntington City Brethren Sunday school. Lulu Pauling, teacher, is a faithful and efficient worker. Photo sent in by Walter J. Barnhart.

sees the great world-field and its needs. This overwhelms her. Yet it should not. Prayer, importunate prayer, will help her to reach the world and through Christ save all those who will be saved. From whatever angle this lesson is viewed it is one of the strongest to encourage the Christian to rely on God in all problems and difficulties which confront him.

But beware. The Christian, yea, even the missionary on the field can grow formal and self-righteous and thank God he is not like his weaker sinful neighbor. With long, fluent prayers he thus deceives himself and wonders why he is so powerless in the world. It is possible that the humble idolater who in his ignorance and blindness knows not enough to lift his eyes to heaven may have his sincere prayers answered and be blessed more than the missionary, who in spirit and life says, "I thank thee I am not like these."

August 26, The Rich Young Ruler. Mark 10: 17-31.

Will riches ever keep one out of the kingdom? Verily they who think so are few. Ministers may preach it on Sunday, but on Monday they will drive as hard for wealth as another. Sundayschool teachers may so teach this lesson, but how many of them are willing to apply the same teaching to their own lives? As for the laity, there are a few who profess that they care not for riches, but for the most part every one strives as hard as he can for all he can get. Few are as honest as a brother minister who said, "No, I never sing, 'Lord, I care not for riches, neither silver nor gold,' for I do, and I have a hard struggle with myself." The writer knows personally that that brother accumulates nothing. Turn to your Bibles, put down on paper all Scripture, that in any way encourages a man to lay by and accumulate for himself, and opposite this put all Scriptures which say that we shall give, seek, labor for Christ and His cause and be unconcerned about riches. Then sit down and reconcile your life to the teachings before you and it will be well.

The very fact that a man has the ability to become rich shows he has unusual talent which the Lord longs to have him use for the kingdom. But Satan has put it into the hearts of so many to-day that because a man has ability to make money, therefore he ought to make money

and let someone else serve the church. It is hard to find any reasoning or any teaching that is more thoroughly robbing the church of her best talent and ablest teachers. The Master loved the young ruler with his riches; but because he would not give them up for the sake of the cause He could not use him. Jesus is the same yesterday, to-day and forever. His attitude to men to-day is just the same as it was nineteen hundred years ago.

THE PLACE OF THE SUNDAY SCHOOL

Invaluable as the Sunday school has grown to be, it was never intended, and never should be allowed to supplant worship and study of the Word in the home

That its position is strategic in the life of the church will be deeply impressed upon the mind of every one that reads the articles in this issue of the Visitor. One would almost think it all but holds the important position all alone. In this day, too, when there is entirely too much carelessness and unconcern on the part of too many in the church, these arguments and pleadings are all in place. To the indifferent teacher, the language cannot be made too strong regarding his opportunities and his sin of neglect if he fails to improve them. To the superintendent who conducts his work in a half-hearted way too much cannot be said to quicken him to a better life. Sin too often lies at the door of every one of these careless Sunday-school workers.

If this all be true, then what must be said of those members of the church who "do not believe in Sunday schools at all"? Conscientious though they be, the position cannot grow out of a desire to see the Word instilled into the hearts of every one. Sincere though they may be, their zeal is directed away from knowing the Truth, rather than seeking it.

But while all this may be said favorably of the Sunday school, and it is the

most important adjunct to the church, the Sunday school never was intended and never should take the place of religious teaching and piety in the home.

Is there a tendency in that direction? Yes, decidedly so. There is no better indication of this very fact than that recently there has been started in Philadelphia an interdenominational organization for the reëstablishing of the family altar. Without wishing in the least to make little any phase of church life among the Brethren, this same mark of worship has within the last twenty-five years or more very rapidly departed from many Christian homes where once it was a precious hour each day.

The investigations thus far have been too superficial to establish general statements for a whole fraternity; but it is to be feared that in the homes of the laity of the Brethren church the family altar is almost wholly disbanded during the week. In fact, too many in the ministry are not regarding it save when a "visiting minister" is present.

Whatever good there may be in all our seasons of worship in the house of God, this departure of worship from the homes of the church is a long step to the worldliness which is so weakening the church that she shall not be able to

stand the fiery trials that shall later come upon her because of her departure.

Is the Sunday school responsible for this condition? Perhaps in a very small part in this way. The real cause for this departure of piety in the home comes from the fast living into which every one has fallen. Striving to get ahead in this world, the striving for the world to come is set in the background. Now when the conscience is smitten because of this neglect in spiritual things it is quieted with the thought that "the Sunday school is so good these days that it is far ahead of anything I can do in my home." Only thus far does it enter into the condition.

On the other hand, if the desires of this world were not so prominent in the minds of the church members, the Sunday school would be one of the greatest supplements to piety in the home and for the children that can be conceived of.

Originally and primarily the Sunday school was intended for the children of homes where Christianity was not. To such places it is a Godsend of the highest type. And in those homes where piety is the deepest and most earnest, the Sunday school is a delight. Only in such homes where the desires of the world are becoming uppermost is the Sunday school taking the place of the godly life that should be manifest.

Brother, sister, forget not that our churches and Sunday schools are, or at least should be, the type of the life we all live in our homes.

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There Are Yet Forty.

"Ye are the light of the world." It is said that in the days of St. Paul a decree went forth that all Christians should give up their religion or be driven from the land at the point of the spear. Away over the mountains in a far distant province the decree found its way, and a centurion of noble features and soldierly bearing proceeded to execute the order.

He summoned all Christians to appear before him outside the principal gate of the city. His company of uniformed soldiers was in line, their spears glittering in the sun. To his astonishment there appeared before him forty Christians. He told them that they must renounce their allegiance to Christ or be driven from the city, but if any should return before sundown, and give up their religion, they would be received and publicly honored. The hour came, the command was given, and the forty Christians started for the glens and the rocks and the mountains to starve, and as they started they lifted their voices in concert and cried, "Forty witnesses for Christ." As they passed on the words came back-" Forty witnesses for Christ." and as they disappeared down a dark ravine and wound their way among the rocks and hills, the cry came back-"Forty witnesses for Christ." At last no sound was heard, and there stood the centurion with his soldiers and a great concourse of people, waiting and expecting the return of the Christians; but they did not return. As evening came on. one poor, straggling, half-naked, thirsty. and forlorn man was seen wending his way toward the city. When he drew near, the people cheered and cheered; he was coming back to deny his Lord. But while the rabble shouted, the centurion was pale and sad. The cry, "Forty witnesses for Christ," had been sounding in his ears. The Spirit of God had touched his soul, and the loyalty of the thirtynine Christians, and the fact that only one had returned, set him to thinking. the one poor wretch came up to deny his Master and receive his reward, the centurion received him, gave him his liberty and the empty honor promised him, then he laid aside his own badge of honor, his helmet, and his sword, and with trembling lips but resolute heart he took up the cry "There are yet forty witnesses for Christ."-Juniata Rohrback, Washington, D. C., from Epworth Herald.



"GOD CARETH FOR YOU."

Little children, all the day, In your study, in your play, Storms or sunshine all the way, "He careth for you!"

When among the pillows white, Sweetly sleeping till the light, Through the dangers of the night, "He careth for you!"

If before your eyes shall wake Leave of earth your soul shall take, Still, dear one, for Jesus' sake, "He careth for you!"

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"IF."

(Exercise for four little girls. Adapted.)

First Girl.

"If I had been born an Eskimo, Upon the land of ice and snow, I should dress in skins and eat raw fat; I shouldn't like to live on that."

Second Girl.

"If I had grown up a Japanese child, How prim I should be! quite gentle and mild.

In wooden shoes I'd clatter about — I wonder if they do not wear out."

Third Girl.

"If a Chinese girl I happened to be, I'd have a queer alphabet taught to me; And shouldn't I be in a pretty fix, To live on rice and eat with sticks!"

Fourth Girl.

"The very best place in the world to me Is just this beautiful land of the free; I wouldn't change for any I know, And so I'm content to stay and grow."

All.

"Yes, we're glad we live in the land of the free;

No other so dear and so noble can be, We'll do what we can to make it the best, And hope that our nation will help all the rest."

-Selected.

WHAT HAVE WE DONE TO-DAY?

We shall do much in the years to come, But what have we done to-day? We shall give our gold in a princely sum, But what did we give to-day? We shall lift the heart and dry the tear, We shall plant a hope in the place of fear, We shall speak the words of love and cheer; But what did we speak to-day?

We shall be so kind in the after-a-while, But what have we been to-day? We shall bring to each lonely life a smile, But what have we brought to-day? We shall give to truth a grander birth, And to steadfast faith a deeper worth, We shall feed the hungering souls of earth; But whom have we fed to-day?

We shall reap such joys in the by and by, But what have we sown to-day?
We shall build us mansions in the sky,
But what have we built to-day?
'Tis sweet in idle dreams to bask,
But here and now do we our task?
Yes, this is the thing our souls must ask:
What have we done to-cay?

—Nixon Waterman, in Christian Endeavor World.

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"ASK WHAT YE WILL."

"Ask what ye will."
Dear Lord, this is a promise sweet.
Give, then, to me a humble heart,
And let me ne'er from Thee depart;
But, ever sitting at Thy feet,
Drink in Thy holy will.

"Ask what ye will."

Lord, fill my heart with tender love
For those I meet from day to day—
To greet with smiles, some kind words say,
Helped by Thy Spirit thus to prove
That I would do Thy will.

"Ask what ye will."
Revive Thy work the whole world o'er,
Break down the barriers of sin,
The weak make strong, the foul make clean,
That all the people evermore
May do Thy holy will.

-Anna Huber Kent.

JUST SUPPOSE

Every boy and girl. Arising with the sun, Should try this day to do alone The good deeds to be done-

Should scatter smiles and kindly words, Strong, helpful hands should lend, And to each other's wants and cries Attentive ears should lend.

How many homes would sunny be Which now are filled with care! And joyous, smiling faces, too, Would greet us everywhere.

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A NEW HYMN.

For Sunday School Shirkers. There's a wideness in God's mercy, That is wider than the ocean, And the wideness of it fills us

With contentment, in the notion That we're all a-going to heaven, Going to heaven, when we die, Singing operatic music,

As we penetrate the sky.

We're "Professors," don't you know it? Why, we all belong to church, And we pay up what we owe it,-(To be sure 'taint very much).

But when protracted meeting's on, We get converted-slightly,

And, for something like a month or two, Our light's a-shining brightly.

Yes, we own we're not consistent, But you know that's not expected, "We're but human"-and our business-Well, it cannot be neglected,

But, we're always at the social

In the church or at the "lecture," And how any mortal could do more, We really can't conjecture.

We're believers in the Sunday school, With all our main and might, And believers in prayer meeting,

Every blessed Wednesday night. To be sure we don't attend them,

But, that's neither here nor there, For we're ready to commend them,

And defend them everywhere!

We've aimed to live an honest life, And pay our honest debts, Why, we've been so pious honest,

That we've often paid our bets; And even in a horse trade,

We've been honest, and we've showed it, For we never took advantage,

When the other fellow know'd it.

We prefer to go to heaven On a flow'ry bed of ease, A new spring mattress, just our size,

And a downy pillow, please, For there's wideness in God's mercy. And 'twill be a great surprise, "If we fail to close the mortgage On our mansion in the skies!"

No, thank you-we'll not need a harp. Can get along without it. We're "not in practice," anyway, And don't care much about it; It's mostly too much like working To be tuning up the thing. Especially if you accidentally Chance to break a string!

Chorus

O, we're all a-going to heaven, Straight to heaven when we die, For, we've got a blanket mortgage On a mansion in the sky. We'll foreclose it just as easy, And have it all our own, Then we'll take it nice and lazy, Just a-loafing 'round the throne!

-Selected.

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IS IT WORTH WHILE?

Is it worth while you should sacrifice so To toil in the vineyard with sweating and tears?

Is it worth while you should sacrifice so That strangers the love of the Father may know?

Is it worth while to forsake home and friends

And all the pure joy that a home life at-

Is it worth while to endure all the sneers From the lips that are coarsened by jesting and jeers?

Is it worth while to face hunger and cold With eyes that are closed to the glitter of gold?

Is it worth while so to struggle and pray That souls may be kept from temptation to-day?

Is it worth while those redeemed ones to meet

At the Holy of Holies, God's judgment seat?

Is it worth while at that moment to know That God let you save them from eternal

Is it worth while as the long ages roll To list to the songs of the blood-ransomed souls?

Is it worth while all the rapture to see. Coworkers with God, is it worth while to thee?

-Selected.

WHAT IS GOD TO YOU?

By the Rev. James Learmount.

Not long ago, when I was on my holidays. I heard one of our well-known ministers tell a beautiful story to the children. It was so good that I want to tell it to you. It was about an old fisherman that he knew who lived upon the East Coast. He was a devout, loving follower of Jesus the Savior. But when he was younger he was very wicked, and spent the greater part of his time in poaching upon the grounds of an English lord close to where he lived. This lord had for a wife a sweet, loving, and much-loved lady, who was always helping the poor, and doing kindnesses in their homes. The poaching grew so bad and the poacher so daring and clever that at last the lord himself resolved to try to catch him. So one night he determined to stay up and scour the woods, especially the places usually visited by this bold fisher-poacher. The fisherman saw him enter the wood, followed him step by step as he went, and, as he followed, he set his traps as usual in his favorite places. He was not caught that night, and you may be sure his lordship was very angry.

Next day the fisherman received a letter by post—a very unusual thing for him. He opened it, full of curiosity and excitement to know where and who it was from, and what there was in it. It was from his lordship's wife. And it told him how much she loved him, and all the people of the neighborhood; how much she felt his continued wickedness; how much sorrow and grief it caused her, and begging him for her sake to give up his evil ways.

The man was broken down, the tears came into his eyes, and he said, "Well, I could stand all their threats, and run all the risks, but the loving appeal of this dear lady is too much for me. I will poach no more." And so love conquered.

Now some people have an idea that

God watches us something after the style of that lord, to catch us, that we may be punished. It is true that God watches us, but His eyes are filled with love as He watches. God is like the lord's wife. He pleads with us lovingly; He beseeches us to give Him our love. That is what He longs for most of all.

What an important thing it is to have right ideas of God! To know that God longs to help us all. I am afraid if I had not learned that God was love as well as justice that I would have been just like that poacher—wicked and defiant. But when I learned that God loved me, that broke every barrier down, and how good He is to live with. I cannot tell you.

"What kind of children does God love?" said a Christian one day to the children of a Sunday school.

"Good children," "good children," was the answer from a great number of little folks.

The teacher was silent, and the scholars were perplexed to know what answer he desired them to give.

Presently he said, "Jesus loves bad children."

The children were much surprised at this, and one little girl anxiously inquired whether it was really true.

When she was assured that it was really true, because it is written that God loved the world, and in it "there is none that doeth good, no, not one," she burst into tears, and said—

"I am so glad, for I am a bad child." That child felt as I did.

I was reading not long ago about one of the Chinese gods. It was a pair of tiny, beautifully-carved images. They were, however, horribly ugly, and represented a fierce-looking man sitting on a dragon; on his arm was a child, round his neck a snake, and with his feet he

was crushing two men and a little child, and near the child was a frog.

Just think what a horrible idea of God these people must have to embody Him in a form like that. To them God was just a fierce, cruel oppressor, more like the idea we usually have of the wicked one. There was no kindness, no love, no helpfulness, nothing but cruelty and force in a god like that. I remember when I was a boy, a schoolfellow and playmate of mine died. He was an only son, and the joy of his mother's heart. I saw the old people shaking their heads very wisely as if they knew all about it; and I heard them say that God had taken my playmate because his mother had loved him too much. I was terribly afraid of God in those days.

Wasn't that a cruel thing to say about God, who gave His only Son to die for love of my little playmate; about God who cries to all, "Come unto Me all ye that labor and are heavy laden, and I will give you rest;" about Him who said, "Suffer the children. And forbid them not to come unto Me"? Jesus never hated anyone. Even the men who put Him to death only excited greater pity and love in Him, and He cried, "Father, forgive them, they know not what they do." He could not bear to see sickness without healing it. And whenever Jesus passed by there was gladness and joy and health. And He is just the same to-day. He would gladly forgive and pardon and bless the very vilest man in the world, as willingly, indeed, as He answered the cry of the penitent thief upon the cross.

And when we will not repent, and will not love Him, and God has to bring punishment upon us, which He must do, if He is to be a just God, I think that even then there are tears in His eyes, as on the day when Jesus wept over Jerusalem.

A little girl was playing at her father's feet with a spot of sunlight on the carpet.

"Father," she said, "isn't it funny?"

"Is not what funny, my child?"

"Isn't it funny to think that the sun is at the other end of that?" pointing to the spot of light.

Somewhat astonished, for he had never thought of it that way before, he replied, "Yes, my child, it is funny."

The father took the child on his knee, and, folding her arms round his neck, she said, "And isn't it nice, father, to think that God is at the other end of love?"

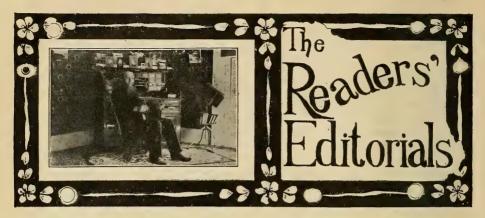
What a beautiful thought! "God at the other end of love." But He is not at the other end of love. God is all the love you experience in life-God is Love. Have you ever felt this, young folks? If not, you may. He will, if you ask Him, forgive you all the sin and naughtiness of your lives, and love you freely. He has been loving you ever since you were born. He has given you all of the good things you have ever had. But you may come closer to Him; you may realize His love; you may walk and talk with Him; you may work with Him, and receive His strength and counsel all your days-when you have given you life over to Him-because He is love.-The Examiner.

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How slow is Christian civilization in receiving the converted heathen into proper fellowship and relation is shown in the recent conduct of the captain and steward of a German steamship plying between Monrovia, Africa, and Europe, refusing to give proper accommodations to Bishop Isaiah B. Scott, simply because he was a black man. Their attitude towards him was such that he had to leave the vessel. It is another instance of the "brother at home" angered because the prodigal son is returning to his Father's house.

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God is not short of money for missions, neither are the bulk of Christians short of money. Hard hearts, rather than hard times cause the trouble.



Mrs. S. B. M., Iowa: I'm very mucat impressed with the June Visitor. A plea for spirit-filling is just what we need. Oh, I'm so thankful for the privilege of reading such articles, which in a measure help to satisfy our hungering after righteousness. If we as a people could only be taught or led to launch out on God's promises! I pray that I may be emptied of self, that I may be filled, filled that I may overcome my anxious care for the home, what to eat, what to wear, etc., for I know the denunciation of the Master must be upon me. Lord, increase my faith, that I may become a true workman of thine, "seeking first the kingdom of heaven," realizing the rest must follow, for it is a promise of the unchangeable God.

As I read on and on and noticed the many petitions for prayer I could not but after finishing the paper with its good missionary report flee to my closet and plead the Father to be with our workers in the foreign field, holding them up by name to God, also our Brooklyn workers as well as a number of others of our home workers. I cannot express the joy that I receive in such communion.

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L. A., Kansas: I have been thinking the past few weeks of sending a mite towards the building of a church, school, hospital, etc., at Bulsar, India. Am only sorry I cannot multiply it a hundred-

rose, at least. So, since the Fourth is now with the things of the past, and as some lost their eyes, others some of their fingers, and many, no doubt, throughout the country were maimed otherwise, I had to feel sorry that so much money was uselessly wasted. Oh, how much good could be done with it if people were not so blind. As I did not spend anything on the Fourth I send you one dollar for the building purpose -not that I have it to spare, as I cannot earn much since I was paralyzed well onto two years ago, but because the Lord has been so merciful to us I want to acknowledge His kindness, I often think of our missionaries out in India, in their isolation, and wish they had more of the comforts of our own homeland in America. I hope and pray the brethren of America may not long wait, ere they send money enough to make things more comfortable out there

I must come back to the Fourth again. Sad, sad to think how much money is uselessly spent—of course for the children; but sad again that Christian parents don't try to teach their children more to know what the fourth of July means. Many learn nothing but the carousing,—nothing of the land of freedom and liberty and what it cost to make it so. May God have mercy on all the poor benighted Americans is my prayer. Let us be faithful unto the end that we may be saved.

A. J. W., Texas: I have been thinking for some time that I would like a tract on holiness and sanctification, defining them from a Bible standpoint, and refuting the so-called holiness or sinless perfection doctrine, which we have much of in this country. Their hobby text seems to be 1 John 3: 6-9. This and similar texts should be harmonized with 1 John 1: 8; James 3: 2; Rom. 7: 15-25, and similar texts. People tell one they are without sin, haven't even had an evil thought for so many years and refuse to keep the teachings of Christ and the apostles. Some of them do not even believe in water baptism, only the baptism of the Holy Ghost and fire is all that is necessary. I think if there could be a strong tract on the above it might be the means of doing much good.

[Who will prepare the desired tract and submit it for examination at next meeting of the Tract Examining Committee. Send copy to the General Missionary and Tract Committee, Elgin, Illinois.—Ed.]

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W. E. W., Pennsylvania: In reading the Visitor and thinking over the lives of those dear old brethren, and the younger ones too, whose lives are pictured by pen in the columns of this magazine, we are filled with the thought that if any one thing stands out more prominently than others it is "Self-sacrifice." As that is what has brought our beloved church up to where it now stands, we are sure that it is sacrifice which we will surely need, to keep her moving onward until Jesus comes. We have seen it in its most beautiful form in our loving Savior when He gave up His heavenly associates and said. Father, I'll go to them and give them my blood. Then He left the shining portals and lived a humble life of self-sacrifice until he had his work of redemption accomplished.

Then we see it pictured in the lives of the apostles and in the leaders in the reformation, and even in the generations just past when our fathers and grandfathers would travel for miles through woods and over swollen streams, amid dangers of all kinds and all in order that the message of a risen Savior might be told and souls saved.

Again we see it in our institutions of learning, where teachers work merely for a support in order that the rising generation be taught the principles of right and that their characters be built to the honor of God.

What we need to-day is more of that transforming power, to cause us to give ourselves wholly over to the ruling of our loving Savior. We need more young men and women who are willing to seek for the extension of the kingdom and the spread of the everlasting Gospel which is able to save all who will accept it. We need brethren and sisters who are willing to sacrifice even some of the real necessities of life in order to give life and salvation to those who know it not. We should go often to the mount of transfiguration by the way of humility and prayer. Jesus often was in prayer and even after the transfiguration the very first thing He did was to help the boy who had a demon, and here He taught sacrifice, for, when they asked why they could not do the healing, He said, "This kind cometh not but by prayer and fasting." Brethren, pray and fast until God gives you a self-sacrificing heart to "Here am I, Lord, send me."

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A. J. K. and wife, Indiana: Enclosed find bank draft for \$25 for the support of a native brother in India. We understand it will require \$50 for the support of a native missionary one year, and we have decided to try to support one as long as we can or until there appears a greater work elsewhere. We feel that we will thus have a representative in the Lord's work and will be the means of giving us much comfort while thus engaged in service for Him who did so much for us. We hope to send a like amount semiannually. We feel, too, when it can be so arranged, we would like to know the brother's name whom we are supporting, as we believe it will be the means of encouraging us along this pilgrimage that the Christian is privileged to make in this sin-cursed world.

[An annual report is expected from these native workers direct to the donor. Other information desired should be addressed to the one in India under whose direction the native is laboring.—Ed.]

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Be Sure of Your Call.

A Message for Mission Candidates.

In November last one of Dr. Pierson's daughters, who had gone as a missionary to Central India, passed away. At the recent C. I. M. Anniversary in London, her father read the following portion of a letter which she wrote to her brother when he was setting out for mission work in Costa Rica. It is a weighty utterance, and has its application to all workers in whatever part of the harvest field.

I write words for you to ponder and pray over. Do not go to any foreign field until you know beyond a doubt that God Himself sent you to that particular field at that particular time. If you marry any mission field in haste, you will repent at leisure. There is a romance or halo about being a missionary which disappears when you get on the field, I assure you. And, believe me, from the first moment you step upon shipboard upon your way to the foreign field, the devil and all his agents will attack, and entice, and ensnare you, or try to do all these, in order to defeat the purpose for which you cut loose and launched. Nothing but the fullness of the Holy Spirit will carry any one through; and if you do not know that you have received this, do not fail to obey the command to "tarry until you be endued with power from on high." Believe me, the foreign field is already full enough of prophets that have run, and He did not send them. Because of this, things are in a sad state in India, in the missions themselves.

If you know beyond a doubt-and you

may-that God is empowering and sending you there and now, go and fear not; and when through the days, months, and years of suffering that are sure to be in this cross-bearing life, the question arises again and again, "Why is this? Am I in God's plan and path?" the rock to which you will hold in this sea of questionings and distress is, "God sent me here, I know beyond a doubt; therefore I may go on fearing nothing, for He is responsible and he alone." But if you have to admit, "I do not know whether He sent me or not," you will be thrown into an awful distress of mind by the attacks of the great adversary, not knowing what will be the outcome, and you will find yourself crying out, "Oh, that it were time to go home! What a fool I was to run ahead of the Lord!" Do not think, my brother, that God sends us to the field to sweetly tell the story of Jesus, and that is all. He sends us there to do what Jesus came into the world to do-to bear the cross. But we will be able to trudge on, though bowed under the weight of that cross of suffering, and even of shame, if our hearts are full of Him, and our eyes are ever looking upon the One who is invisible, the One who sent us forth, and, therefore, will carry us through. Forgive me for writing thus plainly. I pray that this message may shake in you all that can be shaken, that that which cannot be shaken may remain as the Rock of Ages .-Bright Words.

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In Shan-si mission, in China, a number of converts give one day a month, that is, lose the day from their employment and forfeit the pay, in order that they might go out and preach Christ to their neighbors and friends. These men were brought up in heathen darkness, and now do not have half the opportunities of Christians at home; they suffer persecution as home members need not: yet if the members at home would do comparatively as well for the salvation of others as these do, the cause would not lag as it now does.



Ira P. Eby, of Poplar Bluff, Mo., Tells of Successes in Arkansas Field:

June 10 we began meeting at a schoolhouse four miles south of Poplar Bluff, Bro. S. A. Honberger doing the preaching. On the 12th we were most happily surprised to receive a call from Sisters Hess and Buckley, who are visiting the churches of Missouri in the interest of the Bethany Bible School of Chicago. We regretted that their stay was so short. Our meeting resulted in four young boys being baptized. Two of them were a surprise to us. They were strangers, but on inquiry I found that I had a slight acquaintance with their fathers. We called on the father of one of the boys, who was a cobbler by trade, and told him of his boy's good choice and offered him some tracts that he might better understand what his boy had accepted. He flatly refused the tracts and said, "Give them to someone else. I don't read anything but the Bible." He did not object to what was done for the boy, and said we could baptize him again if we could catch him. He tried to make us believe the boy was "tough," but I insisted on the spirit I saw manifested when he came to us; so he spoke very highly of his boy and so have others.

Oh, how my heart burns when I see so much to do and I am alone with four counties to look after and there is more in either one of them than any one man can do. Especially is this true of Butler county, having a membership of over fifty and scattered in eight different parts of the county. I have asked the question for years, "Who will come?" but no one heeds. I will call again and

again and pray the Lord to send laborers. The Lord has impressed some, they have excused themselves; but can

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J. M. Morris Though in the East Reports on Close of Manchester's Work:

As you read these notes you will, no doubt, recall some of the year's privileges and opportunities; of the needy ones whom you might have helped, if you had done it; of the time when you saw that little boy with his car or "auto" off the track or that little girl who had a broken doll. Too many of us think these too small for us to do and thereby lose so many blessings. These little things have won thousands and are yet winning many. Jesus improved every opportunity and ought you not try?

Two graduated from the Bible department this year, one from the three years' course and one from the two years' course.

The members of the Volunteer Mission Band sent their report to Springfield, Ill., by Prof. W. I. T. Hoover. He returned with a pleasant report from the meeting. The college was represented by Prof. E. M. Crouch and the Manchester church by J. C. Murray.

The Christian Workers' meeting was reorganized on Sunday evening, June 10, with Dr. Glen Wright as president, Miss Alice Mummert, secretary and treasurer, and Miss Sadie I. Stutsman as chorister.

Commencement week was full of good things from Friday evening until the next Thursday evening, when it reached its climax in the excellent address of Hon. B. F. Deahl on the subject, "Education the True Factor in Civilization."

The baccalaureate address was delivered by Prof. Hoover, his subject being, "The Lost Christ."

The Bible Society, the literary societies, the Young Men's and Young Women's Bands gave their final programs during the commencement week. All of these would deserve special mention but space will not allow it.

During the year the intellectual development was the one held in the foreground, but on Monday and Wednesday evenings the Sullivan development(?) was uppermost. On Monday evening the graduates were entertained by Prof. I. B. Book and on Wednesday evening the Alumni held their annual banquet.

The graduates of the music department gave an excellent program on Tuesday evening. Sister Kathryn Porter, of Mansfield, Ohio (vocal teacher's course), Sister Edna Neer, of Bellefontaine, Ohio, and Miss Mary Rockwell, of North Manchester (piano teacher's course).

Has your term, year, or two years' work made you hungry for more intellectual food? Have you decided to enter upon a definite course on September 4? If you have, you can mark in your diary, "I am now going to do what God wants me to do with my talents—develop them."

FROM OREGON, WASHINGTON AND IDAHO.

By J. Harman Stover.

The question put to us by loved ones in other parts of the Brotherhood is, "What are you doing out there?"

While we have always answered in the language of the Master concerning Mary who washed his feet and anointed them "done what we could." We have at the same time felt that by more definite plans more might be accomplished.

It is determined to attempt the building of four churchhouses this next conference year. It was determined by the Mission Board and sanctioned by open conference to cease hiring halls and old, deserted houses in which to carry on city missions and for which exorbitant rents are charged. In lieu of this wasteful and fruitless system, it is determined when a mission is opened in a city to build a suitable house in a suitable portion of the city—a modern, up-to-date church building with modern equipments, in the way of water, lights, etc.

By strict, economical calculation, in a business way, it is found to be a saving to the church of fifty per cent on current expenses in rents alone in the four cities under contemplation, not taking into account the prestige such a course would mean to the church.

So the district has authorized the Mission Board to proceed to build a church in Portland, one in Seattle, and one in Twin Falls, Idaho. Plans are already well matured for building a church in Weiser, Idaho.

But some one says, "How?"

Plans have not fully matured to give information in detail, but suffice it to say, It is wisdom to pay \$500 interest as current expenses and have a well-equipped house of worship and maintain the dignity and prestige of the people of God who do things for the Lord on the same safe business principles that they do for themselves; than to pay \$800 or \$900 in rents for the privileges found in old fire houses, public halls and the sure stigma placed by public sentiment upon us for pursuing such a course.

It takes years to recover confidence thus lost, even after we have a good house of worship. I can point out now where the new churchhouse had to be built in a different part of the city from where this unfortunate condition existed.

The Twin Falls mission is to be opened this year. The Board is fortunate in securing the services of Eld. L. E. Keltner and wife to take up that work.

If the work mapped out is completed, it will be a busy year. The work in the district is very encouraging.



ACKNOWLEDGMENTS



All things come to Thee, O Lord, And of Thine own have we given Thee.

Offerings are asked to sustain missions on the frontier in the various parts of the United States under the General Board, to aid the forty-seven districts of the Brotherhood in their respective fields, to support the work in Sweden, Denmark, France, Switzerland and India. The workers on the fields labor for a support, the members of the General Missionary and Tract Committee give their services free.

A copy of the Visitor marked "Sample" is sent to each person from whom money has been received within the time of the acknowledgment herewith made. Should any one thereby get two copies, please hand one to a friend.

See that the amount appears properly herewith. the Committee. In case it does not, write at once

All mission funds for general work should be sent to and in the name of General Missionary and Tract Committee, Elgin, Illinois.

The General Missionary and Tract Committee acknowleges receipt of the following donations for the month of Tune, 1906.

WORLD-WIDE.

Iowa-\$93.46.		
Middle District, Individuals. A Brother and Sister, Panther, Northern District, Congregation.	75	00
Kingsley,	9	20
O. J. Beaver, Lake Park, \$2; J. S. Zimmerman, Waterloo, Marriage Notice, 50 cents, Southern District.	2	50
North English Christian Workers,	6	76
Northern District, Congregations. Silver Creek, \$4.37: Pine Creek.	-	0.0
\$2.85, Elgin Christian Workers, Individuals.	7 11	22
Ezra Lutz, Lena, Marriage Notice, 50 cents; A Brother, Sterling, \$10; E. B. Hoff, Marriage Notice,		
50 cents,	11	00
Brother, Olney, \$1; A. Trueblood, Mansfield, \$1,	3	00
Western District, Individuals. Mr. and Mrs. J. E. Burget, New Castle: \$2: Lawrence Christner		
Scottdale, \$1; Noah Berkey, Johnstown, \$1; David Holsopple, Bolivar, \$1.25, Sunday School.	5	25
Rocky Ridge,	2	00
Alice M. Winand, York, \$1; H. C. Price, Waynesboro, \$2.50; Helen Price, Waynesboro, \$1.25,	4	75
Young People's Missionary and Temperance Union, at Martinsburg,	8	00
Individual. P. V. Miller, Berlin, Marriage Notice,		50

Eastern District, Individual.		
Eastern District, Individual. Mrs. H. G. Longanecker, Ann-		
ville,	1	0 (
Oklahoma—\$14.86.		
Congregation.		
Mt. Hope, Sunday School.	2	27
Big Creek, \$6.06; Paradise Prai-		
rie, \$6.53,	12	59
Kansas—\$12.24.	12	00
Northeastern District, Congregation.		
Abilene.	4	50
Sunday Schools. Grenola, \$2.22; Kansas City, \$1.50,	-	00
Grenola, \$2.22; Kansas City,		
\$1.50,	3	72
Individual.		
Pearl Meyers, Solicitor at Paola,	3	27
Southeastern District, Individuals.		
Notice 50 cents: Long E Dly		
Southeastern District, Individuals. H. F. Crist, Olathe, Marriage Notice, 50 cents; Lena E. Blu- baugh, Piedmont, 25 cents,		75
Ohio—\$11.50.		10
Allowed to the state of the sta		
Eli P. Hershberger Mishler		
\$3.50; David Byerly, Lima, Mar-		
riage Notices, \$1,	4	50
Southern District, Individual.		
Eli P. Hershberger, Mishler, \$3.50; David Byerly, Lima, Marriage Notices, \$1,	_	
North contern District To district	5	00
Mrs. Filon Fonder, Politic	2	0.0
Maryland—\$10.47.	4	00
Eastern District Congregation		
Eastern District, Congregation. Piney Creek,	1	00
Individuals	-	00
J. M. Prigel, Gittings, \$3.70; J.		
J. M. Prigel, Gittings, \$3.70; J. A. Bricker, Baltimore, Marriage		
Notice, 50 cents,	4	20
Notice, 50 cents,		
Elizabeth Long, Hagerstown, Western District, Congregation.	1	00
Merrill,	9	52
Individual.	4	02
Barbara Merrill, Lonaconing,	1	75
Indiana—\$8.12.		
Congregation.		
Pyrmont,	4	62
Individuals.		
E Matzgar Rossvilla Marriaga		
Notice, 50 cents: J. H. Jellison		
J. W. Vetter, Delphi, \$1; John E. Metzger, Rossville, Marriage Notice, 50 cents; J. H. Jellison, Vincennes, Marriage Notice, 50		
cents,	2	00
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I H Fike Middlehury Mar-		

riage Notice, 50 cents; Wm. Hess, Goshen, Marriage Notice, 50 cents,	1	00	Indiana—\$42. Middle District. Individuals.
Middle District, Individual. L. H. Eby, Ft. Wayne, Marriage	_		Middle District, Individuals. Riley Flora, Bringhurst, \$16; A
L. H. Eby, Ft. Wayne, Marriage Notice,		50	Brother and Sister, Mexico, \$10, 26 00 Southern District.
North Dakota—\$6.85.			Pyrmont Christian Workers, 16 00
Individuals			Ohio—\$33.55. Northwestern District, Sunday School.
A. B. Long, Bowdon, \$2; I. A. Brower, Hansboro, Marriage Notice, 50 cents; Maurice Snowberger, Glenburn, 75 cents; G. W. Buntain, Minot, \$3.60,			Bethel, 33 55
tice, 50 cents; Maurice Snow-			North Dakota—\$26.14.
berger, Glenburn, 75 cents; G. W.	6	85	Sunday School. White Rock,
Nebraska—\$6.71.	· ·	00	White Rock,
Sunday School.			Lake,
South Beatrice,	1	71	Southern District, Individual.
A Sister,	5	00	Southern District, Individual. Isaac S. Metzger, Cerrogordo, 16 00 Northern District, Individual.
Virginia-\$6.50.			A Sister for Somlo, Elgin, 4 00 Kansas—\$20.
Second District. Mt. Zion Christian Workers,	4	0.0	Kansas—\$20. Southeastern District, Surday School.
Individuals	•		Young People's Class, Fredonia, 16 00
D. D. Horner, Jones Mills, Marriage Notice, 50 cents; America J. Garrison, Cedarmere, \$2,			Individuals. Mr. and Mrs. R. J. Shirk, Ra-
Garrison, Cedarmere, \$2,	2	50	mona, 4 00
Washington—\$3.50.			mona, 4 00 Nebraska—\$16.
Individuals. Ed. Sharp, Wenatchee, Marriage			Individual. U. Shick, Holmesville, 16 00
Notice, 50 cents; A Sister, North			Missouri—\$9.25. Northern District.
Yakima, \$3,	3	50	Christian Workers, Plattsburg, 9 25
North Carolina-\$3.50. Individual.			Oklahoma—\$8.
Mrs. J. M. Putnam, Columbus,	3	50	Guthrie Aid Society, 8 00 Michigan—\$8.
Michigan—\$1.75. Sunday School.			Woodland Sisters' Aid Society, 8 00
Sugar Ridge,	1	40	Maryland—\$7.40. Western District, Congregation.
Individuals. Mary Teeter and Clara Landis.			Fairview, 7 40
Mary Teeter and Clara Landis, Custer,		35	Minnesota—\$2.50. Individual.
Tennessee—\$2.14. Congregation.			Mary S. Broadwater, Preston, . 2 50
Piney Flats,	2	14	Total for the month of June, \$ 256 84 Previously reported, 1199 14
Arkansas—\$1.25.			Previously reported, 1199 14
Alta Wheeler, Springdale, \$1; Hazel Wheeler, Springdale, 25			Total for year so far\$ 1455 98
cents,	1	25	BROOKLYN MEETINGHOUSE.
West Virginia—\$2. Second District, Individuals.			Iowa—\$33.55.
R. Phadilia Baker and E. Woodrow Baker,			Middle District, Congregation. Cedar,
	2	00	Individuals.
Canada—\$1. Individual.			A Brother and Sister, Panther, 25 00 Indiana—\$7.70.
Olive Barnett, Francis, Sask.,	1	00	Congregation.
New York—\$1. Individual.			Walnut, 7 70
A Brooklyn Sister	1	00	Minnesota—\$5.
Idaho—50 cents. W. D. Byer, Idaho Falls, Marriage Notice,			Individual.
minora Matica			Mary S. Broadwater, Preston, 5 00
riage Notice,		50	Mary S. Broadwater, Preston, 5 00 Arkansas—\$1.
oregon—so cents.		50	Mary S. Broadwater, Preston, 5 00
Individual.			Mary S. Broadwater, Preston,
Individual. C. H. Barklow, Myrtle Point, Marriage Notice,		50 50	Mary S. Broadwater, Preston, 5 00 Arkansas—\$1. Congregation. Rogers,
Individual. C. H. Barklow, Myrtle Point, Marriage Notice,			Mary S. Broadwater, Preston, 5 00 Arkansas—\$1. 1 Congregation. 1 00 Total for June, \$ 47 25 Previously reported, 112 25
Individual. C. H. Barklow, Myrtle Point, Marriage Notice, Wisconsin—50 cents. Individual. W. I. Buckingham, Worden,		50	Mary S. Broadwater, Preston, 5 00 Arkansas—\$1. Congregation. Rogers, 1 00 Total for June, \$47 25 Previously reported, 112 25 Total for the year so far, \$159 50
Individual. C. H. Barklow, Myrtle Point, Marriage Notice, Wisconsin—50 cents. Individual. W. I. Buckingham, Worden, Marriage Notice, Missouri—50 cents.			Mary S. Broadwater, Preston, 5 00 Arkansas—\$1. Congregation. Rogers, 1 00 Total for June, \$47 25 Previously reported, 112 25 Total for the year so far, \$159 50 INDIA MISSION.
Individual. C. H. Barklow, Myrtle Point, Marriage Notice, Wisconsin—50 cents. Individual. W. I. Buckingham, Worden, Marriage Notice, Missouri—50 cents. Northern District, Individual.		50 50	Mary S. Broadwater, Preston, . 5 00 Arkansas—\$1. Congregation. Rogers, . 1 00 Total for June, \$ 47 25 Previously reported, 112 25 Total for the year so far, \$ 159 50 INDIA MISSION. Virginia—\$15. Second District, Congregation.
Individual. C. H. Barklow, Myrtle Point, Marriage Notice, Wisconsin—50 cents. Individual. W. I. Buckingham, Worden, Marriage Notice, Missouri—50 cents. Northern District, Individual. Mary P. Ellenberger, Eskin,		50 50	Mary S. Broadwater, Preston, . 5 00 Arkansas—\$1. Congregation. Rogers, . 1 00 Total for June, . \$ 47 25 Previously reported, . 112 25 Total for the year so far, . \$ 159 50 INDIA MISSION. Virginia—\$15. Second District, Congregation. Nokesville, 15 00
Individual. C. H. Barklow, Myrtle Point, Marriage Notice, Wisconsin—50 cents. Individual. W. I. Buckingham, Worden, Marriage Notice, Missouri—50 cents. Northern District, Individual. Mary P. Ellenberger, Eskin, Total for June,	242	50 50 50 79	Mary S. Broadwater, Preston, . 5 00 Arkansas—\$1. Congregation. Rogers, . 1 00 Total for June, . \$ 47 25 Previously reported, . 112 25 Total for the year so far, . \$ 159 50 INDIA MISSION. Virginia—\$15. Second District, Congregation. Nokesville, . 15 00 Pennsylvania—\$5.50.
Individual. C. H. Barklow, Myrtle Point, Marriage Notice, Wisconsin—50 cents. Individual. W. I. Buckingham, Worden, Marriage Notice, Missouri—50 cents. Northern District, Individual. Mary P. Ellenberger, Eskin, Total for June, Previously reported,	1058	50 50 50 79 68	Mary S. Broadwater, Preston, . 5 00 Arkansas—\$1. Congregation. Rogers, 1 00 Total for June, . \$ 47 25 Previously reported, . 112 25 Total for the year so far, . \$ 159 50 INDIA MISSION. Virginia—\$15. Second District, Congregation. Nokesville, 15 00 Pennsylvania—\$5.50. Middle District, Congregations. Lewistown. \$4.50: Aughwick.
Individual. C. H. Barklow, Myrtle Point, Marriage Notice, Wisconsin—50 cents. Individual. W. I. Buckingham, Worden, Marriage Notice, Missouri—50 cents. Northern District, Individual. Mary P. Ellenberger, Eskin, Total for June,	1058	50 50 50 79 68	Mary S. Broadwater, Preston, . 5 00 Arkansas—\$1. Congregation. Rogers, . 1 00 Total for June, \$ 47 25 Previously reported, . 112 25 Total for the year so far, . \$ 159 50 INDIA MISSION. Virginia—\$15. Second District, Congregation. Nokesville,
Individual. C. H. Barklow, Myrtle Point, Marriage Notice, Wisconsin—50 cents. Individual. W. I. Buckingham, Worden, Marriage Notice, Missouri—50 cents. Northern District, Individual. Mary P. Ellenberger, Eskin, Total for June, Previously reported,	1058	50 50 50 79 68	Mary S. Broadwater, Preston, . 5 00 Arkansas—\$1. Congregation. Rogers, 1 00 Total for June, . \$ 47 25 Previously reported, . 112 25 Total for the year so far, . \$ 159 50 INDIA MISSION. Virginia—\$15. Second District, Congregation. Nokesville, 15 00 Pennsylvania—\$5.50. Middle District, Congregations. Lewistown, \$4.50; Aughwick, Mapleton Depot, \$1, 5 50 Colorado—\$5.44. Congregation.
Individual. C. H. Barklow, Myrtle Point, Marriage Notice, Wisconsin—50 cents. Individual. W. I. Buckingham, Worden, Marriage Notice, Missouri—50 cents. Northern District, Individual. Mary P. Ellenberger, Eskin, Total for June, Previously reported, Total for year so far, INDIA ORPHANAGE. Pennsylvania—\$64.	1058	50 50 50 79 68	Mary S. Broadwater, Preston, 5 00 Arkansas—\$1. Congregation. Rogers, 1 00 Total for June, \$ 47 25 Previously reported, 112 25 Total for the year so far, \$ 159 50 INDIA MISSION. Virginia—\$15. Second District, Congregation. Nokesville, 15 00 Pennsylvania—\$5.50. Middle District, Congregations. Lewistown, \$4.50; Aughwick, Mapleton Depot, \$1, 5 50 Colorado—\$5.44. Congregation. Rockyford, 5 44 Minnesota—\$2.50.
Individual. C. H. Barklow, Myrtle Point, Marriage Notice, Wisconsin—50 cents. Individual. W. I. Buckingham, Worden, Marriage Notice, Missouri—50 cents. Northern District, Individual. Mary P. Ellenberger, Eskin, Total for June, Previously reported, Total for year so far, INDIA ORPHANAGE. Pennsylvania—\$64. Southern District, Sunday School.	1301	50 50 50 79 68	Mary S. Broadwater, Preston, . 5 00 Arkansas—\$1. Congregation. Rogers,
Individual. C. H. Barklow, Myrtle Point, Marriage Notice, Wisconsin—50 cents. Individual. W. I. Buckingham, Worden, Marriage Notice, Missouri—50 cents. Northern District, Individual. Mary P. Ellenberger, Eskin, Total for June, Previously reported, Total for year so far, INDIA ORPHANAGE. Pennsylvania—\$64. Southern District, Sunday School. York, Individual	1301	50 50 50 79 68 47	Mary S. Broadwater, Preston, 5 00 Arkansas—\$1. Congregation. Rogers, 1 00 Total for June, \$47 25 Previously reported, 112 25 Total for the year so far, \$159 50 INDIA MISSION. Virginia—\$15. Second District, Congregation. Nokesville, 15 00 Pennsylvania—\$5.50. Middle District, Congregations. Lewistown, \$4.50; Aughwick, Mapleton Depot, \$1, 500 Colorado—\$5.44. Congregation. Rockyford, 5 44 Minnesota—\$2.50. Individual. Mary S. Broadwater, Preston, 2 50
Individual. C. H. Barklow, Myrtle Point, Marriage Notice, Wisconsin—50 cents. Individual. W. I. Buckingham, Worden, Marriage Notice, Missouri—50 cents. Northern District, Individual. Mary P. Ellenberger, Eskin, Total for June, Previously reported, Total for year so far, INDIA ORPHANAGE. Pennsylvania—\$64. Southern District, Sunday School. York, Individual. Jos. F. Emmert, Waynesboro, Middle District, Sunday School.	1058 1301 32 16	50 50 50 79 68 47	Mary S. Broadwater, Preston, 5 00 Arkansas—\$1. Congregation. Rogers, 1 00 Total for June, \$ 47 25 Previously reported, 112 25 Total for the year so far, \$ 159 50 INDIA MISSION. Virginia—\$15. Second District, Congregation. Nokesville, 15 00 Pennsylvania—\$5.50. Middle District, Congregations. Lewistown, \$4.50; Aughwick, Mapleton Depot, \$1, 5 50 Colorado—\$5.44. Congregation. Rockyford, 5 44 Minnesota—\$2.50. Individual. Mary S. Broadwater, Preston, 2 50 Total for June, \$ 28 44 Previously reported, 204 43
Individual. C. H. Barklow, Myrtle Point, Marriage Notice, Wisconsin—50 cents. Individual. W. I. Buckingham, Worden, Marriage Notice, Missouri—50 cents. Northern District, Individual. Mary P. Ellenberger, Eskin, Total for June, Previously reported, Total for year so far, INDIA ORPHANAGE. Pennsylvania—\$64. Southern District, Sunday School. York,	1058 1301 32 16	50 50 50 79 68 47	Mary S. Broadwater, Preston, . 5 00 Arkansas—\$1. Congregation. Rogers, . 1 00 Total for June, \$ 47 25 Previously reported, 112 25 Total for the year so far, . \$ 159 50 INDIA MISSION. Virginia—\$15. Second District, Congregation. Nokesville,

BULSAR MEETINGHOUSE.		
Iowa—\$11. Southern District Individual.		
Southern District, Individual. Amanda Goon, Keota, Northern District, Individual. J. W. Reynolds, Wesley,	10	00
J. W. Reynolds, Wesley,	1	00
Pennsylvania—\$5. Eastern District, Individual. Martha L. High, Pottstown,		
Martha L. High, Pottstown,	5	00
Total for June,\$ Previously reported,	16	0.0
Reservation 1		
Total for the year so far,\$	555	00
PALESTINE MEETINGHOUS	E.	
Illinois—\$5.05.		
Northern District. Elgin Christian Workers,	5	05
Total for June,\$	5	05
INDIA HOSPITAL.		
Michigan—\$2.22. Sunday School.		
Sugar Ridge,	2	22
Arkansas—\$1. Congregation.		
Rogers, Indiana—\$1.	1	0.0
Middle District, Individual. A Brother, Monon,	7	0.0
Total for June,\$ Previously reported,	4 11	49
Total for the year so far,\$	15	71
COLORED MISSION.		
Minnesota—\$1.		
Individual. Albert Miller, Waterville,	1	00
Total for June,\$ Previously reported,	, 1	0.0
Previously reported,	30	00
Total for the year so far,\$	31	00
CHURCH EXTENSION FUNI	٥.	
Michigan—\$1. Individual.		
Mrs. Catharine Newcomer, Sun-	1	00
field,		
Total for June,\$ Previously reported,	1 5	00
Total for the year so far,\$		00
Total for the year so far,	0	00

BROOKLYN MEETINGHOUSE FUND FOR MAY AND JUNE, 1906.

Total for June,\$
Previously reported,

Total for the year so far,\$

CHINA MISSION.

1 00

1 00 6 00

7 00

Pennsylvania—\$1. Middle District, Congregation.

Aughwick,

California.—Moses Brubaker, \$5. Indiana.—Daniel Pagin, \$5; Anna Bow-

man, \$1.

Illinois.—W. H. Shull and Wife, \$2; Pearl Shutt, \$1; Maude Beckner, \$1; Eld. J. Gibson, \$5; J. W. Wrightsman, \$1; Sarah Wrightsman, \$1; Estell, Melva, and Bernie Wrightsman, 70 cents; Willie Gibson, \$3; Dayton Ohmart, 50 cents; Everett Brubaker, 25 cents; Eren and Susan Ohmart, 60 cents; Clieo Eshelman, 8 cents; A. J. Beckner, \$1; Jesse Shull, 25 cents; Amanda and Lester Ohmart, 40 cents; E. A. Gibson, 50 cents; Ef-

fie Brown, 50 cents; J. H. Brubaker, \$5; C. C. Gibson, \$5; E. J. Brubaker, \$2; D. L. Heckman, \$15; Louisa Vaniman, \$2; Walter Duncan, \$1; Chas. C. Gibson and Wife, \$2; S. F. Brubaker, \$1; L. B. Watson, \$5; Cash, \$9.07.

Kansas.-Elizabeth Vaniman, \$1.

Minnesota.-Lizzie Hilary, 50 cents.

Nebraska.—Levi Snell, \$1.

Nebraska.—Levi Snell, \$1.
Ohio.—B. F. Snyder, \$1.
Pennsylvania.—Agnes Snyder, \$1; A Sister, \$2; Mary Rogers, \$1; A Sister, 25 cents; Sarah Mohler, 50 cents; Sister Hoops, \$1, Sarah A. Detra, \$5.
Total for May and June, \$92.10.
Elizabeth Howe, Solicitor.
Indiana.—Sophia Voorhis, \$3; Euphanie

Grafton, \$3.
Illinois.—Nellie Morgan, \$2; Eva L. Tros-

Grafton, \$3.

Illimois.—Nellie Morgan, \$2; Eva L. Trostle, \$3.

Illimois.—Nellie Morgan, \$2; Eva L. Trostle, \$3.

Iwa.—Martin Zuck, \$5; Harrison Shaffer, \$1; W. H. Blough and Wife, \$2; Mary B. Miller, \$2; Lizzie A. Witter, \$2; Sarah A. Lichty, \$2; Susan A. Miller, \$1; Mrs. M. Birt, \$5; A. W. Aurand, \$2; John Borden, \$3; J. S. Grove, \$2; Eld. Samuel Flory, \$5; Fannie Kirkpatrick, 75 cents; Noah Miller, \$5; Peter Brower, \$5; Joel Flory, \$5; J. B. Flory, \$10; H. C. N. Coffman, \$10; G. E. Goughnour, \$5; D. R. Shank, \$3; Henry Knup, 25 cents; John Holtz, \$5; John G. Fleckner, \$5; Anna M. Woods, \$2; A. B. Zuck, \$1; C. L. Zuck, \$1; A. Long, \$1; D. B. and L. J. Fenley, \$1.50; Ira G. Miller and Wife, \$5; Eld. Geo. Hagerman, \$1; Barbara E. Shaffer, \$1; A. Philips, 25 cents; Grace M. Lichty, \$2; S. A. Maust, \$2; O. Wagner, \$2; Anna Spidel, 50 cents; A Sister, \$1; Sam Smith, \$5; W. S. and Susan Goughenour, \$5; Lida Knepper, \$5; Sister Simon B. Miller, \$10; Eld. H. P. Strickler, \$2; W. O. Tannreuther and Wife, \$5; Joy and Ira Badger, 40 cents; Elsie Keeler, 50 cents; A Brother, \$2; A Brother, \$1; Eld. Mose and Kate Deardorff, \$5; E. F. Caslow, \$2; A Brother, \$2; A Brother, \$1; Eld. Mose and Kate Deardorff, \$5; E. F. Caslow, \$2; A Brother, \$1, Laura and Clara Crouse, \$1, 50; Panther Creek Sunday School, \$8; John Reist, \$1; A. E. Long, \$2; C. M. Poffenberger, \$1; D. F. Walker, \$7; A Brother and Sister, \$10; Irvin Haughtelin and Wife, \$2; D. W. Diehl, \$2; A Brother, \$1. Missouri.—Catharine Elliott, \$1.

Mebraska.—Eld. Geo. Mishler, \$5; A. M. Horner and Wife, \$7.

Pennsylvania.—G. W. Beelman and Class, \$1.50; Jesse B. Asker, \$1; Eld. J. B. Brumbaugh, \$1.15; Amos O. Hineman, \$1; Elmer Snoberger and Wife, \$5.

Total for June, \$251.80.

J. Kurtz Miller, Solicitor.

Total for June, \$251.80.

J. Kurtz Miller, Solicitor.

Cash Received From Pennsylvania.

Cash Received From Pennsylvania.

R. X. Wilson, 50 cents; J. H. Cassady, \$1; Missionary and Temperance Society, of Huntingdon, Pa., \$4.18.

Roxbury church,—Johnstown, Collection, \$2.52; Albert Berkley and Family, \$5; Harry E. Berkley, \$50; Mrs. A. E. Berkley, \$55; G. Blough and Wife, \$2; M. J. Livingston, \$2; Sadie Snyder, \$1; George Snyder, \$1; Ed. Livingston, \$5; Edna Snyder, \$1; Mr. and Mrs. H. E. Snyder, \$5; Andrew Blough, \$5; G. W. Zimmerman and Wife, \$3; Agnes Heifle, \$5; Emma Blough, \$2.

Morrellville church,—Unknown contributor, \$5.95; Mrs. H. S. Replogle, \$1; Walter F. Campbell, \$1; N. A. Crisman, 50 cents. Benshof Hill church,—W. F. Huktison, \$2; Mrs. Ephraim Findlay, \$1; Mr. and Mrs. D. I. Rhodes, \$5; A Friend, \$5; C. A. M.

McDowell, \$2; Emanuel Rhodes and Wife,

McDowell, \$2; Emanuel Rhodes and Wile, \$7.

Walnut Grove church,—Amanda Weaver, 25 cents; Mrs. Nancy Fyock, \$1; S. S. Wilson, \$10; S. W. Pierce, \$5; Gussie Lint, \$1; Amanda Beeghley, \$2; William N. Habel, \$5; D. Beeghley, \$1; Noah Beeghley, \$1; Lewis Rodgers, \$2; Catharine Weissinger, \$2; Unknown Contributors, \$3.65; In tin box for Sunday School. \$10.86.

Scalp Level church,—Unknown Contributors, \$7.95; Mrs. Lydia Menser, \$2; John Menser, \$2; Lovina Knavel, \$1; Bena Hoffman, \$5; Ellen Spencer, \$10; Mrs. Frances Musselman, \$10; Peter Knavel, \$1.

Rummel church,—Unknown Contributors, \$6.40; Mary M. Sees, \$2; William Statler, \$2; Cletus V. Knavel, \$1, 20seph Berkebile, \$10; Josiah Fry and Wife, \$2.

Windber church,—Unknown Contributors, \$10; Mrs. Gradon, \$2; Hall

\$2; Cletus V. Knavel, \$2; Joseph Berkebile, \$10; Josiah Fry and Wife, \$2.

Windber church,—Unknown Contributors, \$2; S. J. Horner, \$2; Nora Gordon, \$2; Hall Smith, \$1; Sewell Rogers, 50 cents; G. W. Park, \$2; Jacob Fox and Wife, \$7; Ira Ream, \$2; Noah Hoffman, \$2.

Berkey church,—Unknown Contributors, \$1.14; Josiah Weaver, \$1; Peter Hoffman, \$10; A. W. Livingston, \$1; Jacob A. Weaver, \$5; Frank A. Shaffer, \$1; Harry A. Berkey, \$1; Miss Celia Berkebile, 25 cents; Miss Vivian Berkebile, 25 cents; Ida, Emma Mary and Grant Weaver, \$1; George Sees, 8 cents; Jonas Weaver, \$5; Mr. and Mrs. W. H. Fry, \$10; Mahlon Weaver, \$2.

Hooversville church,—Chas A. Riggs, \$1; Mrs. C. A. Riggs, \$1; Mrs. C. A. Riggs, \$1; Mrs. Henry Wentz, \$1; Mrs. Henry Wentz, \$1; Mrs. Sam Hershberger, \$1; Jonathan W. Blough, \$5; Mrs Jonathan W. Blough, \$5

Maple Spring,—Unknown Contributors, \$11.25; C. M. Gilbert, \$1; Joseph Lape, \$3; William M. Griffith, \$1; Maria Lape, \$2. Sipesville church,—Unknown Contributors, \$2; Floyd Beeghly, 25 cents; Owen Beeghly, 25 cents; Emanuel Blough, \$1; Verda Beeghly, 50 cents; R. Casebeer, \$1; Mary C. Blough, 10 cents; Mrs. Francis Maust, \$5; George Maust, \$5; Francis Maust, \$5

Maust, \$5.

Meyersdale church,—Unknown Contributors, \$17.50; Frank E. Boyd, 25 cents; Ida Boyd, 50 cents; Mary Emma Boyd, 25 cents; Ida Boyd, 50 cents; Mary Emma Boyd, 25 cents; Mr. and Mrs. C. F. Boyd, 50 cents; Mr. and Mrs. B. B. Dickey, \$1; Chas. Fike, \$1; Mrs. D. J. Fike, \$1; J. D. Gnagey, \$10; Suie Gnagey, \$5; W. H. Gnagey, \$5; Mrs. D. A. Griffith, \$1; Ruth Griffith, \$1; George Griffith, \$1; Ruth Griffith, \$1; Maryargher, \$2; Hiza Miller, \$2; Mrs. William J. Shultz, \$2; Joseph Shelbaer, \$1; Ernest Shelbaer, 25 cents; Alonzo Shelbaer, \$1; Mrs. J. Shelbaer, \$1; Mrs. Lucinda Walker, \$2; Alzuma Walker, \$2; Meyersdale Sunday School, \$11.13.

Total for June in Pennsylvania, \$439.21.

Received For July in Pennsylvania.

Received For July in Pennsylvania.

Pleasant Hill church,—Unknown contributor, \$1; Peter Koontz, \$1; M. J. Meyers, \$1; Joseph Shank, \$2; M. J. Meyers, \$1; Middle Creek, church,—Unknown Contributors, \$34.75; D. G. Miller, \$2; Mrs. G. W. Lowry, \$2; W. J. Knepper, \$1; Mary C. Miller, \$1; M. A. Saylor, \$1; Daisy Saylor, \$1; Mrs. Elster Ferner, 25 cents; Mrs. D. G. Miller, \$2: Mary Knepper, \$2; Mrs. H. S. Boucher, \$2.

Total for July in Pennsylvania, \$55.

D. W. Kurtz, Solicitor. 5901 Third Ave, Brocklyn, N. Y. Present address, Hartville, Ohio.

Correction.—Under Annual Meeting Collection, Mound church of Missouri should

have been credited with \$28.14, Bethel church of Nebraska under Bulsar Meetinghouse Fund with \$1, Upper Conewago of Pennsylvania with \$50.53 instead of \$38.73.

REPORT OF THE BRETHREN SUNDAY SCHOOL EXTENSION FUND OF CHICAGO, ILL.

Dear Children:

We aim to publish here a complete list of all the names sent to us of children of all the names sent to us of children who worked for the Brethren Sunday-school Extension Fund of Chicago last year, and sent in their reports before March 1, 1906. These names were copied by Mr. Ray from the letters sent us. If any mistakes should occur or any names should be omitted, which have been sent in, we will be pleased to have you notify us of the same, so they can be included in next year's report.

Fraternally yours,

Eld. E. B. Hoff, Chairman,
O. G. Brubaker.

O. G. Brubaker, S. W. Swigart, R. G. Mohler, M. R. Myers, Treas., Committee.

PENNSYLVANIA.

Grafton: Norrah Brumbaugh, 25 cents; Paul Norris, 65 cents; Waldo Showalter, 50 cents; Sarrah Keeth, 50 cents; Ella Gehrett, 25 cents; Foster Gehrett, 25 cents; Mrs. Sue Gehrett, 10 cents. Johnstown: Mary McDowell, \$1.75; Ada Harrison, 50 cents; Mary Harrison, 50 cents; Mary Harrison, 55 cents; Ross Harrison, 15 cents; Edgar Stutzman, \$1; Lloyd Findley, 50 cents; I. Merle Hofecker, \$1.10; Cora E. Hofecker, \$1.10; Elma Eunlap, \$1.10; Lloyd H. Hofecker, \$1.10; Blanche Stutzman, \$1; Elma Keafer, \$1; Medie Keafer, \$1; Ralph Stutzman, \$1.10; Amanda Roddy, 30 cents. Huntingdon: Ethe Harshbarger, \$1; Judith Beery, 25 cents; Wm. Beery, \$1. McVeytown: John Krepp, 45 cents; Esther Harshbarger, \$1; Archie Harshbarger, \$1; H. A. Dunmire, 45 cents; Richard Dunmire, 75 cents; Mary Swigart, \$1; Wiber Swigart, \$1; Ethel French, 50 cents; Nannie French, 50 cents; Gerend Ruble, 75 cents; Nora Minser, 50 cents; Catharine Grafton: Norrah Brumbaugh, 25 cents; cents; Nannie French, 50 cents; Gerend Ruble, 75 cents. Purchase Line: Ellie Fyock, 70 cents; Nora Minser, 50 cents; Catharine Fyock, \$1; Jacob I. Fyock, \$1.03; C. A. Walker, \$3.40; Harriet Lydick, \$1.25. Somerset: Carrie Maust, \$3.50; Grace Peck, \$1; Nina Peck, 50 cents; Mrs. Sarah Casebeer, \$1; Tillie Casebeer, 82 cents; Katie Casebeer, 82 ocents; Mary Blough, 45 cents; Mrs. Emma Blough, 62 cents; Lloyd Beeghly, \$2.25; Verda Beeghly, 60 cents; Owen Beeghly, 36 cents; Carrie Darr, 50 cents; Grace Schmucker, \$1; Tillie Schmucker, 25 cents; Dorsey Schmucker, 25 cents; Nellie Zimmerman, 20 cents; Mary, Edith and John Maust, \$1; Fred and Jacob Speicher, 50 cents; Roy Gordon, \$1; Nora Gordon, \$1; Foster Lehman, 25 cents; Cletus Knavel, \$2; Nettie Statler, 25 cents; Morris Knavel, 25 cents; Geo. Barket, 50 cents.

Chalfants: Sarah Orr, 10 cents; Maude Bowser, 30 cents; Birdie Bowser, 35 cents; Millie Hartsugt, \$2; Glen Leckrone, 40 cents; Chloe Leckrone, 30 cents; Orval Leckrone, 30 cents. Dayton: Miriam Klepinger, \$2.95. Fostoria: Geo. Wright, 60 cents; Lowell Newhouse, 50 cents. Louisville: Mrs. McClay, \$1; Mrs. James Hang, 25 cents. New Weston: Ralph Halladay, \$2.56; Noah Oldham, \$1; Ora Oldham, \$1; Hermie Shellabarger, 50 cents. Springfield: Riley Boyd, 10 cents; Edith Dresher, 30

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cents; Wilbur Teach, 30 cents; Charley Green, 50 cents; Geo. Boyd, 15 cents; Jesse Barnhart, 25 cents; Earl Dredge, \$1; Blee Dredge, \$1; Della Peifer, 65 cents; Loring Hansbarger, 75 cents; Irvin Leatherman, \$3.50. Troy: Irma Credlebaugh, 50 cents; Flossie Credlebaugh, 50 cents; Katharine Credlebaugh, 15 cents; Isaac Weddle, 50 cents; C. DeWitt Yount, 25 cents; Eugen Yount, 25 cents; Eugen Porter, 20 cents; Roy Porter, 20 cents; Ray Porter, 20 cents; Annie Weddle, 25 cents; Mark Weddle, 25 cents; Frank Rinehart, 5 cents; Fred Rinehart, 5 cents. 25 cents.

COLORADO.

Lamar: Mary Cehall, \$1; Leta Adair, \$1; Anna and Jesse Copland, \$1.50; Hazel and May Ullom, \$1.50; Paul and Eva Cline, \$2.25.

Garrett: Ora Hoover, \$1; Lewis Hoover, \$1; Archie Evans, 25 cents; Walter Sollenberger, 25 cents; Earl Swanders, 75 cents; Ada Miller, 25 cents; Cora Miller, 25 cents; Claude Hanson, \$2; Myrtie Hanson, \$1; Mr. and Mrs. M. A. Hanson, \$1; Florence Fair, 25 cents; Effic Gump, 25 cents; Mary Timberlin, 25 cents; Elnora Baker, 25 cents; Edw. Hanson, \$1. Nappanee: Ruth David and Eunice Akers, \$2. Wakarusa; Grace and Audra Hoerine, 90 cents; Ray Metzler, 50 cents; Nina Metzler, \$1; Myrtle Cocanour, \$1; Clem and Una Bowers, \$1; Lucretia Wenger, 55 cents; Arthur Schwalm, \$1; Nora Schwalm, \$1; Gertie Schwalm, \$1.

ILLINOIS.

Astoria: Lizzie Bucher, \$2; Ruth Danner, 25 cents; Ida Sanger, \$1.10; Mabel Lind, \$1.35; Harvey Ruth, 70 cents; Ezra Bucher, 25 cents; Stella Bergequest, 5 cents; Ethel Elgin, 10 cents; Marguerite Ruth, 20 cents. Franklin Grove: Mary Wolf, \$1; Edna Wolf, \$1; Bessie Clougher, 25 cents; Helen Lahman, 25 cents; Harold Lahman, 25 cents; Ruth Senger, 20 cents. Sterling: May Snyder, \$1; Esta Myers, 50 cents; Mary Cosey, 25 cents; Roy Frantz, 50 cents; O. J. Schumaker, 25 cents; Guy Myers, 50 cents; Ira Hook, 50 cents; Mary E. Jones, 20 cents. 20 cents.

TOWA.

Adel: Roy Snyder, 50 cents; Lloyd Myers, 50 cents; Etta Spurgeon, 75 cents; May Poffenberger, \$1; Ira Badger, 50 cents; Eddie Reisle, \$1; Bessie Reisle, 35 cents; Eddie Reisle, \$1; Bessie Reisle, 35 cents; Eddie Reisle, 25 cents; Lillie Badger, 50 cents; Roy Wicks, 75 cents; Lulie Badger, 50 cents; Roy Wicks, 75 cents; Ruth Rowe, 25 cents. Maggle Glaze, 65 cents; Nina Glaze, 65 cents; Lloyd Rariden, 50 cents; Earl Rariden, 50 cents; Bessie and Gladys Rariden, 50 cents; Jef. Looney, 25 cents; Doe and Vernon Looney, 25 cents; Morland: Richard May, \$1; Morris May, 75 cents; Martin Replogle, \$1; Mae Replogle, \$1; Mary Obsecht, 25 cents; Anna Obsecht, 25 cents. Ollie: Mary Wonderlich, 25 cents; Stella Brower, \$1; Cora Lough, \$1.50; Clarence Heilman, 50 cents; Jessie Gillam, 50 cents; Galen Brower, \$1; Vera Wonderlich, 25 cents; Willie Gillam, 50 cents; D. F. Shelly, 50 cents.

KANSAS.

Dunlap: Blanche Steward, \$1; Lutie Sargent, 50 cents; Blanche and Beulah Sargent, 60 cents; Mary and Margarette Geiman, 15 cents. Morrowville: M. D. Gauby and Family, \$2. New Murdock: Anna Fitzgerald, 86 cents; Harvey Yiengst, \$1.40; Addie Dey, 50 cents; Lizzie Dey, 50 cents; Edward Moorhouse,

50 cents. Overbrook: Ezra Fishburn, 50 cents; Ed Brunk, 50 cents; Chester Brunk, 50 cents; Ed Brunk, 50 cents; Chester Brunk, 50 cents; Bert Hoover, \$1: Walter Hilkey, 25 cents; Geo. Fishburn, 50 cents; Wilbur Fishburn, 75 cents; Acob Brunk, 50 cents; Vernie Kinzie, 50 cents; Norman Flora, 75 cents; Mary Yearout, \$1.50; Eva Michael, 50 cents; Rova Flora, 50 cents; Milton Ikenberry, 75 cents; Joseph Flora, \$2: Nellie Carison, 25 cents; Eron Shoemaker, \$1. Sabetha: James Kimmel, 60 cents; Katie Mishler, \$1.75; Thelma Hoover, 50 cents; Ethel Racus, \$1; Esther Racus, \$1; Harry Van Dyke, 50 cents; Carrie Ort, 50 cents; Alvin Ort, 50 cents; Rose Bohn, 75 cents; Earl Sperline, \$1. Washington: Hannah Gauby, 50 cents; Bessie Gauby, 50 cents; Ira Elwood, 75 cents; Ben Elwood, 50 cents; Ira Elwood, 75 cents; Ben Elwood, 50 cents; Emma Gauby, 30 cents; Anna Gauby, 30 cents.

MARYLAND.

Accident: Lester Lininger, 55 cents; Sadie Spoerlein, 25 cents; Mrs. J. P. Miller, 25 cents; Effie Gragey, 75 cents; Carl and Bruce Frazee, \$3. Sharpsburg: Ruth Otto, \$2; Lester Otto, 10 cents; Liza Otto, 5 cents; Susa Hout, 50 cents; Walter Esterday, 25 cents; Mary Nerkirk, 62 cents. Westminster: Ester Lammon, \$1: Blanche Bonsack, 50 cents; Charles Geiman, 45 cents; Lavina Roof, 25 cents; John Roof, 15 cents; Edith Bonsack, 50 cents.

MISSOURI.

Hardin: Lula Bowman, \$1.25; Henry Bowman, \$1.25; Hester Hevner, \$2; Grace Bowman, \$1.50; Vera Spitzer, 10 cents; Allen Bowman, \$1.50; Ottie and Elsie Minnich, 25 cents; Tommie Bowman, 50 cents.

NEBRASKA.

Holmesville: Oma Hill, 15 cents; Stella Reiff, \$1; Ida Reiff, 80 cents; Glen Terwelleger, 50 cents; Eva Terwelleger, 50 cents; Eva Terwelleger, 50 cents; Oma Pair, \$1.50; Amy Pair, \$1.50; John Fry, 50 cents; Wesley Fry, 50 cents; John Fry, 50 cents; Wesley Fry, 50 cents; Juniata: Mary Butler, 25 cents; Nellie Butler, 25 cents; Vida Butler, 25 cents; Galen Workman, 30 cents; Beth Hubard, 35 cents; Agnes Hubard, 35 cents; Nellie Gish, 25 cents; Breten Workman, 30 cents; Ilo Workman, 56 cents; Carrie Kindig, 50 cents; Phil. Vreeland, 25 cents; Margie Livinghouse, 35 cents; Charlie Garlick, 25 cents; Carlie Kindig, 50 cents; Charlie Garlick, 25 cents; Bed Clod: Bruce Eshelman, 55 cents; Beulah Fitz, 10 cents; Halbert Tromas, 65 cents; Clyde Whitaker, 25 cents; Studebaker, 15 cents; Willie Jarboe, 25 cents; Halbert Thomas, 85 cents; Harry Studebaker, 15 cents; Willie Jarboe, 25 cents; Halbert Thomas, 85 cents; Kate Whittaker, 50 cents; Clarence Eshelman, 10 cents; Bert Fry, \$1; Keeto Studebaker, 25 cents; Edith Jarboe, 50 cents; Ada Fitz, 50 cents; Geo. Adkins, 25 cents. Sidney; J. U. Slingluff, \$1; Mary N. Davis, \$2; Hillis C. Davis, \$1; D. Ulrich Davis, 75 cents; M. Louisa Davis, 25 cents.

NORTH DAKOTA.

Egeland: Ilma Wagner, \$1.25; Grace Boman, \$1.25; Howard Sharp, \$1.70: Ira Sharp, \$1; Lota Hendricks, 25 cents; Gladys Forney. 90 cents. Surrey: Paul F. Dresher, \$1.50: Paul Shorb, \$2; Sammy Peters, \$1.50: Paul Shorb, \$2; Sammy Peters, \$1.50: Orvile Blake, \$2: Paul P. Petry, 75 cents; Orvile Burns, \$2; Vestal Lambert, \$2; Gertrude Burns, \$2; Aracie Strycher, \$1.50: Altawolf, \$2; Ona Smith, \$1.25; Lizzie Pence, 50 cents; Ruth Shorb, 50 cents; Mary Peters, \$1.

VIRGINIA.

Moores Store: Anna Wine, \$1.50; D. Saylor, \$1.50; Ray Wine, \$1; Mark Myers, 20 cents; Paul Myers, 20 cents. New Market:

Bennie Good, 15 cents; D. W. Beaver, 75 cents; Samuel Good, 50 cents; Pearl Good, 25 cents; Lelia S. Neff, 50 cents; Ida T. Good, 20 cents; Maggie Gochenour, \$2.75; Wilmer Sister, 26 cents; Raleigh Good, 20 cents; Mattie Bushong, 50 cents; Vergie Newland, 25 cents; Alice Good, 25 cents.

WEST VIRGINIA.

Eglon: Effie Fike, 90 cents; Maggie Crow, 50 cents; Sylvia Slabaugh, 60 cents; Pearl Hamstead, 25 cents; Gracie Fike, 25 cents; Allie Fike, 25 cents; Lena Hamstead, 60 cents; Della Fike, 50 cents; Audra Judy, 25 cents; Mary Arnold, 50 cents; Elma Arnold, 50 cents; Ivy Arnold, 50 cents; Allie King, 25 cents. Pagitsville: Ettie High, 25 cents; Ethel Merit, 25 cents; Nance High, 25 cents; Berath Fleming, 25 cents; Annie Fleming, 25 cents; Harriet McGee, 25 cents. 25 cents

WASHINGTON.

Cheweleh: Leona Metcalf, \$1; Ruby Met-calf, \$0 cents; Cora, Lelita and Charlie Clapper, \$1; Mabel Nance, 20 cents; Pearl Hixson, \$1.50; Mary C. Hixson, \$1.

SUMMARY.

Iowa,\$ 290	80
Illinois, 738	82
Pennsylvania, 256	26
Indiana, 466	36
Ohio, 483	0.8
Kansas 121	60
Virginia,	84
	33
	03
	58
Millinesota,	$\frac{22}{2}$
mai jiana,	01
Troblasha,	65
Tomicopool, Ittitititititi	00
TILIDEO GILL, TILITITITITITITITITITITITITITITITITITIT	45
Tawno,	00
	46
Doddin Daniota, Trittiritiriti	
Trontacky,	00
Colorado,	60
Modibidito,	0.0
Trabilities com, Tratilities control e-	05
	80
	00
	90
	83
	00
Unclaimed, 47	62
	50
	00
	_
FD-4-1 02900	70

Total,\$3209 79

MISSOURI.

W. W. Moyer, Millville, 20 cents; Blanche Lapp, Hagers Grove, \$5.55; Edwin Gruff, Carthage, 45 cents; ——, Peace Valley, \$5; Minnie Bowman, Hardin, \$9.60; D. W. Tee-ter, \$2.20; Total, \$23.

Christian Workers, Nezperce, \$15; Mattie B. Buck, Nezperce, \$10.45; Total, \$25.45.

J. H. Peck, Manvel, \$2.

SOUTH DAKOTA.

F. M. Thompson, Delhi, \$6.46.

KENTUCKY.

John T. Moll, Constance, \$5.

COLORADO.

Daisy Jones, Longmont, 25 cents; C. A. Shank. Prowers, \$8.10; Myrtle Cahall, Lamar, \$7.25; Total, \$15.60.

LOUISIANA.

J. F. Hoke, Roanoke, \$12.

WASHINGTON.

Harry Myers, Centralia, 25 cents; Albert Curtis, Wenatchee, \$1; Mrs. Mary C. Hixson, Chewelah, \$5.50; P. H. Hertzog, North Yakima, \$2.50; E. S. Gregory, Sunnyside, \$9.80; Total, \$19.05.

CALIFORNIA.

Aaron Julius, Don Palos, \$1.50; R. H. Smith, Tustin, \$3.30; Total, \$4.80.

CANADA.

E. C. Truckenmiller, Francis, Assa., \$6.

ALABAMA.

E. J. Neher, Hollywood, \$1.

OREGON.

D. A. Norcross, Newberg, \$2; I. S. Parret, Newberg, \$1; Cora Decker, Ashland, \$6.30; B. T. Webster, Talent, \$2.75; J. N. Roberts, Myrtlepoint, \$3.35; B. T. Webster. Talent, 50 cents; Total, \$15.90.

OKLAHOMA.

J. S. Merkey, Cloud Chief, 25 cents; A. J. Detrich, Cushing, \$6.92; H. H. Ritter, Guthrie, \$3; Dan Wolf, Coyle, \$12.06; Pearl Gish, Thomas, \$2.60; Total, \$24.83.

WEST VIRGINIA.

Martin Biser, Junction, \$2.25; Albert S. Arnold, Eglon, \$5; Amos Williamson, Hedgesville, \$1.50; W. H. Muntzing, Maysville, \$2; Jas. W. Thomas, Clifton Mills, \$3; Chas. T. Magee, Purgitsville, \$2; J. D. Berry, August, \$4; Vestus Thomas, Florence, \$3.25; John R. Riggleman, Rock Oak, \$5; Total, \$28.

UNCLAIMED.

H. Jesse Baker, 25 cents; Bruce Williams, \$5; Maude Reedy, \$2.27; A. W. Oran, \$1; Eva Dillman, \$1; D. D. Horner and Wife, \$5; A. S. Neher, \$5; D. H. Bonebrake, 10 cents; Total, \$47.62.

MISCELLANEOUS.

Interest on Mortgage, \$36; Received for Printing, \$3.50; Total \$39.50.

MINNESOTA

Della Eikenberry, Worthington, \$1.16 Henry N. Martin, Ramey, \$6.98; Alm Schultz, Worthington, \$7.50; Total, \$15.58. \$1.10:

MARYLAND.

W. P. Englar, Uniontown, \$1; Orpha Miller, Grantsville, 43 cents; S. A. Miller, Engles Mills, 24 cents; Geo. Perrot, Williamsport, \$2.18; Elsie Dolterer, Johnsville, \$3.70; S. H. Neikirk, Sharpsburg, \$3.52; Florence Brown, Westminster, \$3; John Baylus, Burkettsville, \$17.80; Daniel Baker, Grantsville, \$1; Clyde Cripe, Middlebury, \$2.75; Minnie Hutchinson, Cordova, \$1.50; Lydia Trostle, Westminster, \$4.10; C. H. Roof, New Windsor, \$8; C. N. Frushour, Myersville, \$4; David Ausherman, Burkettsville, \$14; Total, \$67.22.

NEBRASKA.

C. P. Harglerood, Roseland, 25 cents; Anna M. Snell, Cambridge, \$7.30; F. F. Evans, Roseland, \$5.45; Sadie S. Myers, Beatrice, \$5; Amos Shattuck, Juniata, \$4.96; Mary Harglerood, Roseland, \$5; J. U. Slingluff, Sidney, \$5; Wm. F. Fey, South Beatrice, \$6.95; J. R. Yarbe, Red Cloud, \$6.75; E. T. Peck, Falls City, \$13.50; Constance Gordan, Earl, \$9; O. D. Quellhorst, Alvo, \$9.60; Susan Rothbrook, Carlisle, \$2; M. N. Wine,

Octavia, \$1.75; Myrtle Spohr, Du Bois, \$4; Frank Eisenbise, Beatrice, \$1.50; Total, \$88.01.

TENNESSEE.

Mrs. Sallie Harris, Tate Springs, 30 cents; G. E. Lewis, Laurel Bloomery, \$3.55; J. M. Speicher, Accident, \$4.80; Total, \$8.65.

MICHIGAN.

Ellen Rairigh, Middleton, \$1; Grace Musser, Lake Odessa, \$2.35; Jas. R. Wall, Butternut, \$5; Harrison Towns, Sunfield, 22cents; Grace Musser, Lake Odessa, \$3.10; Harmon Towns, Sunfield, \$4.75; Cassie Oaks, Woodland, \$16.15; G. W. Teeter, Scottville, \$19.55; S. S. Weaver, Logan, \$8.23; Fannie Albaugh, Bannister, \$2.80; Harvey Good, Galt, \$5.40; David B. Mote, Beaverton, \$2.25; Rose Overholt, Dutton, 40 cents; Mrs. Lewis Christian, Woodland, 10 cents; Total, \$71.33.

NORTH DAKOTA.

E. Frantz, Newville, \$2.50; Samuel Gault, Bowbells, \$1.32; Geo. E. Glick, Haven, \$4.25; C. S. Myers, Cando, \$38.41; J. H. Barnhart, Egeland, \$6.35; S. S. Petry, Berthold, \$34.10; Jas. E. Fike, Egeland, \$13.75; Thomas Allen, York, \$13.60; Rose A. Berry, Berthold, \$4.75; D. S. Petry, Surrey, \$20; J. B. Deardorff, Rosedale, \$14; J. R. Smith, Covington, \$7; Wm. Spidel, Ellison, \$1; Total, \$151.02 \$161.03.

VIRGINIA.

VIRGINIA.

L. R. Detler, Bartonsville, \$1; Delia Bowyer, Buchanan, 25 cents; P. S. Thomas, Harrisonburg, \$1; J. A. Fisher, Wirth, \$5.80; T. B. Wolf, Crozet, 35 cents; S. J. Shaver, Maurertown, \$1.60; J. Frank Good, New Market, \$6.76; W. H. Sanger, Bridgewater, \$2.50; C. E. Chummey, Boones Mill, \$4.50; A. B. Miller, Harrisonburg, \$5.45; A. B. Miller, Timberville, \$23.50; J. D. Wine, Moores Store, \$4.40; W. C. Hauff, Ft. Defiance, \$7.90; J. Driver, Timberville, \$4.66; J. D. Huffman, Nokesville, \$6.25; J. W. Hess, Mt. Solon, \$3.75; A. R. Via, Free Union, \$1.45; J. W. Wampler, Harrisonburg, \$7.65; Leland C. Moomaw, Roanoke, \$21; J. D. Miller, Harrisonburg, \$5.65; Elland Cox, Staunton, \$1.65; A. F. Kline, Broadway, \$13.25; B. F. Glick, Weyers Cave, \$4; J. D. Huffman, Nokesville, \$1.25; Mrs. C. W. Kinzie, Troutville, \$10.32; H. F. Sours, Luray, \$12.70; C. E. Nair, Broadway, \$2.45; Jacob Via, Free Union, \$2.50; I. C. Senger, Linville Depot, \$1.83; J. D. Huffman, Nokesville, 12 cents; Total, \$164.84.

KANSAS.

I. M. Troxel, Conway Springs, \$2; Norman Flora, Overbrook, 25 cents; W. H. Fisher, Peabody, \$2; Samuel Ullery, Parsons, 50 cents; H. C. Taylor, Oakland, 13 cents; R. J. Shirk, Lost Spring, \$4.89; L. W. Longanecker, Pavla, Kans., \$2; Lillie Shank, Hope, \$1; M. D. Gauby, Morrowville, \$2; Rachel Hines, Dorrance, \$2.10; Maria Kines, McPherson, \$5.06; S. E. Delp, New Market, \$8.71; Eva L. Frantz, Beattie, \$5.35; Norman Flora, Overbrook, \$7.75; Samuel M. Gauby, Washington, \$2.85; Lillie Miller, Madison, \$6.35; J. L. Peck, Reserve, \$8.70; H. H. Kimmel, McLouth, \$6.30; Ida Frantz, Conway Springs, \$5.05; A. E. Thompson, Waldo, \$6.35; Sol Clark, Waverly, \$3.70; J. F. Bell, Burroak, \$3; Lafayette Watkins, Mt. Ida, \$1.95; Pearl Myers, Paola, \$1.75; Etta F. Cripe, Ottawa, \$2.60; Frank Sargent, Dunlap, \$2.25; J. E. Brunk, Overbrook, \$4.50; Chas. W. Ward, Richland, \$2.50; M. O. Hodgden, Erie, 50 cents; D. P. Neher, McCune, \$2.50; Mrs. Rose Bohn, Sabetha, \$8.10; Nannie Myers, Morrill, \$4; Lucy Hibarger, Wichita, \$5; Total, \$121.60.

OHIO.

S. M. Friend, Spencer, 25 cents; Joseph Robbins, Brookville, 50 cents; E. G. Sellers, Green Springs, 30 cents; A. C. Bowman, Lattasburg, 65 cents; Mrs. John Bright, Union, 25 cents; Christian Kraybill, Edgerton, \$8; E. I. Ober, Apple Creek, 25 cents; H. E. Engle, Dayton, 50 cents; Perry Luhes, Old Fort, \$2.50; J. W. Beeghly, Dayton, \$12.76; L. Leatherman, New Carlisle, \$11.90; J. Homer Bright, Union, 25 cents; Wm. Kreider, Arcanum, \$12.60; Henry Royer, Louisville, \$19.93; Christian Kraybill, Edgerton, \$14; John Hoover, Sidney, \$4.80; Lizzie Driver, Lunda, \$5; Lizzie Vonvier, Wauseon, \$1.35; Uriah McCorkle, Sidney, \$3.25; Jesse Baker, New Weston, 25 cents; Jesse Baker, New Weston, \$5.81; Geo. Good, Youngstown, \$2; L. A. Bookwalter, Dayton, \$17; Ellen B. Wampler, Lima, \$5.25; Della Peifer, Springfield, \$10; Carrie Shroyer, New Carlisle, \$5; Willis C. Kreider, Arcanum, \$8; Wm. Young, Tiffin, \$13.28; E. B. Bagwell, \$7.26; Annie Whitesell, Eldorado, \$1; C. C. Moomaw, Smithville, \$8.76; John H. Clay, Alvordton, \$4.62; Uriah R. McCorkle, Sidney, \$1; I. H. Rosenberger, Leipsic, \$7.51; A. A. Moherman, Ashland, \$8.12; A. A. Kurtz, Middle Branch, \$25; Henry Dishong, Deshler, \$4; J. W. Harnish, Defiance, \$7; S. S. Miller, Bradford, \$51.20; John Stauffer, Dayton, \$2.45; R. H. Wisehart, Leipsic, \$7.50; Mrs. Charles Smith, New Carlisle, \$2.25; David Shiveley, New Cumberland, Lodi, \$2.50; C. A. Studebaker, Tippecanoe City, \$3; C. E. Early, Lima, \$7.25; Jos. Robbins, Brookville, \$2.15; R. H. Meadows, Potsdam, \$5; Alva Richards, W. Manchester, \$12.47; U. R. McCorkle, Sidney, \$1; S. E. Delk, Arcanum, \$8.50; S. M. Friend, Lodi, \$2.50; C. A. Studebaker, Tippecanoe City, \$3; C. E. Early, Lima, \$7.25; Jos. Robbins, Brookville, \$2.15; R. H. Meadows, Potsdam, \$5; Alva Richards, W. Manchester, \$12.47; U. R. McCorkle, Sidney, \$45 cents; G. W. Minnich, Trotwood, \$4.70; Isaac Beery, Covington, \$2.70; Aaron Lentz, Dayton, \$4.25; Allen Ockerman, Hillsboro, \$3.18; Ira E. Long, Fostnria, \$1.10; Levi Minnich, Greenville, \$12; Hil Hall, East Akr

INDIANA.

Mrs. Geo. Brown, Albion, 10 cents; John E. Senseny, Linwood, 30 cents; John H. Neff, Huntington, \$6; Sylvester Mackly, Lyons, 5 cents; Mrs. Wm. Borough, South Bend, \$1; George Brown, Albion, \$2.59; M. Alva Long, Hudson, \$5; J. R. Miller, Nappanee, \$10.49; Solomon Brubaker. Tegarden, \$10; C. C. Petry, Kitchel, \$17.36; Albert Rodaheffer, Union City, \$2; Chas. Mikesell, Union City, \$2; Levi Dilling, Hagerstown, \$22.40; Zeruah C. Hill, Arcadia, \$11.36; John Keever, Monticello, \$8.98; Otto Rinehart, Boston. \$20; Daniel Breneman, New Lisbon, \$11.55; John E. Akers, Nappanee, \$2; W. H. Paul, Milford. \$14; Elnora W. Baker, Garrett, \$15.50; Wm. H. Paul, Milford, 4.70; D. C. Campbell, Colfax, \$11; Ellen Eldredge, Kendallville, \$11.61; Vernon Schwalm, Wakarusa, \$8.70; Clara E. Haynes, Avilla, \$23; H. M. Blocher, Union City, \$7.50; D. C. Campbell, Colfax, \$1.25; Ellen Eldredge, Kendallville, \$6.60; Marion

Shively, Etna Green, \$13.45; W. L. Hatcher, Marion, \$9.15; D. C. Campbell, Colfax, \$1; Sarah Younce, Syracuse, \$9.60; Ida Brubaker, Kappa, \$2; Amsey Clem, New Paris, \$35; Clarence Cripe, Goshen, \$11.20; E. J. Swartz, Wakarusa, \$2; Mae Dilling, Monticello, \$3; Wm. Brubaker, Elkhart, \$15.75; Geo. W. French, Wabash, \$3.55; Grant Miller, Granger, \$5.15; S. F. Henricks, Plymouth, \$1.55; Earl McFarland, Union City, \$40.04; Rosa Shively, Bremen, \$5; Isaac Swartz, Pyrmont, \$4.53; Henry Richer, Lima, \$3.40; S. Markley, Lima, \$1.50; J. H. Jellison, Vincennes, \$7; Cyrus Wallick, Walcott, \$1.50; Sister Levi Zumbrum, Blue River, \$6.40; Alvin B. Cripe, Goshen, \$4.20; A. L. Schreder, Churubusco, \$14.48; Frank Neff, New Paris, \$6.45; O. A. Andrews, Graybill, \$3.50; Lawrence Schultz, Huntington, \$5.48; Ellen Eldredge, Kendallville, \$6.60; Mary E. Hilderbrand, North Liberty, \$6.85; Total, \$466.36.

PENNSYLVANIA.

PENNSYLVANIA.

Leonard Keim, St. Peters, \$4; M. W. Sell, McKees Gap, \$2; John H. Kunes, Union Deposit, 50 cents; Lizzie M. Custer, Hollsopple, 25 cents; Alice Beachy, Elklick, 30 cents; Elizabeth Roddy, Johnstown, \$1; D. A. Hetrick, Deanville, 10 cents; G. H. Arbagast, Mechanicsburg, 40 cents; Ella Brumbaugh, Huntingdon, \$1; Lizzie Kuster, Hollsopple, 25 cents; E. M. Roth, Blain, 25 cents; M. H. Kelly, Rosensteel, 17 cents; H. B. Horst, Rexmount, \$1; Adam Light, Lebanon, 10 cents; Jacob Keller, Mercersburg, \$4.35; John Harshbarger, Everett, \$1; W. H. Blough, Somerset, \$4.28; J. C. Swigart, Lewistown, \$2.64; A. E. Wilt, Altoona, \$2; Bessie Garus, Chambersburg, \$1; J. Frank Miller, Waynesboro, \$10; W. W. Cupp, Somerset, \$8.46; Melville A. Jacobs, York, \$13.25; G. M. Dickey, Lavansville, \$2; Wm. Beery, Huntingdon, \$2.25; Amanda Roddy, Johnstown, \$9; Geo. B. McKinney, Shamokin, \$1; F. L. Findley, Johnstown, \$6.70; T. G. Fike, Elklick, \$6.45; Francis Durr, Masontown, \$6.40; Mrs. Sue Gehrett, Grafton, \$3; Howard Dunmire, McVeytown, \$7.40; Mrs. J. M. Fyock, Penn Run, \$5.20; Wm. Z. Kintzel, Pine Grove, \$3; Edwin Keim, St. Peters, \$3.50; J. A. Claar, Klahr, \$8.05; Emanuel G. Kones, Woodbury, \$6.65; Emma Cassel, Lansdale, \$5.60; Francis Dun, Masontown, \$1; J. K. Eicher, Mt. Pleasant, \$3.90; Walter Cox, Warriorsmark, \$2.39; Daisy Warehime, Pittsburg, \$5; Zenas Haldad, Savage, \$4; Geo. A. Armstrong, Hunts-Masontown, \$1; J. K. Eicher, Mt. Pleasant, \$3.90; Walter Cox, Warriorsmark, \$2.39; Daisy Warehime, Pittsburg, \$5; Zenas Hallada, Savage, \$4; Geo. A. Armstrong, Huntsdale, \$7.25; John F. Sprankle, York, \$5; Hiram Kaylor, Elizabethtown, 50 cents; I. N. Musser, Columbus, \$2; Fred Hoover, Riddlesburg, \$5.50; Geo. M. Smith, Roaring Spring, \$5; Geo. W. Henry, Derry church \$3.50; Geo. E. Reitz, Friedens, \$7.20; M. G. Forney, Lancaster, \$4.25; H. H. Holsinger, Shellytown, \$5.60; J. R. Stayer, Woodbury, \$9.15; W. L. Clapper, Everett, \$3.75; Levi Gordon, Windber, \$6.05; J. H. Gingrich, Annville, 33 cents; W. H. Blough, Somerset, \$10; S. L. Fyock, Purchase Line, \$6; A. Z. Simmon, Henrietta, \$3.35; Samuel Steinbarger, Lewistown, \$5.15; G. H. Dilling, Saxton, \$5.25; W. C. Huntsman, Shirleysburg, \$2.76; Total, \$256.26.

ILLINOIS.

E. E. Blough, Mansfield, \$5.50; M. Emmert, Chicago, \$1; G. Wm. Robinson, Mansfield, \$5.19; S. S. Extension, No. 2, Chicago, \$9.43; Leona Filburn, Auburn, \$1; J. D. Wine, Milledgeville, 25 cents; Ivy Bryant, Benson, \$8; J. D. Price, Marion, \$5.45; Mil-

ton, Minnie and Lyman Kuhleman, Pearl City, \$3; Mary Snively, Lanark, \$5; B. F. Stambaugh, Astoria, \$5.77; J. H. Brubaker, Virden, \$14.60; Belva Snively, Lanark, \$9; Earnest Long, Leaf River, \$24.07; Extension, No. 1, (Collection), Chicago, \$27.50; George Wrightsman, Virden, \$11.50; Hastings, \$16.70; Extension, No. 1, \$i.30; Extension, No. 2, (Collection), Chicago, \$27.50; George Wrightsman, Virden, \$11.50; Hastings, \$16.70; Extension, No. 1, \$i.30; Extension, No. 2, \$2.90; Franklin Myers, Lanark, \$15.80; Miranda Ridgley, Parkersburg, \$3.95; Ira Hoak, Sterling, \$7.57; Amos Yordy, Roanoke, \$10.20; J. A. Ruth, Astoria, \$11; G. Wm. Robinson, Mansfield, \$4.85; Ralph Stitzel, Lanark, \$1; S. S. (Collection), Naperville, Lanark, \$1; S. S. (Collection), Naperville, \$15.04; Sara A. Myers, Franklin Grove, \$3.25; \$3.25; H. H. Hærner, Auburn, \$3.25; J. B. Wine, Milledgeville, \$23.50; Alta Netzley, \$1.65; Sara Boyer, Lena, \$1; Mary C. Gilbert, Polo, \$4.35; J. F. McCauley, Roanoke, \$10; Sherman Breman, Lanark, \$3; Ethel Stoner, Palestine, \$7.60; Kelley M. Moore, \$4.65; Serman Breman, Lanark, \$3; Ethel Stoner, Palestine, \$7.60; Kelley M. Moore, \$4.85; Extension, No. 1, (Collection), Chicago, \$8.56; Ida L. Thompson, Hudson, \$6.75; Nelson Shirk, Mt. Morris, \$1.50; Ernest Long, Leaf River, \$3; Mary E. Friesner, La Place, \$3; J. A. Royer, Lanark, \$12.50; J. D. Lahman, Elgin, \$13.41; J. Hugh Heckman, Cerrogordo, \$17.39; E. W. Schultz, Chicago, \$17.10; Cina E. Yohn, Maryland, \$2.25; H. H. Keltner, Pearl City, 50 cents; Clyde E. Bates, Elgin, \$15; Lulu V. Sanger, Chicago, \$27.10; Eva L. Trostle, Dixon, 75 cents; G. B. Royer, Elgin, \$39; Lulu V. Sanger, Chicago, \$3.72; Hastings S. S., Chicago, \$10; Hetty Wampler, Chicago, \$3.13; S. S. Lahman, Franklin Grove, \$1.122; Total, \$738.82.

A. R. Metz, Lake Park, \$4; —, Adel. \$2; —, Komalty, \$2; —, Adel, \$1.95; H. C. Wenger, South English, \$31; C. E. Wolf, Ottumwa, 50 cents; Ed. Eikenberry, Greene, \$10; Lawrence Walker, Adel, \$9.25; Grace Young, Prairie City, \$10; M. D. Lichty, Iowa City, \$1; C. M. Brower, South English, \$31; Samuel Badger, Panther, \$2; J. E. Eikenberry, Goweie, \$1.04; —, South English, \$5; John Long, Panora, \$3.75; J. S. Carney, Garrison, \$5.40; Grace Morrow, Kingsley, \$11.81; Mrs. D. W. Miller, Robbins, \$6.28; Emma Folger, Osceola, \$1; D. F. Shelly, Ollie, \$6; A. H. Replogle, Harland, \$6; H. C. Wenger, South English, \$26.80; H. O. Adams, Fredericksburg, \$11.8 S. K. Powers, Dallas Center, \$4.50; Mrs. J. V. Rarident, Keota, \$3.30; A. H. Replogle, Harland, \$2.37; J. O. Kimmel, Sheldon, \$6; H. C. Wenger, South English, \$2.60, \$6; H. C. Wenger, South English, \$2.70; Anna M. Allen, Dumont, \$7; E. C. Whitmore, Curlew, \$8.50; Alma C. Royer, Aurelia, \$4.85; Ella Royer, Dallas Center, \$4.50; Mrs. J. J. Edwin Jones, Grundy Center, \$4.52, J. Edwin Jones, Grundy Center, \$4



The day is long, and the day hard,

We are tired of the march and of keeping guard;

Tired of the sense of a first to be won,

Of days to live through and of work to be done;

Tired of ourselves and of being alone,

Yet all the while did we only see,

We walk in the Lords own company,

We fight, but 'tis He who nerves our arm;

He turns the arrows that else might harm,

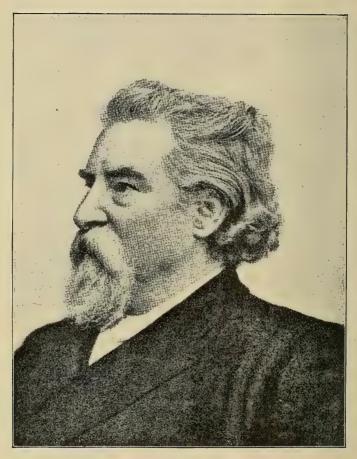
And out of the storm He brings a calm;

And the work that we count so hard to do,

He makes it easy for He works too;

And the days that seem loog to live are His,

And close to our need His Aping is.



James Chalmers of New Guinea. 1841 to 1901.



JAMES CHALMERS

By the EDITOR

"One had only to know and live with him in out-of-the-way lands to be convinced that he was endowed with the splendid characteristics which distinguished our most eminent explorers and pioneers." See Cyprian Bridge, Vice Admiral of the British Navy, in the London Times

It may be a surprise to many of our readers that at so late a date in the world's progress as April, 1901, a missionary should actually be killed and eaten by cannibals. It is hard for one to enjoy the comforts of his American home and think of such a thing occurring within the annals of our own lives. Yet such was the tragic end of him a brief account* of whose life is here given.

James Chalmers was born in 1841 in the county of Argyleshire, Scotland. His father was a stonemason; his mother a Scotch peasant of the Highlander type. James was brought up under the strict discipline and simple life of an humble Scottish home. His earlier school days were spent in one of the lowliest parts of Scotland. His love for out-of-doors and the inspiration of the pure air, beautiful

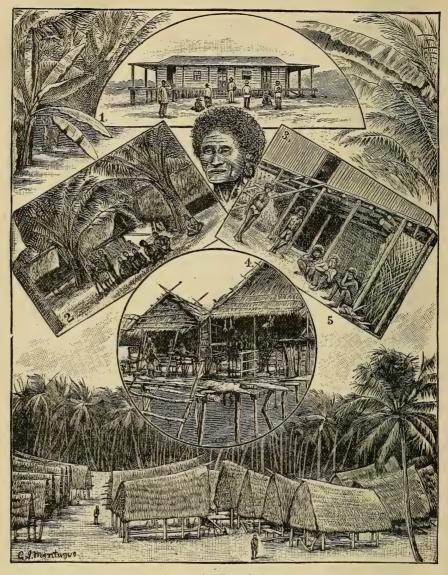
*The complete story of this wonderful life can be found in a very interesting form in the book, "Tamate, the Life Story of James Chalmers," written by Richard Lovett. This book was written for youth, but is so intensely interesting that both old and young devour it with great eagerness. No one can afford to live without being acquainted with James Chalmers than this very brief and imperfect article relates. It is hoped this will be a stimulus to many to know more about the man. The above-named book may be ordered of the Brethren Publishing House, Elgin, Ill. Postpaid, \$1.15 net.

scenery and lively sports gave him vigor and strength and laid in him the foundation for the endurance which is so remarkable all through his life.

His father wanted James to be a civil engineer but did not have the means to put him through school. Law was suggested and three years were spent in its study. It was during these years that the whole bent of his life was changed.

His father and mother belonged to what was known as the Auld Kirk in Scotland. James became a regular attendant at Sunday school. One Sunday afternoon he attended a meeting in the vestry of the church. At the close Mr. Meikle read a story about the Fiji Islands telling of the horrible lives of the cannibals. At the close the reader looked around the room as he said inquiringly, "I wonder if there is a boy here this afternoon who will become a missionary and by and by bring the Gospel to cannibals?" In his heart Chalmers said, "Yes, God helping me, I will."

Soon after, in 1859, he entered the service of Christ. His was not the ordinary decision, soon to be followed by a cold service. His heart was fully surrendered from the first and he continued



Scenes in New Guinea.

1. Training Institute, Port Moresby. 2. Village on Dinner Island. 3. Teacher's House. 4. Houses on Eastern Coast. 5. The Village of Maopa.

to give up more and more of life's joys for the Master's service.

As is true of every one really born of God his first instinct was soul-saving. In a short time he found himself busy in slum work in Glasgow. Well-nigh a year thus had passed when he wrote to

the London Missionary Society about his purposes, and was accepted as a student missionary and placed in Chestnut College for better preparation. Mostly because of lack of funds to continue longer, two years here was all the time given him.



The Man Catcher.

In October, 1865, Chalmers was ordained to the ministry; two days before he was married to Miss Hercus. Jan. 4, 1866, they sailed for Rarotonga, one of the islands of the South Sea. These were days when no steamboats plied the waters, but the slow sail boat made its way according to the favor of wind and tide. Their vessel, called "John Williams," was in perils often, and after leaving Australia where they had stopped some time for repairs, it was so completely wrecked that it was sold for a hundred pounds sterling. The missionaries continued their journey in a vessel owned by a pirate, but received from him the kindest treatment possible.

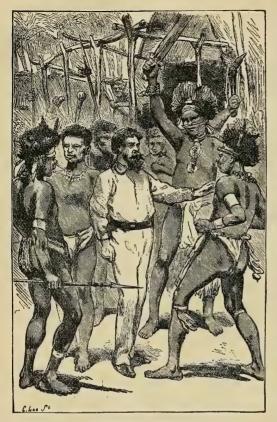
Chalmers was the first to leave the boat for landing at Rarotonga. A native called to him before he reached the shore asking his name. He answered "Chalmers." The native in his effort to repeat the sounds, roared to his fellows on the shore, "Tamate" and by this name he was ever afterwards known among the natives of the islands.

Rarotonga is one of the most beautiful

islands in the Pacific Ocean. But its people had been in the most cruel and degraded savagery. Three tribes were there and nearly always at war with each other. Each chief was absolute in his power over life and property of his subjects. His person was sacred; his shadow even accidentally falling upon a subject was sufficient cause for the latter being put to death.

Chalmers, however, found that the missionary work that had preceded him on this island had greatly mellowed the nature of the savages. While he was glad for this he hungered to deal with the native in his worst state. He put himself to mastering the language and at the same time to plan to reach out to some other needy tribe. Ten years were thus spent during which time he trained natives for missionary work. In 1872 he with his trained workers and their wives set out for New Guinea to try to establish a mission. In 1877 he went to the same place to make it his home and field of labor.

The main occupation of the tribes in



Stopping a Fight.

New Guinea was war; their only industry was getting food and making weapons to kill their enemies; their greatest pleasure was to carouse and gorge themselves with the roasted flesh of their enemies. Nothing but the power of Christ's love could have prompted Chalmers and his wife to go to a field like this, and that they should make their home among them and rejoice shows the spirit that led them.

Their first weeks were spent in the home of the chief. Every morning as the warm rays of the sun awoke them, they beheld them coming in through the walls of the tent amidst the human skulls which decorated their room.

The natives did not like the intrusion of the "pale faces" and more than once

came to kill and eat them. Chalmer's skill in warding off such dangers, his wonderful bravery during such trying ordeals, and his power of prayer during such hours, as well as the bravery of his faithful wife, all show how courageous and trustful they were. The account of these years is most thrilling as well as inspiring.

So thoroughly did Chalmers enter into the life and spirit of the native to lift him up that he felt he was almost turning savage in many ways. When he was called home on a furlough to England he did not feel at home among cultured people. And the ovations and great honors paid him seemed thoroughly out of place, for, "What have I done but labor among poor savage cannibals?"

In his work he not only civilized and Christianized the tribes where he worked the longest, but he did much for the geographical society of England. He was ever ready to risk dangers to spy out the land farther on. One time he was gone from his home for over three months and neither he nor his wife heard from

the other. During this time she was alone, the only white woman on the island, surrounded and being protected only by savages.

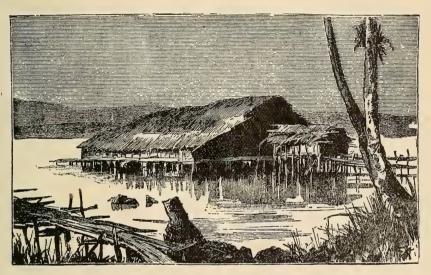
The rigors of climate at last told on Mrs. Chalmers' health and she succumbed to disease. In the course of a few years he married again and had another helpmeet just as brave as the first. It was quite a trial though for her to step out of the cultured society of England into the crude and rude life of New Guinea.

His second wife died in October, 1900. Then he planned still greater work among the near-by tribes. A young minister by the name of Tompkins had come to his aid awhile before and proved to be a man after Tamate's own heart. Together they traveled and labored for only

a short time. For in their travels they landed near a village of a very savage tribe and went ashore. After accounts tell that the two men were taken by surprise, suddenly from behind struck dead, and their bodies cooked and eaten at the feast that followed.

Thus ended one of the noblest lives of the nineteenth century. When Chalmer's death was reported all the world was astir over the event. English and American papers commented on the usefulness of his life and the sudden death in highest words of praise.

"Why," do you ask, "why this renown?" Simply, my dear brother and sister, because James Chalmers consulted not the comforts of this life nor was tempted by its allurements—riches and power, but so loved the cannibals degraded as they were that he gave his life in service and even in death that they might live. What nobler purpose can any one have? The key to his entire useful life is in the resolve made that Sunday afternoon when he said, "Yes, God helping me, I will."



New Guinea Houses on Piles.

A. G. Crosswhite, Paster of the Congregation at Flora, Ind., Speaks Encouragingly of Growth of Missionary Sentiment in His Congregation:

It is gratifying to see the growth in missionary sentiment in this congregation. We are doing our utmost to lead our dear members into the realization of the blessings that come to each one that can fully believe the Savior where He says, "Give, and it shall be given unto you," etc. We hold our missionary meeting once a month and the interest increases all the while. Dear Brother Editor, you do not know how much good

you are doing with the Missionary Visitor. Eternity will reveal much. Sister Josephine Hanna is working in Logansport at her own expense and desires the Visitor to be placed in every member's home. I will send you the addresses of members there and you may send them on account of what we are entitled to here at Flora. We can send names of those who desire it to be sent that way, if you desire it.

[The list of names will be honored because it is known that the Flora congregation are active and aggressive in home as well as foreign work.—Ed.]

THE DEVELOPMENT OF THE NATIVE CHURCH IN BURMA, INDIA

By D. A. W. Smith, of Insein, and E. N. Harris, of Shwegyin.

The following is condensed from the Baptist Missionary Review, of Bapatla, Gunter District, India, the copy of the magazine being sent to this office by W. B. Stover. The articles have been read by most of the missionaries in India, were considered fine, and will be helpful to every one who wishes to get an insight into some phases of growth of the India church. The conditions met by that Baptist church, which, it will be remembered, was founded by Judson, are similar to what every denomination must meet in India

Mr. Smith in part, writes:

June 27, 1819. There were several strangers present at worship. After the usual course, I called Maung Nau before me, read and commented on an appropriate portion of Scripture, and asked several questions concerning his faith, hope and love, and made the baptismal prayer, having concluded to have all the preparatory exercises done in the zayat. We then proceeded to a large pond in the vicinity, the bank of which is graced with an enormous image of Gaudama, and there administered baytism to the first Burman convert. O. may it prove the beginning of a series of baptisms in the Burman empire, which shall continue in uninterrupted succession to the end of time!"

"July 4, Lord's Day. We have had the pleasure of sitting down for the first time to the Lord's Table, with a converted Burman; and it was my privilege—a privilege to which I have been looking forward with desire for many years—to administer the Lord's Supper in two languages." (Extract from Dr. Judson's Diary.)

This was the beginning of the Burman branch of the native church in Burma. Nine years later, on the 16th of May, 1828, by the baptism of Ko Tha Byu, the first Karen convert, the branch of the native church in Burma made a beginning. From these small beginnings, we have now, according to the last report

of the Burma Baptist Missionary Convention,

56 Burman churches, with a membership of 3,294; 724 Karen churches, with a membership of 45,011; 9 Chin churches, with a membership of 255; 5 Shan churches, with a membership of 1,224; 4 Kachin churches, with a membership of 273; 3 Telugu and Tamil churches, with a membership of 550; 1 Chinese church, with a membership of 32; 3 English-speaking churches, with a membership of 331; being a total of 805 churches, with a membership of 50,970, not including the great advance movement among the Lahus (Musos), with its several thousands of recent converts.

A study of the development of the native church in Burma would include a consideration of the church in respect to organization, self-support and self-propagation.

1. Organiztaion.—It is evident from the pains which Dr. Judson took to explain and defend the formation of the first church, which consisted only of himself and Mrs. Judson, and of Mr. and Mrs. Hough, that he attached considerable importance to the matter of church organization, and this feeling was inherited by this successor. It would seem as if it were their purpose to follow closely the order of church organization prevailing in America, no body of believers being formally recognized as a church, unless, and until, finan-

cially able to provide for a pastor's support. As one result of this thoroughness and care, only central churches were organized, small companies of believers in the outlying districts being attached to this central church, until the time should come when, in view of members and financial ability, they could be organized into separate churches.

The custom, which prevailed in the Karen branch of the native church was determined by circumstances rather than by the spontaneous choice of the missionary. The converts came in so rapidly, and the little collections of disciples sprang up so simultaneously in places remote from each other, that it was just impossible to carefully organize; rather like the apostles in their return journey from Iconium and Lystra, the missionaries were compelled to appoint elders in each Christian community, however small, to be leaders in daily and weekly worship; and these collections of disciples, without any formal recognition, were at once regarded as de facto churches, and so treated. This exposed the methods of the Karen missionaries to the friendly criticism, and sometimes mirth, of the Burman missionaries, who had liesure to be so much more methodical, when they saw little communities of three and upwards, reported as churches! If the Karen missionary had waited until these little communities fully answered to the requirements set down in the Directory, he must have attached them from the outset to the central station church. with the result to be sure, that he could have pointed to his church as "the largest Baptist Church in the world," but at the same time, as the most unmanageable and worst cared-for! Under such conditions, these little communities, feeling that they were only a part, instead of a whole, the sense of responsibility for the sustaining of worship and of the ordinances of God's house among themselves would have been weak; and as their contributions would have gone to the support of the central church and its pastor, whose ministrations they could only imperfectly enjoy, distance precluding a frequent attendance upon the central church, the idea of self-support could have been awakened only with the greatest difficulty. As Christian communities among the Burmans are on the increase, it is believed that these so-called loose, but at the time necessary, methods, which have so long prevailed in the Karen branch of the mission with such happy results, will be adopted in other branches of the mis-Meanwhile. in the Karen churches, as they become more mature, and more experienced in the usages of the church, the formalities, which at first were dispensed with as a matter of necessity, are beginning to be more closely observed.

To recur to the hasty and informal manner in which the majority of our Karen churches were organized, the causes which contributed to make such informality a necessity were also responsible for the character of the early ministry. Men had to be selected at the outset, not because they were a little more learned, but because they were a little less ignorant than the average run of the church membership. As a consequence, the ordaining of the native ministry proceeded with the utmost deliberation. The majority of our pastors, even at the present time, are unordained. The following extract from Rev. J. S. Beecher's first, and, alas, only report to the B. B. M. Convention, gives a lively view of the way the ministry began in the Bassein field; the description is true for every Karen mission.

"The remarkable manner in which many of the Bassein churches were first gathered, and their first pastors chosen, operates strongly against their ordination and against their present usefulness. (Written in 1865). When the gospel was first proclaimed among the Karens of this province, it was accepted in

very many places by whole families and whole communities, and that too, immediately and almost implicitly. were ready to begin to worship the true God before they could be properly taught how to call upon His name. Educated preachers were nowhere to be In this extremity, each community selected from their own midst the elder whom they thought best fitted to conduct their religious services.. He was brought to the missionary, taught a few weeks or months how to read, if he had not previously learned, then the first principles of faith in Christ, the necessity of abandoning all heathen practices, and how to perform the duties incumbent upon those called to be pastors. He was furnished with a Testament, a Hymn-book, and a few catechisms, and duly commissioned to the ministerial office. It was the best and only thing that could be done at the time, and these men have done an important work."

Forty years have passed since those lines were written, and, with the spread of education, not only on the part of the clergy but also of the laity, both the demand for, and the supply of, a better qualified ministry, have favorably altered the ratio between the ordained and the unordained. Formerly it was experience alone which constituted a qualification for ordination, and, as a result, only elderly men were counted worthy of it. In more recent years, a course in the Theological Seminary has been regarded as an equivalent for many years of experience, and, as a consequence, our pastors are ordained at an earlier age. Indeed it is not uncommon now for a young man to be ordained within a very few years of his graduation from the seminary. And it is high time that this change should be effected. For, as another result of the early and necessary postponement, it came to pass that there would be only one ordained man to many churches; and in spite of ourselves, Hiscox and Baptist usage to

the contrary notwithstanding, the thin edge of episcopacy obtained admission, each ordained man becoming a little bishop without the title, in the circle of churches which received the administration of the ordinances at his hands. This evil which has appeared, rather as a tendency than a reality, is fast passing away with the accession of new men to the ranks of the ordained.

Perhaps the hardest task in the matter of church customs has been to introduce the Sabbath school. The children in our station schools have had the example before them of well-ordered Sunday schools, with classes and courses of study, for nearly two generations. For the last fifteen years, the international lessons have been introduced, and a Sunday school paper with helps an understanding of these lessons circulated among the churches, and yet the idea of having a Sunday school as we understand the word, with graded classes, and each class with its own teacher, has utterly failed of apprehension in our jungle churches. The majority of the churches it may be, have their so-called Sunday-school, but attended in most cases by only a handful of elderly people who gather around the pastor, most of the children, meanwhile, as a native pastor mournfully described it a few weeks since, "amusing themselves as they best could out in the church compound."

The Y. P. S. C. E. movement, on the other hand, has met with a most friendly reception, and is making commendable progress among the churches. A general society has been formed which holds its annual meeting at the time of the B. B. M. convention, and at this meeting the local societies in all our churches, Burman and Karen, are represented by their delegates.

The custom of pice-a-week contribuis an offering of a pice-a-week, as the name indicates, by every attendant on divine worship, and it is taken up at the service, usually the forenoon, which is

most fully attended. It is doubtful whether there is any scripture for such a practice, unless it be the injunction in Ex. xxiii. 15, and repeated in Deu. xvi. 16, "And none shall appear empty before me." The direction in I Cor. xvi. 1 is inapplicable, because there each is to give as "God has prospered him." But the design of the pice-a-week is that it should be the same for all, without regard to the inequality of ability. The main argument for the practice would seem to be that is it a harmless, agreeable, and really effective method of collecting large sums without hurting anybody's feelings, and without interfering with other collections. Supposing it to be universal, the 50,000 Christians in Burma would contribute weekly Rs. 780 or Rs. 30,560 per annum! Unfortunately it is not universal, but there is no good reason why it should not become so. This offering is so small as not to be counted among the regular offerings of the individual, and so the regular offerings of the church are not affected by it. It is also popular with the children, who make up fifty per cent of our congregations, and are not counted in the 50,000 of the estimate above.

2. Self-Support.—It is difficult to speak of the development of the native church in its relation to self-support, not only because of the great variety of economic conditions which prevail in the different mission fields of Burma, but also because of the different meanings of which the term if susceptible. (There is a self-support which consists merely in independence of foreign aid. again there is a self-support which consists in the minister's supporting himself by his own efforts in some secular calling, like the apostle Paul, and making no demands upon the church to which he ministers; and there is a selfsupport which consists in the church supporting its own pastor.) Self-support in the first sense is that on which the supporters of missions most strongly insist, and as a consequence, it is this kind of self-support, which it is the first aim of the missionary to secure. the missions in Burma have at the outset received foreign aid to a greater or less extent, especially for the carrying on of evangelistic, as distinguished from pastoral work. Gradually this form of help has decreased, with the increase in the number of communicants, who are taught to feel their obligations to evangelize the outlying districts. In a few of our missions, apart from the salaries of the foreign missionaries, foreign aid is altogether a thing of the past, and no doubt this would be true of all our missions, for all agree in the principle, were it not for the depressing economic conditions which prevail in some.

But when we consider the kind of selfsupport, which is too frequently the resultant of this independence of foreign aid, we have less cause for self-gratulation than at first appeared. We have to admit that the native minister is very inadequately supported, and that many pastors in these self-supporting churches are obliged to eke out a scanty support by secular toil. This is Pauline, it is true, as to practice, but it is anti-Pauline, as to principle. It is claimed that this necessity not only produces present injury by a deterioration of service, but also that it prevents our best young men from qualifying for such an underpaid profession. It is after all a question, however, whether pay would or could either deter or attract the really "best men" from a work so spiritual. In favor of allowing, or at least of not unduly blaming pastors who engage more or less in secular work, it is to be said of the present stage of education that it not so general or so advanced as to demand a highly-educated ministry, and that the average pastor at the present time lacks student habits, and would find himself at a loss how to profitably use the extra time, if entirely freed from the necessity of a partial self-support. With the demand for a highly educated ministry will doubtless come the habit of a more liberal support on the part of the churches; but would it be well that the time should ever come when this support should of itself attract men into the ministry? That time has not yet come in Christian lands, and why should we want it to come here? Hath not God chosen the poor, rich in faith, to be heirs of salvation? And has he not equally chosen the poor, rich in faith, to minister to the spiritual needs of these poor heirs?

It must be confessed that for selfsupport in the third and highest sense, there is still abundant room for improvement.

3. Self-propagation.—Perhaps in no direction does the native church of Burma show to better advantage, than in its efforts to spread the gospel among the unevangelized. For this end, in connection with each association, there is a Home Mission Society, and in connection with some, a Foreign Mission Soiciety as well, which undertakes work in "the regions beyond." And in addition to all the above, all the associations unite in the Burma Baptist Missionary Convention, the main object of which is to send the gospel to places outside of all associational limits. One of the early missions of the convention was to the Karens of Northern Siam, and the last annual report of the convention announced that this mission had become self-supporting, and would require no further help from the convention. And now in the wonderful response of the Lahu tribes in Northeastern Burma, to the gospel call, the native church of Burma is hearing the summons, "Enlarge the place of thy tent, and stretch forth the curtains of thine habitations. Spare not lengthen thy cords and strengthen thy stakes; for thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles."

Mr. Harris in part follows thus:—
If the Shwegyn mission is peculiar in

any respect, it is in having, not only churches of one or two members fresh from heathenism, but also an association of two, now of three, churches constituted for the most part of recent converts. This was not brought about through the instigation of the missionary, although it met his hearty approval. The two churches were located in a part of the field too far away from the main association with its fifty-eight churches for any considerable number of the people to attend the annual meetings, and the members felt that for their own training and development in things pertaining to the kingdom they needed to have an organization nearer home, where they might exercise their powers and also afford to their heathen neighbors an example of Christian methods. Accordingly they formed themselves into an association with their own moderator and secretary and committees. and their own home mission society, and at their last meeting these three churches with their less than one hundred members all told, reported contributions for the year aggregating upwards of Rs. 6,000. In this association there are to be sure some exceptionally able native members, but the principle is the same.

The theory is that if the members of our churches are genuinely converted, the Holy Spirit, the best of teachers, will instruct them, older Christians will help the younger, and the actual taking up of full responsibility will tend to develop genuine Christian manhood and womanhood. This hanging your clothes all in proper order on a hickory bush, and then not going near the water, but merely watching the movements of some one else from the shore, may do very well for one who wants to learn to swim, but, we believe, that it is illadapted as a method of spiritual training. If one is to wait until converts have attained a certain degree of Christian character before forming them into a church, what is that degree to be?

What is to determine it, and who is to decide when it has been reached? The system of incubation as applied to missions is altogether too uncertain in its workings, and it is to be feared that it some times tends to exalt the incubator at the expense of the brood.

What has been the result of our policy? The best possible. If our Karen missions in general may be said to occupy a rather enviable position among the missions of the world, it may also be said that those particular misions among our Karen missions which have followed out this policy most closely have shown the most marked progress along all lines of general Christian efficiency, and those missions and churches in which this policv has been followed least closely have shown the least progress in Christian efficiency. Of our Karen churches in general, I think it may be said that they administer discipline as effectively as churches in America. Lapses there of course are, most frequently into those sins to which Karens are most tempted, but, so far as my observation goes, these are usually dealt with promptly, regardless of the wealth or social position of the offenders. If there is any criticism to be offered at all, it is that the conditions of restoration to fellowship are sometimes made too artificial. It is still quite usual to require a person who has been excluded from the church to make confession before the public assembly three times, and it used formerly to be the custom also to assign to the penitent a place where he might confess, at the chapel door, or on the steps, or under the chapel, or on the ground from house-to-house, according to the heiniousness of the offense, it being considered that some were too unclean to approach into close proximity to the place of worship. These conditions being met, it has been too frequently the custom to restore a recreant member to fellowship, whether he showed other signs of repentance or not.

For developing general Christian

efficiency and a spirit of aggressiveness on the part of our people there can be question that the policy which throws the fullest responsibility on individual members and churches is the best. So true is this that, whether we as missionaries relish it or not, some of our most vigorous and enterprising missions to-day are missions which have had the least of missionary supervision, missions in which for years at a time there has been no missionary and the people have been obliged to do for themselves. These are the missions which are doing the best work within their own borders, and are doing the most to advance the kingdom of God in the regions beyond.

The question of the proper relation of the missionary to the churches under his care becomes a very delicate one. he could adopt out-and-out the policy of absolutely carrying his churches like a child in arms as I have known of its being done in some comparatively large missions, where the missionary does regular pastoral visiting and administers the minutest discipline of the churches, or the out-and-out policy of making converts and leaving them to themselves, while the missionary goes on to preach the gospel to others, as, it is said, a small proportion of premillenarians would have us do, the problem would at least be simplified. But most of us, whatever may be our persuasion regarding the interpretation of things to come, believe that the missionary still has a work to do, a function to perform, even in our oldest and strongest missions. It would seem clear that the work of the missionary is general oversight, and that the more general the oversight and the less particular the better. The missionary should do nothing which the native Christian, pastor or layman, can do. But even among those who profess to accept this principle there is still wide divergence in practice. for opinions will differ as to how much the native Christian can do. Perhaps a

more definite statement would be that, allowing a margin for exceptions, the missionary should begin nothing which could not be carried on by his people in his absence. This, as I understand, was the principle of the founder of this mission, a principle which I am myself endeavoring to carry out. It admits of far more elasticity and freedom of motion than one might at first think.

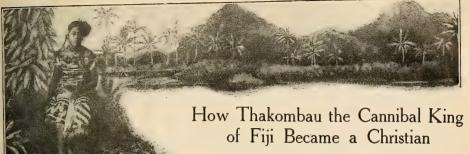
My conclusion is that there is nothing like letting people do things. far from waiting for converts to attain a certain degree of Christian character before forming them into local churches, I would pursue precisely the opposite principle from start to finish in missionary work. I believe in the sink-or-swim policy. An artificial development which must be forced upon the people, or into which they must be coddled, is worthless. That method of missionary operations may be slowest, but it will also

be surest, and in the end most fruitful in results, which under the Holy Spirit demands and expects most of the native convert. A work which depends for its success on the constant presence and direction of the missionary cannot be permanent. And for what after all are we building? For temporary triumphs, for a temporary display of our brilliant powers, for temporary fame among our brethren and popularity among our people, or for the enduring welfare of future generations, the laying of foundations on which may be reared a permanent structure of rugged Christian character? Of all people in the world the missionary needs the widest and most far-reaching vision. And any one who is inspired by such a vision will take little thought of present show results so long as he is satisfied that he is doing that which will most tend to lasting success.



Still With Thee

"O Master, let me walk with Thee In lowly paths of service free, Tell me Thy secret, help me bear The strain of toil, the fret of care. Help me the slow of heart to move, By some clear winning word of love, Teach me the wayward feet to stay And guide them in the homeward way; Teach me Thy patience, still with Thee In closer, dearer sympathy, In work that keeps faith sweet and strong, In trust that triumphs over wrong, With Thee, O Master, let me live."



By. A. A. Fraser.

"Throw, if you will; but if you miss, I will throw!" said Seru.

"Look out!" cried the young Fijian chief, full of mischief, as he poised a big shaddock and threw it with force at Seru, and missed him.

"Now I will throw!" cried Seru (afterwards called Thakombau), with a sinister smile and quivering with passion. He drew a short hand-club (aiula) out of his girdle, and threw it with deadly effect. The club struck the young chief full on the head, and he fell mortally wounded!

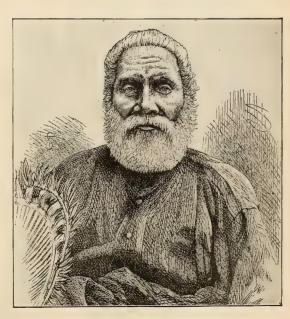
Such was Seru, son of Tanoa, who at the death of his father, became King of Fiji. Tanoa was cruel, but his son surpassed him in cruelty. The young Seru, be it said, had been educated in cruelty. He treated his attendants as slaves, and did with them as he liked. He was master of their lives.

His character was formed in an atmosphere of cruelty. One day some prisoners of war were carried to Bau, the capital, to furnish a cannibal feast. One of them was brought before Seru, and was held down at his feet. Young Seru took a club, although he could scarcely hold it the club being heavy and he being young, yet he managed, though with greatest difficulty, to beat in the head of his

victim and kill him. This gave him renown. The first man killed gave him the right to be considered a warrior. He could assume the rank with its privileges.

An incident occurred at this period at Bau, the place of Tanoa's residence, so remarkable from a human point of view that it strikes all who have known Fiji with astonishment.

Mara, who was the chief in Tanoa's retinue—a remarkable man as regards force of character and power of observation—is said to have longed for a higher,



Thakombau, the Cannibal King.

nobler life, than that of a mere warrior, a cruel shedder of blood. He said, "there is but one thing that can save Fiji-the knowledge of a true God. But shall we ever hear concerning Him?"

What had passed through Mara's mind respecting "a true God"? Whence had he gained a glimpse of the truth? Bau, in his time, was probably the seat of the greatest cannibal orgies in the Pacific. Fijians too, had great gods and little gods by the score. They could not see a turtle or a snake or a shark without giving the shout of worshippers.

We know little of Mara's inner lifein fact nothing but what his prediction reveals. He was a brave man, and his followers have revealed the fact that he frequently uttered his desire to know the true God. The realizing power gained by a living knowledge of God in Christ Tesus did not reach him.

Mara's prediction, which seemed an impossibility at the time of its utterance, has become a wonderful reality. Fijians have gained a knowledge of the "true God;" have learnt the lesson of repentance and faith in Christ Jesus, and from tens of thousands of native homes, the worship of prayer and praise rises to God daily.

Strange to say-from a human point of view-this amazing revolution in spiritual and moral life was carried on first in spite of King Thakombau (formerly Seru), who became a hater of the Gospel, which was afterwards promoted by himself, and under his own special care and devoted service.

Some passages in Thakombau's life are necessary here to understand how cannibal Fiji became Christian under a King so fearfully cruel and so terribly addicted to cannibalism.

A serious revolt drove the old King Tanoa from his home and capital at Bau. Many great chiefs were involved in this. Thakombau, though young, managed to gain possession of the power at Bau and bring his father home in triumph. Then began the fearful work of revenge. Thakombau devoted all his father's enemies-all those he could reach-to the club and the oven!

What did he with the Namena clan?

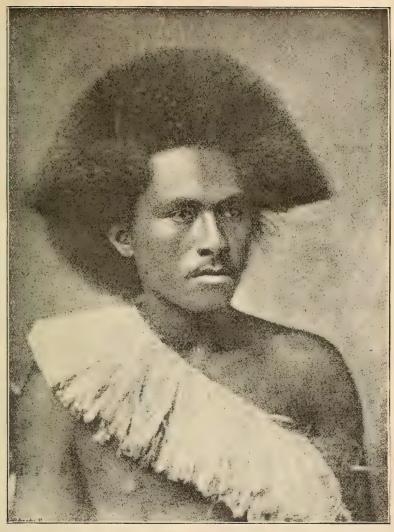
The Namena tribe stood out boldly against Bau-defied it. The tribe sent to Viwa to secure the alliance of its powerful chief, who under pretense of helping them, betrayed them to Thakombau. They were enticed to Viwa. the fight which followed, both the Viwa and Bau tribesmen set upon the Namena clan. In a few minutes one hundred men were slain, and their bodies were taken to Bau to be eaten. Sad, indeed was the sequel, for eighty Namena women were strangled to accompany their husbands to the Fijian hades!

Thakombau was named once by a noted traveler who visited Fiji. "The King of the Cannibal Islands." title was a true one. Cannibalism and cruelty formed, as it were, parts of his character, yes, of his religion.

Two Namena men had been taken alive, and Thakombau spoke with delight to his brother Raivalita as to the cruel manner in which they were to be killed. "That will be very cruel," said his brother; adding, that if he would let them live, he would give Thakombau a canoe. "Keep your canoe," was the re-"I want to eat men!" Raivalita then went away that he might not witness the horrible sight, the details of which are too harrowing to be passed in review.

A devoted missionary now visited Bau to get permission to preach the Gospel to Thakombau's warriors. Thakombau was morose. The divine message was hateful to him. Nothing interested him but the exploits of the ferocious warrior. He was told the misionary came to Fiji to lead men to Christ, who alone could save men from the power, guilt and punishment of sin, and bring them into close relationship with Himself as Redeemer of mankind.

"We will fight till we die; we will teach our children to fight, and our children's children shall fight!" said Thakombau with passion. The missionary



A Fijian.

warned the King of the consequences of his unnatural and fiercely cruel life, and begged him to repent and turn. "I turn Christian!" he replied; "Never! I will oppose it all I can, and none of my relations shall lotu, or let them beware!"

He was told that several of his chiefs had begun to lead nobler, better lives, and that the lotu would end the fearful reign of terror that prevailed in Fiji. To end the conversation the King said, "When you can grow the Ndalo on a barren rock, then I will turn Christian (or lotu) not before"—meaning he never could or would turn.

While this conversation was going on, a man was being cooked in an oven close by. Bau had public ovens for this purpose, and were in constant use.

The Light, the knowledge of the True God, had come to Fiji, and Thakombau



A Fijian.

not only refused it, but became its violent opponent.

How would the opposition end?

Pagan cannibalism, with its attendant rites was now firmly upheld by three powerful Kings, who became violent opponents to Christianity, and who threatened their followers with death should they lotu; they were Thakombau, Ratu Ngara and Tuikilakila.

Let us see what became of them.

The writer one day saw a crowd of natives entering the "Stranger's Home" at Viwa. He entered with them, and found King Tuikilakila of Somosomo, and many of his clan—visitors at Viwa were having a grand yangona party. Never had he seen such a repulsive looking cannibal as Tuikilakila. His huge bulk, his coarse, bloated, hideous features, added to a hoarse voice when he spoke, made him an object of terror. Some time before when a faithful missionary was trying to reason with him, was trying to persuade him to repent, he fell into a great rage. He seized the missionary's coat tail with one hand and cried out-

"My club-my club-quick!"

The misionary fled-he left his coat tail, rather than his life, at the chief's mercy. This monster, not long after this, had his head cleft open by his own son while he slept, but he, when younger, had buried his father before he was dead!

Thakombau was now not only the greatest power in Fiji; he was the greatest enemy to the spread of the Gospel-Rewa came next. Some natives at Nandi had gladly embraced the life-giving power born of faith in Christ, and Bau, knowing this, was endeavoring to stir up a war of extermination. Varani of Viwa, and a zealous missionary, knowing the peril the Christians were in, went to Thakombau and begged him to intervene-to stay his hand-to save them!

"You are in "No!" he sneered. trouble now and I am glad of it. I hate your lotu!" "But it is here" was the "It is of God; what are you going to do with it-are you going to stop it?"

"I cannot do that, I know it is true" -a remarkable confession-"but I am very glad you are in trouble."

Mara's prediction had at last been brought home to the Fijian King, but he, like his enemy, Ratu Ngara, fought against the Gospel and its revelation of Divine Truth.

Trouble, anxiety, personal danger, and even biting remorse now threatened



This is a picture of the temple where, on the stone to the right, the victims of cannibalism were killed. A corpse is seen lying close to the stone.

to overwhelm the King. He listened, often in moody silence, to those who wished to save him. Rewa was his deadly enemy, and was close at hand. Ratu Ngara said, "fourteen times I have sought to make peace with Thakombau, and now I will not rest until I have killed and eaten him."

His enemies closed in upon the King on all sides. Disasters filled him with consternation—a great part of his capital was burned down; some huge temples were destroyed, and also a vast amount of—to the natives—valuable property. Thakombau's favorite colony at Kamba rose in arms against him, seized his property and slew eighty of his adherents. And now the Europeans even (except the missionaries) turned against him.

Dim conceptions of the necessity of having Gods' Divine Kingdom established in the soul, and of the soul's character-life-being formed anew under the influence of the Holy Spirit, now became fixed as realities in Thokambau's mind-undeveloped as yet, but there, and there for life. "Turn to God, and be faithful to Him," said the missionary who had become the King's best friend, and who, after years of stout opposition. was now allowed to reside at Bau and preach the Gospel freely and openly. "Only obey Him and follow His guidance," he continued, "and I will stand by you to the end-to the death if it should come. I will not leave you."

One great obstacle now stood in the way of the King's open and final acceptance of the lotu—Rewa. Ratu Ngara's threat, his determination to destroy Bau, and to kill and eat his old adversary, kept Thakombau restless, and called out afresh the fighting instinct as a means of self-preservation.

At this juncture Ratu Ngara was seized with a direful malady, which carried him off in a few days, without being

able to bequeath his revenge to his chiefs and tribesmen. It was now possible to establish peace with Rewa.

But, as the King had sown, so must he reap. Thakombau had made enemies of the great chiefs in Fiji, even of those in his neighborhood, and of all those whose relatives he had harried for many years, whom he had killed and eaten by the score when the fit was on him. These all now turned against him and thirsted for his blood.

He had, however, entered a period of humiliation, repentance and prayer. The iron of conviction had entered his soul, and remorse was tugging at his heartstrings.

He was in the throes of soul-birth. The Light Divine flashed into his soul and he saw himself. He saw the grandeur and yet the awfulness of life, of his own life. He was face to face, not with man, but God. But God's mercy in Christ Jesus is for the vilest, and so this heathen King at last heard the sweet command—"go in peace and sin no more."

Thakombau was rescued from his perilous position at last, mainly by the help of the Christian King of Tonga, George Tubon; and, at last, finally and for ever, he renounced the gods of his fathers, and publicly owned himself the servant of Jehovah before the assembled celebrities of Bau.

What a triumph for the Gospel of Christ!—the mighty citadel of darkness stormed, and the chief seat of Pagan idolatry and worship turned into a center of Christian life, energy, and usefulness! Before chowds of those he had fearfully wronged, the King stood up and confessed—"I have been a bad man. The missionary wanted me to embrace Christianity, but I said I will continue to fight. God has singularly preserved my life. I desire to acknowledge Him as the only and true God."—Illustrated Missionary News.

SOME INCIDENTS IN INDIA

By a Missionary.

The magic lantern had been doing a good service before a very large company of interested people in the mission buildings at Ankleshwer. The life of Christ was shown that night, and the impressions made were of a nature not to be easily erased from the mind. After the meeting, when all had come into the bungalow, little Henry McCann said to Sister Stover, "Auntie, I liked the pictures every one. But when we came to that one of Jesus on the cross, I just felt like I'd have to cry." "Henry we all feel that way when we see that picture," said auntie. "And I believe it would be good for us just to cry when we feel like it." To which Henry replied, "Is that so? Well, the next time I think I will just cry, because I feel so much like it."

Emmert Stover and his little sister, Miriam, were walking along the road together, when Miriam whined out, "Emmert, don't." When they reached home their papa said to them, "Children, I feel so sorry that you should tease each other and whine, even when you walk along the road! What must Jesus think of you?" An hour later Miriam came running in and said cheerily to her mother, "Mamma, while we were going over to Laperson's, we thought about what papa said, and Emmert said, "Please forgive me, and I please forgived him." Her mother laughed, as she took her into her arms and kissed her.

At Ankleshwer, not so long ago, a Banio gave \$4,500 to found hospitals for animals. And now, right in that old town, there is being laid out and built a large walled enclosure where the maimed and the halt, the sick and the half-starved, the crippled and the useless old cattle-kind are to be nursed, and cared for, and kept alive, as long as possible. This is kindness to animals.

At Vada, not so very far from Bom-

bay, and not so very long ago, during an epidemic of cholera, the Hindoos were very much excited, for the death rate was running very high, and there seemed no help. Outside of town they dug a deep hole, and securing a large buffalo, they took him out to the hole, tied his feet together, and dumped him in, and then buried him alive! And the bellowing of the poor, dying beast could be heard for hours afterward, as he struggled for life in his grave! This was done by these Hindoos as a sacrifice to the angry gods, in the hope that the ravages of cholera might cease! Is this kindness to animals! It is Hindooism!

To the one who has his eyes open for little bits ox experience, the Hindu kindness to animals is a stupendous fraud! It is the climax of selfishness, and toothorn of unreasonable pride! If his child gets worms, he will run to the doctor to get a little santonine powder to kill a thousand of what he calls "his little brothers," in order to save the life on one, his child.

He will pay well for a silk dress for his wife, to parade in, and say he did not kill the worms that made the silk! He will feed crippled animals by the score, and never notice the half dozen starved, scabby, itch-covered, naked, boys and girls who meanwhile look on with increased appetites! He will say "Come, brother, come," to a working ox, but one that refuses to work for him gets it otherwise. Just recently we met a driver whose tired ox had lain down under the load, and refused to get up, either for lash or ox-goad! The man had some chopped up stuff in his hand, and we asked him what he was going to He said "Why?" We said that we wished to know, and then, fearing lest we might be to him as he was to his ox, a cruel, greater-power, he confessed that he was about to rub its eyes

full of red pepper he had cut up fine with his knife, and thus compel it to go! We shamed him, patted his poor ox a bit, and then told him to try him. The ox arose at once, encouraged to do what it could! O beautiful Hinduism, die quick, and thus perform the greatest act of mercy toward men and animals that is possible to you!

It was Dula Deva who had said to Bro. Lichty that he wished to go somewhere else for awhile and be in school. This pleased the preacher, and he told Dula Deva so. Asking if he had settled up with every one, he was assured that he had. "Have you no debts any-"No, sahib, I have none where?" anymore." "Have you paid all you owe?" "Yes, sahib, I have paid all." But just as he was about to go, he said, "But sahib, I forgot one." "Which one?" "Why, I forgot that I owe the storekeeper 50c." "You owe him 50c! When did you make that debt? You settled with him last month full!" 'Yes, sahib, but I bought things this month to eat, would I not?" "Certainly, but wait. Tell me what you bought." And then began Dula Deva to think, and he said, a half bushel of onions, a new jacket, some salt and peppers, etc. So there was a questioning as to whether one boy could eat half a bushel of onions in a month, but an understanding was arrived at, by agreeing to take the jacket back, and pay for the other things. Then the missionary paid over the full amount that he owed Dula Deva, who promised to go to the storekeeper and pay for all except the jacket, deliver the jacket unpaid, and then take the train for the other place,free from any debt. But Dula Deva was weak, and he went straight to the station, and wrote a letter to the missionary, saying, "Please forgive me, but your plan would not work out. I needed all the money more than the storekeeper needed part of it, so I went without seeing him. Please forgive me." What to do? It was not long till the two met again, and then they talked matters over again, and so the one helped the other, and must continue to help him, to higher ideas. This is mision work.

Sister Sadie Miller was sitting one evening at the front of the house, thinking over what had not been done that day, that she had hoped in the morning she would be able to do. There are so many things that don't get done as the days go by. Well, a woman came to her crying, and saying that her husband had been beating her. "O dear. anything but a husband that will beat his wife!" thought the Miss Sahib, but there was a lecture needed. And here came the man! He said she let the monkeys get into the cornfield, and when he had to suffer so much damage, wouldn't he feel bad about it? The misionary hesitated for a moment. A man like that ought to have a good scolding. "No," she thought, "I'll talk kindly to him." And she did. His wife had been keeping the monkeys out of the corn field, and one got in in spite of her. The monkeys in the day time, and the tiger at night, keeps a farmer busy in some sections of India to make ends meet! But the wife is a great help. So, as the persuasion went on, the man thought of how sorry he was he had to beat his wife, and how sorry he was she couldn't have kept the monkey out. Sister Sadie thought to top the argument by appealing to his feelings and said, "But, Gowal, how would you like it if I should beat you every time you make a mistake?" "I am a man," he said, "I make no mistakes."

Ukla is one of the big boys, who some years since has "graduated" from the orphanage at Bulsar. He was hard to manage while within, and is accordingly irregular without. Poor fellow. He gets way down at times, and then always comes around, and asks pardon, and sets off anew again. After a short time, he reports down again, and each time his fall seems to be lower than before. The last time he wrote, "Dear papa, I am now a Mumadin. What could I do? You are doing nothing for

me, and so I am now a Mumadin." Well, on the front of the postal card, were printed these words, "Sufficient unto the day is the evil thereof." All that was left to do was to wait. And the missionaries waited, feeling they knew well enough that Ukla would soon return and go back on his bargain. He returned with a downcast, forlorn Godforsaken look on his face. He was told to come to church on Sunday and at the close of the meeting get up and confess his sin. He did so. It raised a storm of indignation among the native members, who made speech after speech, saying there should be no quarters shown. After that sentiment had spent itself, a more thoughtful feeling prevailed, that if a man were down, and came begging pardon, he was doing that much of it to his credit. And so it came about that the church passed the following three-pointed resolution: "That in consideration of Ukla's confession, we have this to say: (1) When a member sins, the church suffers very greviously. (2) When such a member returns like the prodigal son, there is cause for rejoicing. (3) When you show forth fruits meet for repentance, you may be received back into the church." It should be added that no formal action has ever been taken to expel Ukla, but it is generally understood that he has cut himself off, so when he comes to the terms, he will be received as though he had been expelled.

It was the night that Anna Elizabeth Ebey was born at Dahanu, and the doctor was hurrying there. The rains had been coming down in torrents, and had been doing that way for several days. But there are times when doctors can't stop for rains, even though other people would! Getting in a tonga at Dahanu with a Brahmin and the driver. they three went as fast as they could the three and a half miles from the station to the Mission Home, Crossing rivers, the driver got out and led the horses, for they were afraid to enter the torrents. In pouring monsoon weather, every little brook becomes a dashing, dangerous river. At last they arrived safely, and the doctor made haste into the Ebev home, and into the dry. The Brahmin gentleman and the driver continued the journey. had just a little further to go, just one more river to cross. That last river is just beyond the Ebey home, and the sound of its waters is always heard there. Crossing that river, the water was too deep, the current too swift. The driver, although he had gotten out to lead the horses across, was with the horses and the tonga and the Brahmin. swept down the stream with a tremendous determination that seemed to have no measure. One horse was killed, the men were brought into the Ebey home, and the doctor attended their wounds, and all were glad that, even though it was a thrilling time, no human life was lost. The waters roared louder and louder, and that night a new little life came into the world to bless a home that has been much bereaved. May the Lord bless the child, and all those who braved the storm to help in time of need, and may He bless the little family, which this little babe has come.



MISSIONARY MONEY, SPIRIT AND COL-LECTIONS IN THE NORTHWEST

By J. HARMAN STOVER, Sec. of District Board.

Missionary money has come in the past, it is coming now, and it must come in the future.

We are in the fight. To press on, means sacrifice; but it means victory. stand, means danger to our ranks; for we become targets for the enemy. To retreat means disaster to the whole cause

I have much to say to my brethren of the district of Oregon, Washington and Idaho, but it can not be said within the limits of this article.

It seems there is some misapprehension as to the work of the mission board even now, after five years of discussion at our District Meeting, articles in the Visitor and Messenger, annual reports, spread on the minutes, etc.

For perhaps none were more astonished than the board itself to find a query, or request, rather, before our last District Meeting to make the mission board amenable to the District Meeting.

As if it had not been. When every one that knows anything about the work in the district, knows the board is held to the strictest account both as to money and actions.

The next item in the query was to have District Meeting require the board to lay its plans before coming to the District Meeting for the year following, to assess the district according to its state tax receipts, to say how much money it will cost to run the mission work of the district, and to notify each congregation of her quota, etc.

Well may the board say, "All these have I kept from my youth up."

We have not accomplished so much in getting the congregations to take hold of the assessment plan, but a few are using it, and it is accomplishing the

But every thought mentioned in this

paper originated in the board several years ago, except the one about planning work a year ahead, which is impossible. Work is always mapped out for the next vear which, on getting in reports of the work from all over the district, is often turned entirely aside.

Every dollar you pay for missions goes for that purpose, except perhaps postage, which is consumed for that purpose also, and sometimes there is a little interest to pay, in case we have to go to the bank and borrow to meet current expenses because of the delinquency of some of the churches.

I am glad there is a call that the congregations be notified of their amounts, I took it upon myself as secretary of the board to solicit the use of the last page of our minutes for this purpose.

Some notices we sent out by mail the last two years seemed to create an ill feeling as though we were dunning them, others we never heard from, and still others thankfully received their notice and paid in promptly.

As some do not use the assessment plan, but still have the \$1.20 per capita plan, this that you find on the last page of the minutes for the Centralia District Meeting is gotten up on that plan.

The equitable way is the assessment plan. It is not just right that the man worth \$10,000 pay \$1.20 only and the widowed mother who makes her living at the wash tub pay the same.

But it seems the assessment plan is hard to understand and yet it is simple. Suppose you have twenty members, ten are worth \$10,000 apiece, five are worth \$5,000, the other five worth \$1,000 apiece. Then your congregation is worth \$130,000. Now you want to raise money for missions, district expense, etc., \$24 for missions and \$4 for district expense, or \$28. Then you will want for home expense some little, so for the sake of even money we say \$39 This divided by what your congregation is worth (\$130,000) makes a rate of .0003; multiplying each man's property value by this gives what each should pay. The man worth ten thousand would pay \$3, the one worth five thousand would pay \$1.50 and the man worth one thousand would pay thirty cents. That none may be slighted we have poll tax of fifty cents also here at Tekoa.

Now, brother, why not find out what you owe the Lord, and the first money you get after the conference year begins, pay it all in. Your offering should be of the first of the flock, and without blemish. My honest conviction is, the first money obtained after the conference year begins, belongs to the Lord.

I have acted upon this principle for several years. I have had losses, had moneyed obligations to meet, that seemed sure financial cyclone, and yet before the time the cloud would be driven away and all be satisfactorily adjusted.

But in it all and through it all there was the consciousness that God's portion was in His mission field at work.

Pardon this reference to myself, I only want to magnify the Lord whose hand has been so manifest in every turn of my life.

Upon the service and sacrifice of your faith depends not only the success of the Lord's cause, but your own success depends on it.

The brother or sister who turns into the Lord's treasury His due, at the beginning of the conference year, that it may be at work during the year while he works, I am as confident will never see financial disaster, as I am that I pen these lines. Try it once, but watch your motive. Make it a holy offering if it must be done in tears on your knees.

Some criticism obtains because it is said we leave the missionary too long at

a place after a full congregation has been effected.

The transition in a town or city of a young congregation from the daily work and constant presence of the missionary pastor, to our church's regime of the elder and minister living in the country, farming and cattle raising six days in the week, and attempting to feed this flock on Sunday, I repeat, the transition is marked and serious and sometimes fatal to many who need constant pastoral care.

Hence the policy of the board has been to make this change as gradual as possible.

A sudden removal invariably works not only harm to the flock, but it works a hardship if not an injustice on the faithful elder or minister who must undertake to care for this flock.

So the board can afford to bear the criticism, but it can not afford to work injury to good work once begun.

Now I must speak of a thing a little more delicate. I would not so write if I could reach each of your pulpits. I cannot. I trust the Visitor does.

The matter'is this: It hath been said by them who have thought upon appearances only, and who lack charity in righteous judgment, so strongly recommended by the Master, John 7: 24, that our missionaries' homes are too well equipped; that they have carpet, settees, center-tables and rocking chairs, etc.

My dear brother, you can have no idea what it means to conduct a missionary home in the city. All kinds of people are dropping in constantly. The standard of your missionary, his home, his demeanor, etc., forms conviction in the minds of strangers as to the value of the religion he teaches.

He must have a good report from them who are without. He must be a man respected by the very best society and looked up to by those in the lower walks of life.

His home must be, not only a place

to stay, but a rendezvous for "All the village train."

Our missionaries furnish their own houses and thus saves us rent. I have visited the homes of each of our missionaries, except that of Brother Keltner, and I can honestly say I have seen nothing extravagant in the furnishing of their homes.

Now I close by thanking one and all for their support in the cause of missions, their prayers and their friendly criticisms; for I know all is done only in the best feeling.

This year Brother L. E. Keltner is placed at Twin Falls, Idaho. We are getting in on the ground floor there, but it means we need more mission money, a better mission spirit—better mission-

ary collections. Who will come up to the District Meeting on July 31 next year having cleared the amount standing opposite his congregation, as found on the last page of the minutes? Much work rests upon your board this coming year. We earnestly solicit your co-operation to the extent of your earnest prayers, and to the extent of your full quota of missionary support. Thus relieved of that care your board can turn its full attention this year to church erection work.

We as a district have much to encourage us. Our rate of increase in the past six years is nearly 300 per cent.

Yours for the cause, J. Harmon Stover. Tekoa, Wash., July 24, 1906.

A MISSIONARY TOPIC

By RICHARD SEIDEL

To be a missionary, to go out among the poor heathen, to preach the gospel of truth, and even to sacrifice life itself if it becomes necessary, is an achievment which deserves recognition and assistance in every respect. Liberally and cheerfully our offerings should flow for the support of missions and missionaries. To be a missionary, one chooses a noble profession, and every Christian should pray for showers of blessed success. If we consider what has been accomplished by mission work, we must acknowledge that the sacrifices made, have not been made in vain. Thousands upon thousands of heathen, also a great number of erring children in our own country, have been lead to Christ, which otherwise would have been lost. No sacrifices whatever should be spared to make mission work a success. A man, who is willing to sacrifice his life for the cause of Christ, stands high in the esteem and honor of his fellowman and such a man is equal. if not superior to a hero on the battlefield. The blessings of missions can be

daily observed in the crowded quarters of the large cities in our own country, and the testimonies of the converted ones show what blessings the lost ones derive through the attendance at missions. It is no trivial undertaking, when a man voluntarily leaves the home circle of friends and relatives to go out among the heathen to preach the gospel, not knowing if he ever will have the opportunity to see the faces of his loved ones again. In many instances a missionary takes his wife and children along with him and they are equally exposed to peril and hardships. Why is it that under such adverse conditions, men and women can be found willing to make such sacrifices? Because they are filled with an ardent, sincere desire to win souls for Christ,-that's the motive, and the only one. Such a one was John Eliot, who labored religiously and patiently among the Indians. Nothing daunted him in his life work though surrounded by imminent peril, he pushed forward, preaching the gospel of truth to the regenerate Indian. He was a man filled with the Holy Spirit, and he brought about a great change in the life of the Indians. Beloved brethren and sisters in Christ, let us enclose these brave men and women in our daily prayers and let us liberally respond when a call is made for their sustenance.

June 1, '06, I had the opportunity to visit, for the first time, the Brethren's mission No. 5901 Third Ave., Brooklyn, When I entered the mission the service had already commenced and they were engaged in singing a hymn, lead by a brother. After song service Bro. Hollinger delivered a short address; after this the attendants were devided into several smaller classes. Bro. Weaver having charge of the group I had entered. The topic was, "Jesus and the Children." The intelligent answers given to the questions, as read by the Brother in charge of the class, somehow surprised me. An elderly lady, who later partook of our dinner at the mission, was especially bright in answering questions, which plainly showed her interest in the subject under discussion. That lesson is a very beautiful one and is commendable to every student of the Good Book. After the close of the Bible study a hymn was sung and a prayer was breathed. At the close of the service each participant received an invitation to a picnic July 4. What most impressed me was the sincerity and interest shown by all the members of the class, which I think consists of about seventy attendants. A significant act of sincerity and humbleness was exhibited by the devotion of prayer, all kneeling humbly on the bare floor, during their supplication. This is the proper and right way of praying, and is commendable to every Christian. Through the kindness of Mrs. J. Kurts Miller, I was

permitted to attend, in the afternoon, another Bible class at the Italian quarter of Brooklyn presided over by Bro. Caruso. The same condition, as in the one previously stated, prevailed at this class. Bro. Caruso is an able teacher, and at the close of the service, sang and prayed in the Italian language together with his class. They seem to be a happy lot, but all were very sincere in their endeavors. Bro. Caruso is an earnest, intelligent man, and undobutedly has received a good education. - I did not participate in the evening service, being under obligation for the rest of the day, but the kind and hearty welcome extended to me by all the brothers and sisters will remain engraved in my mind. It is now more than ever my desire to unite with the Brethren in the fellowship of Jesus Christ as I am fully convinced of their sincere motives and truthfulness. May God bless that carnal minded reporter which wrote the article about the Brethren Mission in one of the Sunday editions of the New York World, which attracted my attention. and had so much spiritual blessing in store for me. It shall ever be my prayer that I may become a member of the Brethren church and to be received by them in the holy ordinance of communion. May God bless them all and lead them on to universal victory: may their banner float triumphantly to the breeze, and may their doctrine conquer the world.

I have resolved to consecrate my future life, 'after the expiration of my present term of enlistment in the United States army, entirely to the service of my master, and to become a soldier of the cross, instead of bearing carnal weapons. May God help me to do so.

Fort Hancock, N. J.



A WITNESSING CHURCH, "THE ALL ESSENTIAL INSTRUMENT"

By C. H. BRUBAKER
Now Under Appointment for India.

With Christ "The All-Powerful Commander," with the Gospel, "The All-Effectual Message," and with Prayer, "The All-Needful Intercession," we may yet have a world teeming with millions of unevangalized souls. Yea, we do have such a world. Would you see China's teeming millions pass by, thirty every minute? If so, you must stand there with sleepless eyes, constantly watching night and day, every day, every week, every month, every year for the next twenty-five years! And then you would have seen only those of one country. The heathen of other lands would command your attention for several decades more.

We need the God-sent Christ who has power to command; we need the Gospel which is the power of God to salvation to everyone that believeth; we need the prayer, the God-appointed means of enlisting messengers, but we must have in addition, a witnessing church as, "The All-Essential Instrument," if the world is to be evangelized what can a commander do if his commands are not heeded? What can the Gospel accomplish if it is not known? What avails prayer unless he who prays abide in the vine? "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." I repeat, what can the Gospel do in a land where it is unknown? And how and by whom is it to be made known? The inspired apostle tells us that whosoever shall call upon the name of the Lord shall be saved. But he says more, "How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?"

Just before Jesus ascended Hè said to His disciples, "Ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Yes, each Christian is to be a witness for Christ and so each church which is composed of a number of Christians is to be a witnessing church. Preaching the Gospel to the heathen is a privilege that has been accorded the Church of God. God did not give His great commission to the Angels. Neither did He entrust the work to the unconverted. But He did entrust it exclusively to-His disciples. He is therefore expecting us to do it. Can the Lord depend on you? Can He depend on me?

"The Gospel to every creature" a plain command of Him who redeemed the world by His own precious blood. Millions who have been redeemed but who do not know it-a plain fact. What a cruel shame that we are now in the twentieth century and multitudes are yet in heathen darkness! Why is it? Not because Christ is not powerful enough; not because the Gospel is ineffectual; not because the heathen are too far away, geographically speaking; not because their doors are barred; not because the climate is too deadly; not because the language is too difficult; not because there is not money enough; not because there are not men enough. No. the fault is not with God, with the heathen, nor with the physical circumstances. Jesus is anxiously waiting to show himself strong in our behalf, for saith not the Scripture, "The eyes of the Lord run to and fro throughout the

whole earth, to shew himself strong in behalf of them whose heart is perfect toward Him?" Our heathen brothers and sisters, so easily accessible, so teachable, are hopelessly and helplessly in the clutches of sin awaiting the knowledge of Christ our Redeemer and theirs. No, the heathen are not too far from us but we are too far from God. The doors of India, China, Japan, Africa and Korea are not blocked, but the doors of our hearts are shut to the earnest command of our Lord and to the striving of the Holy Spirit and to the Macedonian calls. Our intellects know, but our wills are stubborn. We love our money, we love ourselves; we save our money, we save ourselves. Whereas we ought to love God and our neighbor as ourself, whereas we ought to spend our money for God and lose our lives for Christ's sake. Many a Christian congregation is slowly but surely dying because its soul is not beating in sympathy with Christ the head of the Church. Many a congregation is suffering spiritually and missing the great blessing which the Lord has in store for it because its heart and soul are not in earnest in the Church's greatest mission. A collection of a few paltry dollars may be taken up at times and if there is no immediate need of it at home it is sent to the world-wide fund, but year after year passes and from the greater share of our Christian congregations, not even so much as one missionary-man or woman-ever goes forth in the name of Christ to the poor idol-stricken and cast-ridden people. Oh! the urgency of witnessing churches! Let each congregation send out one of its members or at least a representative. With a little system and a willingness to do God's will, every living congregation might have its representative in the foreign field. A congregation of seventy members giving only a penny a day will provide for one missionary. A postage stamp a day donated by thirty-five Christians will supply a representative.

A witnessing church is the all-essential instrument. Our victorious Master is ready to lead us on to victory. The good tidings of salvation have come to We do not well if we hold our peace. Dear fellow-Christians, this is There are men our responsibility. enough and there is means enough to evangelize the world. But we are asleep! We are not attentive to the call to arms by the Captain of our salvation. The children of men are besieged by Satan's army. The world is dving without God. We might go to the rescue. We might, but we don't! Oh why are we so listless? Why does not the great need move us? Why does not the love of God constrain us? Why do we not do something? My brothers and sisters what will you do? You have but one little life to live. Go to Jesus and ask Him to help you spend it right. Be frank with Him. Tell Him how you love your money and hate to give it up. Tell Him how hard it would be to leave father and mother and all the dear friends at home to go to a heathen Tell Him everything and hold nothing back. He understands you and He loves you. How He feels for you! But "He that will save his life shall lose it" and "Whosoever loveth father or mother more than Me is not worthy of Me." You can not be happy as long as you are trying to save yourself. Tell Jesus that you cannot be happy until the victory is won. Ask Him for victory. Of yourself you cannot be victorious, but through Him cometh victory. His power and love will conquer your heart. The heathen are perishing, my brother, my sister! What are you doing? What do you expect to do? Are you witnessing for Him? Is not Jesus your dearest friend? Will you not then bring your poor heathen brothers and sisters into God's presence, kneel before Him and say, "Lord, look at these poor people. Look at them in their sins, helpless, hopeless, heathen; with none to tell them of Thy love! Look into my heart of hearts, O

Lord. Search it through and through. Kindle it with Thy love. I am Thine, O Lord. I have heard Thy voice, and will hear it again. Speak Lord for Thy servant heareth. Show me what my part is concerning this matter and I will do it!"

The Lord grant that it may be so, is my prayer.

Virden, Ill.

TREBIZOND AND ITS PEOPLE*

By Lyndon S. Crawford, D. D.



Camels by the Public Garden at Trebizond.

The city of Trebizond, in which the American Board began its work in 1835, is 640 miles east of Constantinople and ninety miles southwest from Batoum in Russia. It is the capital of the vilayet, or province of Trebizond, which is a part of the ancient province of Pontus (1 Peter 1: 1). Trebizond City has a population of 51,000. In the entire province there are 1,255,000 souls (1,000,000 Mohammedans, nearly 200,000 Orthodox Greeks, over 50,000 Gregorian Armenians, 1,500 Catholic Armenians, and 2,300 Armenian and Greek Protestants).

Trebizond is four years older than Rome, for it was in 756 B. C., that Greeks from Miletus, who many years before had founded Sinope, pushed farther on towards the east and settled this and other cities of the Black Sea coast.

*Illustrations and article from the Missionary Herald.

It was here that Xenophon's troops caught their joyful sight of the sea, and here that a branch of the Komnianos family, when banished from Constantinople in 1204, set up their kingdom. The Turks took the city in 1461, eight years after conquering Constantinople.

Suppose you young people should come to see us in this ancient city? First, you must get to Constantinople, and there you will ask Mr. Peet, at the Bible House, to tell Garabed to engage you a passage on the first steamer leaving for the Black Sea and Trebizond. As soon as we know that you are coming we will go down to the landing and go out in little boats to take you off the steamer. The first sound you will hear on landing will the the clanging of numberless bells. See all those camels! hundreds of them, kneeling down and being loaded before starting off on their journey of thirty or forty days to Persia. See that long line of nine camels led by one little donkey! The wise old

church, the other side of those pretty gardens you saw coming up from the landing. This week we have a half hour

Turkish khoja will stroke his beard and say "yes, just like lots of people."

If you come on the "Great Week" we will go down early to our little

prayer meeting from halfpast six to seven in the morning and meetings on three evenings. To-morrow evening we will take you to the old Armenian church to see the bishop wash the feet of priests and choir boys. As we go back to breakfast you will see numberless fig trees in the yard. If you come in August and stay through November we'll give you fresh figs every morning. Those bushes, or little trees, on the steep hillsides are filbert trees. Tens of thousands of bags of beans and hundreds of thousands of bags of filberts are exported from here every year.

"But what are all those children doing out in the yard? Some of them look so bright and gay with their fine clothes even those barefoot ones look as if they were having a good time, swinging and teetering and flying kites." Those are our school children, and they begin to come before seven o'clock. Just go into the school upstairs, where Miss Asanet and Pastor Dombalian teach, and then downstairs, where are Miss Halsey and Miss Heipsime, and their merry kindergarten pupils will entertain you for hours. It is not all games and singing either, for those children are getting all sorts of good ideas and principles instilled into them every

Do you know, some of them day did not know how to laugh when they came here! Life is sad and solemn for many of them, and some are old before



Turks of Trebizond.

they are young; but new life and hope and joy have dawned upon them, and after you have seen it all you will never regret the money you have invested in these schools.

"But what is that language we hear at the front door?" No wonder you ask, for that is a mixture of village Turkish and Armenian. We'll have to call Takonhi to help us understand it. This is the dialogue:—

Old Woman. "O Madama, I have brought my son. He was burning charcoal on the mountain. Evil-minded men came upon them and his brother-in-law was killed. My son was shot through the throat and he rolled down the hill-side."

Madama: "What can I do for you?"
Old woman. "I have brought him
on horseback to be cured. He is cold.
Give him an old coat."

Madama. "But we have so many calls! and we have given away all the old clothes we had."

Old woman. "Never mind. Let it be something new, then."

While you have been visiting the schools, some of us have been teaching private pupils, reading and trying to answer numerous letters, and accepting continued interruptions as a part of the ordered plan of the day. Here are letters from Marsovan. Dr. Riggs writes of plans for a summer school and a gathering of pastors and teachers in June. Another, from the hospital: "The little girl's eyes are saved. . . . The woman you sent, and who would have died had you not sent her, is going to live for ten years longer. . . . Shall we amputate that man's leg? . . . Ask the mother's permission for a much needed operation on Evridike's arm." Here are some letters which have been carried in men's pockets for several days as they with difficulty made their way down from the high mountain villages of Bey Alan and Semen. In spite of being snowed up all winter, and so cut off from communication with the outside world, they have kept up schools and church and house-to-house Bible readings and singings, and while many of the men have been away, either feeding sheep in the warmer lowlands or working or peddling in Russia, the women have been taking care of the cattle or knitting dozens of pairs of socks to be sold to help pay church and school expenses. A man from a near town writes: "I am convinced that the Protestants are the true Christians of the world. If I become a Protestant, shall I have British protection, or will you help me and my family of eight go to America?"

The pastor is the one to frame a fitting answer to that letter, so he encourages the man to go on studying the Bible; but he tells him that if he becomes a Protestant he must help support the church, and not expect the church to support him; and further, that Protestantism means a change of heart and not a change of place or nationality.

But who are these people coming in at the gate? Those four men with the wide pants and curious vests and caps are from Van. They have come to see if their relatives in America have sent letters for them in our care and money to take them also to America. And that young woman? Ah! she has come to scold and berate us because we have told her that we cannot lend her and her family \$200 to get them across the sea.

Those are hungry-looking people we meet. Yes, they are hungry, and we must do something for their bodies. And we must also remember what we have just read in The Outlook: "No rags hid from Christ's eyes the divinity of the men and women who crossed his path."

You can do up these simple remedies for those three sick people, but those more serious cases we will put under the care of Dr. Miltiades, a Greek physician who since Dr. Parmelee's death kindly looks after such cases. But somebody must pay for the medicine! Who? Dr. Parmelee built this pleasant house, and for twenty years he was "the beloved physician" for all the poor about. We wish very much that we had a trained nurse to visit these people in their homes.

We are so glad you come to see us! On Sunday you will enjoy our service and Sunday-schools in Turkish and Armenian and Greek.

WHEN THE DEACON TALKED IN CHURCH

We weren't expecting anything unusual that Sunday, but we got it. It was a warm Sunday in June, and our annual foreign missionary sermon and collection were to be given. But that didn't excite us any, for we had slept, I may say through both sermon and collection many a time before. It wasn't the sermon, either, for that seemed no different than usual; but that time it just happened to come home to the deacon. As far as I remember, the preacher took for his text the old verse about "Go ye into all the world and preach the Gospel to every creature." He didn't say anything about taking up a collection, but

he dwelt considerable on the "Go ye." He said the Lord said "Go," and he would never be satisfied until he went.

Our collections, anyway, he told us, didn't amount to much, and always reminded him of a story he had heard of a little boy. It seems the little fellow was saving some of the best meat on his plate for his dog; but his mother noticed it, and told him to eat that himself, and after dinner he could have what was left on the plates and give that to the dog. So after dinner he picked up the little bits of fat and bone and gristle that were left, and took them to the dog. When he got to the dog, some one

heard him say sadly, "I meant to bring you an offering, Fido, but I've only got a collection."

Well, it did kind of hit home, for most of us hadn't even given much of a collection, only just enough to look respectable when the plate was passed. But the preacher went on till he showed us that command "Go ye" meant just what it said, that we had to go. And he told us that it meant everybody had to go. And he told us that it meant everybody had a special kind of call that came to one here and another there; and, when they felt the call, they had to be a missionary. But he said that wasn't in the Bible, and that everybody was commanded to "go ve" unless they had a special call to stay at home. And, even if they had a call at home, they were bound to do their best to provide a substitute to go for them, and to help everybody go that could. Then he just asked us how we would feel if we hadn't any Jesus to go to for forgiveness of our sins, or for help in our trials, or strength against temptation, or for comfort in sorrow, or guidance in our perplexity; no Jesus to tell us how to live here, and especially no Jesus to tell us about the love of God and where our loved ones went when the darkness of death shut down on them. This was what made life so dark and hard to the heathen, and in our gifts we were to think of the Lord's command to us and the heathen's need for us to go.

Then he prayed a bit; and the choir didn't sing any that day, but the organ played a soft voluntary at first while the collection was taken. Old Deacon Bright, he got up to pass the plate on his side. The old deacon was as fine a man as you'd meet in a day's journey, as good a neighbor and as honest a man as ever lived. Nice two-hundred-acre farm on the fifth line, and a fine family, all members of the church. Jim, he ran the farm; Jack, the second boy, just ready to go to college; and Mary had her diploma as teacher, and was study-

ing in Toronto to be a nurse. The mother, too, was just as nice a woman as you could find anywhere.

The old deacon had been getting considerable deaf of late years, and always sat alone in the front pew. I guess he got kind of dreaming over the sermon for as he rose to get the collection plate, he began to talk to himself, and to do it out loud. But, bless you, he couldn't hear himself, for you have to shout to make him understand anything. So, as I was saying, he took up the plate, and began to talk; and as far as I can recollect, this is just about what he said:

"So that 'Go ye' means me and every one of us, and that is the Lord's plate, and what we put in it is our substitute for going ourselves, and shows how much we love Him and how much we think we'd have been worth to Him, seein' we don't go ourselves."

Then he got to the back seat, and passed the plate. Now our back seats are almost full of young men, and as they put their money in the plate, the old man went on: "Twenty-five cents from Sam Jones. My boy, you'd been worth more than that to the Lord. Ten cents from Davie Brown, five from Tom Stone and nothing from Steve Jackson, forty cents for four boys and every one of them could go, too; and they're worth six hundred dollars a year each to their fathers, and only forty cents to the Lord."

Next pew Mr. Allen and his family sat. Mr. Allen put on a dollar for the family, and the old deacon moved away saying, "The Lord died for the wife and little ones, too, and they have nothing to give."

In front of them was Judge Purvis with his wife and two daughters. "The price of one of your dinners down town." "Half of that pair of gloves you wear." "Almost as much as you spent for ice cream last week." "One box of candy," were the deacon's com-

ments, as the coins fell from the hands of the judge and family.

Then Farmer John Robb put on a bill rolled up, and Mrs. Robb put on another, Johnnie Robb a little envelope bulging with coppers, and Maggie helped the baby to put another little bag on; and the old deacon said, "God bless them." You may be sure we were all listening by this time, though we didn't dare to turn round, and there were lots of us mighty glad the Deacon wasn't taking up the collection in our aisle.

John McClay's pew came. "Worth a dollar a year to the Lord, and two thousand a year to himself," said the deacon. "Seventy-five dollars for a bicycle and twenty cents for the Lord don't match, Tommy McClay. Ah, Miss Ellen, it looks queer for a hand with a fifty dollar ring to drop five cents on the plate.

"Less than last year, James Stevens; and the Lord blessed you, too. A new house for yourself and an old quarter for your Lord, Alex. Bovey.

"You take in washing and can give five dollars to the Lord, God bless you, Mrs. Dean. What! and Minnie has some too, and wee Robbie.

"Fifty, seventy-five, eighty-five, ninety; ah, your dinner will cost more than you have given, Mr. Steel. A bright new dollar bill, and spread out, too, Mr. Perkins; I am afraid ninety-five cents was for show. A checque from Mr. Hay. It'll be a good one, too, for he gives a tenth to the Lord. Two dollars from you, Harry Atkin, is a small gift to the Lord that healed your dear wife.

"Ah, Miss Kitty Hughes, that fifty-five cents never cost you a thought; and you, Miss Marion, only a quarter, and you could both 'go ye' and support yourselves. Five cents from the father, and a cent each from the family. I guess John Hull and family don't love the heathen brothers very hard. Ah, Mrs. McKimmon, that meant a good deal to you; the Lord keep you till you join the good man that's gone. Charlie Baker, and you too, Effie; I doubt if

the Lord will take any substitute for you. Nothing from you, Mr. Cantile; not interested I s'pose? Heathen at home, p'raps your'e one of them.

"Five cents, Mr. Donald. I doubt you'd want to put that in the Lord's hand; and you, Mr. Jenks, no more."

Then the old man came to his own pew; and as his wife put on an envelope, "Ah, Mary, I am afriad my dear, we've been robbing the Lord all these years. I doubt we'll have to put Jack and Mary too, on the plate, wife, Jim, my boy, you'd be worth far more than that to the Lord." Jack and Mary sat in the choir.

So it went on from pew to pew till the old man came to the front pew again, and there he stood for a moment the plate in his left hand, fumbling in his vest pocket. But he said, "No, that isn't enough, Lord; you ought to get more than that; you've been very good to me." So he put the plate down, and taking out an old leather wallet, counted out some bills on the plate and said: "I am sorry, Lord, I didn't know you wanted me to go; and Jim will keep mother and me on the farm now we're getting old, but I won't keep Jack back any longer; and Mary's been wanting to go, too, only I would'nt let her. Take them both, Lord."

Then, while the old man sat down and buried his face in his hands, Deacon Wise jumped up, and said with a lump in his throat: "Dear pastor, we haven't done our duty. Let's take up this collection again next Sunday." And a chorus of "Amens" came from all over the church. And the pastor got up with tears in his eyes and said: "My friends. I haven't done all I could, either; I want to give more next Sunday, and I'll give my boy, too."

Then we sang a hymn as we closed, but it sounded different to what it ever did before—

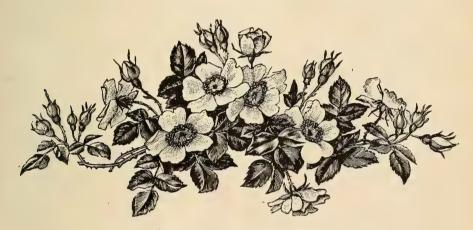
"Love so amazing, so divine, Demands my soul, my life, my all,"

and the organist said she believed it

went clear through the roof, and I guess God thought so, too.

I think the old deacon felt pretty bad when he found out how his daydreaming had been done aloud and one or two felt pretty hard at first, but they knew it was true. So that was what started us as a missionary church, and we've kept on ever since. There have been fourteen members of our Christian Endeavor Society go out as missionaries in the last five years, six of our best young men and eight of our brightest girls.

Jack Bright? He married the organist, and they are out on the borders of Thibet, where his medical skill is winning a way for Christ. Mary Bright married the minister's son and they went to Africa. The old deacon has gone to his rest now. I wish we had more like him. Jim keeps his mother on the farm yet, but she's getting pretty feeble.-Our Church at Work.



HF. TOUCHED MY HEART

Author Unknown.

My hands were filled with many things, Which I did precious hold As any treasure of a king's,

Silver, or gems, or gold.

The Master came, and touched my hands, The scars were in His own;

And at His feet my treasures sweet Fell shattered one by one;

"I must have quiet hands," said He,

"Wherewith to work My works through thee.'

My hands were stained with marks of toil, Defiled with dust of earth,

And I my work did ofttimes soil, And render little worth.

The Master came, and touched my hands, And crimson were His own.

And when, amazed, on mine I gazed,

Lo, every stain was gone!

"I must have cleansed hands," said He, "Wherewith to work My works through

thee."

My hands were growing feverish, And cumbered with much care; Trembling with haste and eagerness,

Nor folded oft in prayer. The Master came, and touched my hands, With healing in His own.

And calm and still to do His will,

They grew, the fever gone.

"I must have quet hands," said He, "Wherewith to work My works through thee."

My hands were strong in fancied strength, But not in power divine,

And bold to take up tasks at length,

That were not His, but mine.

The Master came, and touched my hands. And might was in His own;

But mine, since then, have powerless been, Save His were laid thereon.

"And it is only thus," said He,

"That I can work my works through thee."

⊰ EDITORIAL COMMENT ⊱

NEARER GOD'S IDEAL.

Crossing the threshold of our church schools is a small army of young men and women entering college for the first time. Behind them in the home are many, many more who should have joined the same army and for some reason have not done so. To this latter class the Visitor wishes to address a few words.

The educated person comes nearer God's ideal than does the uneducated one. This is true for the simple reason that knowledge is power, that God is all-powerful, and that He wants all His children to be just as near like Him as they can be. Those, then, who have gone off to better prepare themselves are drawing nearer to God's ideal of man and woman in the Lord.

But, some one says, "I have no means and cannot go." Right here is the first test in character for such a one. The same complaint could have passed the lips of almost every ideal man who has served God nobly and well.

It would be a splendid good thing, perhaps, if some generous-hearted one would come along and help such a one through school. But how is it to be known whether he is worth helping? What has he done to show that he is worthy? Surely nothing while sitting down and saying, "I can't go." By starting in good faith, there is every chance of getting help, against no chance if the start is not made.

The Christian,—and this article is intended especially for the young Christian,—is to live a life of faith. His school work should be this as much as any other part of his life. And if he will set his heart, bend his energies, and believe that he can go through school, that thing will come to pass though he have little means,—not enough to see himself through the first term.

Living this life of faith, several avenues at once open to him. He proves to the institution his unusual worth and it will not fear to trust him and will be glad to help him. Or with some generous-hearted member with dollars is seeking to help some one, he stands the best chance of receiving that help. And if perchance neither comes to him, then God knows that he will still make a greater man of faith if all such help is withheld, as has been the case with many a student.

These examples of faith are just what our schools welcome and are glad to have. It is not an easy life, but it is a fruitful life. It is not a life that may shine with the good fellows having plenty of spending money and a "good time," but it is a life that is near to God, full of heart struggles and such close communion as to bring a divine radiance to his countenance.

Perchance there are those who have stayed at home because of not having this degree of faith. It is not too late yet. Take up this life of faith and preparation, and learn well the first great lesson of faith in a life of faith you hope to live later.

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BEREFT AGAIN.

Brother and Sister Ebey were gladdened in the latter part of July by the advent of a baby girl into their home. It was an unusual joy because they had recently lost their other three children. A week later word comes that this last child has gone over too. The father writes, "We sent for the doctor as soon as we could. He and John and Florence did everything in their power. Later Wilbur came. But all of no avail. At two in the afternoon she died and that evening we buried her. Wilbur and John and the native brethren took her to where little John is buried, opened

A SUMMARIZED COMPARATIVE, FINANCIAL STATEMENT.

July 1905		April to July		Decrease Increase
World-wide Fund\$473.7		\$8,605.36	\$10,712.18	2,106.82
India Funds 347.0	14 597.75	, , , , , , , , , , , , , , , , , , , ,		579.64 581.74
Brooklyn Meetinghouse, 242.8 Miscellaneous Funds, 104.4	4 65.52 13 77.42		1,281.64 167.91	180.75
Totals,\$1,168.0			\$14,501.04	\$1,928.17

The above will give some idea how the contributions are coming in as compared with one year ago. There is an increase for the year which begins April 1, but not much more in excess of the increase in the Annual Meeting collection this year. In other words while the increase in Annual Meeting collection over one year ago was \$2,391.71 the increase for the year thus far. which includes the conference collection, is only \$1,928.17.

his grave and laid her in. Alice and I were not able to go, I fearing the exposure to the night air. Never shall we see such another year, yes, such an nine months. In eight months and twenty-seven days we have buried our four darlings. Alice and I are bearing up better than we expected. The Lord is good to us and we find Him a refuge. The sympathy of our friends is helpful, but what is it beside the love of the Father! While we cannot understand why this all has to come at once, we are assured that it is for the best. Blessed be the name of the Lord!"

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A BOX CONTAINING PRECIOUS THINGS.

Finally the box containing books and some other things belonging to our brother Swigart, who, two years ago, joined the workers on high instead of being permitted to go to India, according to appointment, has returned from India. He had shipped a number of things ahead so as to give time to be there by the time he was to arrive in the fall. The family, after the death of the son, asked for the return of some books and certain other articles. For over a year the box was on the way. But let the father, S. J. Swigart, of Lewistown, Pa., speak concerning the arrival of the box. Under date of Aug. 19, he writes, "We are glad to tell you that the long-looked-for box from India reached us yesterday. It had been somewhere since April 5, 1905, wandering around, no one especially caring for it, and yet how precious to us. When we saw the box at the depot, black, bruised, weather beaten and broken, we wondered if indeed it was ours. But when we opened it, all doubts were removed. There was his Bible, well worn and many sweet promises marked and underlined with his own hand, his Hymnal and many other books, pictures, etc., bearing the marks of his own hand; also some gifts from the dear brethren and sisters of India to us and other friends over here. Everything was in good condition, notwithstanding the long trip. It was a joy and also a sad opening to us,"

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PREPARING FOR WINTER.

We are wondering if our readers have noticed the Reading Circle Course, outlined on the last page of the cover of the Visitor. Indifference to missions is the result, in nearly every case, of ignorance of conditions in the world. There are few books for young and old so interesting and inspiring as missionary books. In many instances no book of fiction is equal in fascination to the account of what missionaries have done, and when such books are read, the reader has something lasting and inspiring. We should like to see a goodly number take up the course of reading and carry it to a finish.

BEER CONSUMPTION IN THE UNITED STATES.

In 1863 the government taxed every available product to create a revenue great enough to meet the expenses of the war. At that date a barrel of 31 gallons of beer was taxed \$1. From this date the increase of consumption of beer, as shown from internal revenue, has been something startling. A table is given here for every five years:

1863,	 1,628,934
1865,	 3,734,928
1870,	 6,319,127
1875,	 9,144,004
1880,	 12,829,803
1885,	 18,230,782
1890,	 26,008,535
1895,	 31,640,618
1900,	 73,550,754
1905,	 50,360,553

It is safe to estimate on the above ba is that America's 82,000,000 people consumed 1.500,000,000 gallons of beer this last year. That means practically twenty gallons for every man, woman and child. But a very small portion of the women drink beer. The children do not drink it. Practically, the agricultural districts consume but little, if any. Besides there are a large number of professional men who are teetotalers. Many counties in many States have local option and some States are pro-The Southern States have hibition. fairly good laws keeping drink from a large percentage of its colored population. Everything considered, it is a safe estimate that 10,000,000 men in this land of ours drink that great flood of beer. This means that on an average per day a half gallon must go down their throats.

But what an expenditure! On the basis of five cents per drink, these 10.-

000,000 men pay daily thirty-five to forty cents for that which impairs their usefulness and destroys their eternal happiness. That means \$125 per year for drink for each one of them. Here is an assessment on these devotees of Bacchus which amounts annually to \$1,250,-000,000. Over against all this stands upwards of 30,000,000 of Christians in the United States who barely give \$10,000,-000 for the saving of souls. Yet the Christian is assured that his gifts are sure to bring him rich returns in character, soul power, eternal life. If the church to-day was as loval, as enthusiastic, as free to the work of their God as the servants of the devil are to him, the world would know there had been a Savior to redeem them from sin.

According to the New Voice the drink bill in the United States has greatly increased within the last fiscal year, which ends June 30. The receipts from the taxation of spirits, which includes what is known as the "retail liquor dealers" special tax, amounted to \$143,394,055.12, as against \$135,953,513.12 the preceding year. This is an increase of \$8,333,542. In the study of Prohibition it is interesting to note for instance that the aggregate collection from Kansas, a Prohibition State, which includes the collections from Indian Territory and Oklahoma, is only \$320,147.48 against her neighboring license States as follows: Nebraska, \$2,555,492.29, and Missouri, \$8,752,729.58. Or Maine, including New Hampshire and Vermont, Prohibition territory, in one collection district, a total of \$479,137.63 as against Massachusetts, a "license" State, \$3,704,324.-92. The regular report will not be ready for several months, but no one needs to wait to know that the consumption of liquor in our beloved land is growing at an alarming rate.

SENTIMENT, PROGRESS, REFORM

The college at Rome, Italy, under the auspices of the Methodist church, cared for 118 students during the past year. They came from all parts of the country as well as from foreign lands. Different religious views are held among the students and some make no profession whatever; yet all work together harmoniously.

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According to the Foreign Missionary Journal, The Southern Baptist Church has thirty-eight mission churches in China, fourteen in Africa, thirty-one in Italy, forty-five in Mexico, seventy-seven in Brazil, seven in Japan and two in Argentina. In these churches 189 foreign Missionaries are supported. Besides there are seventy-one ordained and 229 unordained native helpers. 2,445 were received into membership by baptism, of which number 1,003 were in China. The present membership in these fields is 12,894. The total receipts were \$315,-248.84, an increase of \$31,832.98 over the preceeding year.

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The Bulletin of the American Geographical society gives the latest estimate of the population of the world, on the authority of Dr. Supan. The figures are as follows:

Africa,
Asia, 819,556,000
Australia and Polynesia, 6,483,000
Europe, 392,264,000
North America, 105,714,000
Polar Lands, 91,000
South America, 38,482,000
Total

More than two-thirds of these need the message of the Gospel, and must depend upon Protestant Christendom for a true Gospel.

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To the many friends who have read the helpful biography of Pastor Hsi, it will be of interest to know that 1,100 men and women in the Hung-tung district passed last year through the opium refuges, which owe their origin to him. One of the results of this work has been that during the year several new villages have been opened to the Gospel, while about 150 families are known to have given up idolatry and professed their faith in Christ, nor to speak of the goodly number of well-tested former opium smokers, who have during the year been received into the Church by baptism.—China's Missions.

S S ISLAM IN JAPAN.

The conversion of Japan to the Prophet's faith is ardently desired by Indian Mohammedans, and for some time past Mussalman newspapers have been giving out that the Japanese are becoming partial to Islam. This prompted Quazi Sarfaraz Husain, an ex-student of the Aligarh College, to undertake a journey to Japan on a proselytizing mission. Even a short sojourn among the levelheaded Japanese, however, has had the effect of completely cooling his ardor. Writing to a vernacular contemporary the Quazi says: It is more than a month since I arrived in Japan, and it has been my constant effort to discover the society which is said to be engaged in an examination of different religions. But alas, no trace of it is to be found. At Nagasaki, Kobe and Tokio, I left nothing undone to gain my end, but to no purpose. I have seen the editors of several newspapers and magazines of note, published advertisements in the papers and made inquiries from the authorities of the Ecclesiastical Department; but I have invariably been told that there is no committee or society of the above description in Japan. I am now tired of making the search and have given

up my efforts in the matter. During my sojourn in this land I have met a number of literary and religious men, but have found all of them far from being partial to Islam.-Indian Mirror.

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SEEING OURSELVES AS OTHERS SEE US.

This description of American customs by a Chinese gentleman will be appreciated:-

"You cannot civilize these foreign They are beyond redemption. They will live for weeks and months without touching a mouthful of rice, but they eat the flesh of bullocks and sheep in enormous quantities. That is why they smell so badly; they smell like sheep themselves. Every day they take a bath to rid themselves of their disagreeable odors, but they do not succeed. Nor do they eat their meat cooked in small pieces. It is carried into the room in large chunks, often half raw, and they cut and slash and tear it apart. They eat with knives and prongs. It makes a civilized being perfectly nervous. One fancies himself in the presence of sword swallowers. They even sit down at the same table with women, and the latter are served first. reversing the order of nature.

Yet the women are to be pitied, too. On festive occasions they are dragged around the room to the accompaniment of the most hellish music,"-Indian Witness.

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A BELLOWING GOD.

This is interesting. It occurred in Bombay. Two Brahmin priests had sent off a sacred bull to the temple at Poona. A telegram to the consignees was necessary, and the Brahmins were much perplexed about the correct wording of the telegram fearful of offending Nandi's dignity. They could not wire "Cow despatched." They decided on the word god, and the following message was sent: "God despatched by mixed train. Take delivery sharp. Bellowing loudly."-I. W. in the Christian Patriot.

A HINDU FEAST.

Sad, indeed, have been the sights in Penukonda during these few days past. A big sacrificial feast has been held. such as has not been observed for the past twelve years.

At this time last year the plague appeared here, and so this year a feast has been held to avert the re-appearance of it. Thousands of Sudras came in from all the villages for miles around. All the houses in town were cleaned. and white and red-washed, and oh! the many innocent sheep and goats which were offered in sacrifice-six or eight hundred were thus offered.

On the first day of the feast, two booths were put up, one inside and one outside the Fort; and then, on Tuesday, in each of these was placed a goddess fresh from the hands of the potter, and lights and cooked food were placed before each. A forked branch of a tree was fixed firmly in the ground before each booth, and there at midnight a buffalo (placing its neck in the fork) was slain as a public offering. The blood and the flesh were then carried around the environs of the town, and dropped at intervals to form a cordon of blood that their god's wrath should not reach the town. A goat was slain before the door of nearly every house, and the blood, mingled with rice, was thrown upon the roofs for protection against the anger of their god.-Darkness Light.

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WHAT DEVOTION!

' John G. Paton, the veteran missionary to the New Hebrides, is now in this country resting a little. His advanced age prohibits his return to the islands so dear to him, but his heart cannot be kept from them. On his eighty-third birthday he writes to a friend words which show his longing to return. These words should sink deep into the

life of younger men who think it hard work to preach once or twice on Sunday and do other incidental duties. Note how he speaks:—

"The Missions on our islands prosper much, in many heathen becoming Christians, in the good conduct of the converts in helping to bring others to Jesus for salvation, and in helping all they can in the work of the missions generally.

"I keep pretty well now, having nearly recovered from the effects of my accident, though some of my bones are sore yet; but I am again, by God's blessing, able to address a meeting daily and three every Sabbath. I have been very much disappointed lately. I was very anxious to have returned for a year or a few months to my dear converts on Anewa, as I knew they must need the residence of a missionary among them for a time. They carry on all the schools and church work faithfully and successfully, but, if I could be a little while with them, preaching and teaching, I know it would do them good, and they also by their letters exceedingly desire my presence. But the Foreign Mission Committee is not willing to let me go. They say I am too old and feeble to be allowed to return and live alone there."

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"CENTRES OF CORRUPTION"

The Rev. Samuel Ginsburg, at work in Pernambuco, finds that Catholic opposition, even in Brazil, may have a good effect, if it go far enough. Referring to his day school he writes:-"To say we are surprised at the marvelous success that has attended this branch of our work is to put it very mildly. The Lord has certainly done unto us more than we expected or imagined, and this in spite of a systematic opposition initiated by the Catholic Bishop and carried out by all priests and their satellites. Last month during the 'holy week,' the Bishop published a 'Pastoral' directed to all the faithful, begging them

not to send their children to our schools, that, he affirmed, were centres of corruption. It was this phrase that upset the better class people, for next day the ex-Governor's son sent his two boys, and since then new pupils have been coming in continually and constantly. Please do not cease to pray for this work, especially for the conversion of the pupils as well as for the conversion of one of the teachers who is a prominent lawyer, a great friend of the cause, but not converted yet."—Regions Beyond.

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CHINA INLAND MISSION.

It is a pleasure to record progress made by this association in the heart of China. On January 1, 1906, they had 203 stations equipped with 850 missionaries. The baptisms reported for the year are 2,529. This makes 21,154 baptisms since the mission began. While this is purely a faith mission and their faith has often been severely tried during the year, the income has increased \$23,293.16 over the preceeding year, making a total of \$268,820.69.

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A SLAVE WOMAN REJECTED.

In the Pesseh country, in Liberia, a native man, desirous of increasing his stock, undertook the exchange of three women for three bullocks. These women were carried from the Pesseh country into the Bassah country, where cows are plentiful. Two of these women were young and attractive, and found a ready sale. The third one was aged and incapacitated for field and manual labor, and for these reasons was, therefore, rejected. Unable to sell this woman, the slave dealer, by night, returned to his home. He passed along another route.

After traveling the distance of forty or fifty miles, over rocks and through the hot sun, this poor woman was evidently very weary and tired, and thus the slave dealer stopped overnight at one native town where the woman might recuperate and become prepared for the long journey before them.

At this town, however, the master got into some trouble with the chief. The next morning he had a lawsuit. In the trial the slave woman was summoned in behalf of her owner. Giving in her testimony, she said that because of her age she had been rejected, and as her master could not exchange her for a cow he was now returning her to her native home; that she was aged and too tired to travel the journey before her; that she had prayed last night that through some confusion she might be restored to her liberty; and that God had answered her prayers. As she told the pathetic story of human bondage the tears were trickling down her cheeks. The scene of the confusion occurred at a civilized center, and the poor slave was wrested from the hands of her owner and set at liberty.-Liberia and West Africa.

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A MIRACLE IN TIBET.

Since the "time of the end" has come. every country save one has opened its doors to the Christian missionary. Tibet has stubbornly refused all efforts at Christian evangelization. One young woman felt that through some means the Tibetans must hear the story of Jesus and his love. She pitched a tent, and kept trinkets to sell to the people as they passed by. She made friends with some of them, and so ventured a little nearer the border line. Finally she moved her tent just over the line, and kept on with her work. She moved again and again, going each time a little farther into the country. The priests detected her motive, so gave command that none should sell to her, thinking to starve the missionary to death or to compel her to leave the country. But some of the women had learned that she was a real friend to them, and only meant to do them good; so they carried parched corn and dropped it outside the tent. Her life was thus sustained for a while. The priests then determined to take surer measures for the accomplishment of their aim. Milk was given her. Soon after drinking it she became dizzy, and experienced all the symptoms of severe poisoning. In great distress for breath, she found her way to the door of the tent. She saw hundreds of people coming toward the tent from all directions. Then she knew that she had been poisoned intentionally, and that the news had spread to the villagers, and they were coming to see her die. As she looked out upon the gathering crowd she thought of the Savior's promise, "If they drink any deadly thing, it shall not hurt them." She claimed this promise. and, in response, felt the thrill of new life come over her. Taking her Bible. she preached to the people who had come to see her die. Thus was brave, lionhearted Annie Taylor still left in Tibet. -Exchange.

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A SOUTH AFRICAN DANIEL.

When one remembers the ravages caused by the introduction of alcoholic liquors amongst the native races of South Africa, the following incident, related by Mrs. Hawkins, remembered as Miss Apps during her days of training at Doric Lodge, will be appreciated. Mr. and Mrs. Hawkins represent the Rev. Fuller Gooch's church in Zululand, at a place called Somkele, and amongst their helpers is an evangelist named Daniel. Mrs. Hawkins writes:- "One little incident about him I must A few weeks ago he vou. was coming over to us on a very wet day. After he had got a few miles, he came to some wagons outspanned and many natives about, who called to him, 'Salute!' Daniel soon found that he was in the presence of a magistrate returning with his retinue to magistracy in Maputaland. He questioned Daniel as to who he was and where he was going, etc., and he, true to his colours, replied that he was an evangelist, endeavouring to live for

God, amongst his people. A little later, the magistrate handed Daniel á glass of whisky and water, which he refused. The magistrate insisted, saving, 'I am not giving you this to scatter your Christianity, but because I see that vou are wet through and cold.' Only the Spirit of God could enable a native to refuse an up-country magistrate, but Daniel fearlessly replied, 'Thank you, sir, but I cannot touch that which leads people away from God!' Needless to say such a stand led to more cross-questioning, and at last the magistrate turned to his people and said, 'Here is a Christian indeed!' putting 10s. into Daniel's hand as he turned to pursue his iourney."-Regions Beyond.

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FIGURES ON NATIONS LIQUOR

Sixteen hundred and seventy-four millions of dollars are expended for liquors yearly in the United States. Now in order to get some idea of this vast sum of money, let us consider a few facts.

First—Suppose these are silver dollars; eight silver dollars piled on top of each other would measure one inch, so this amount of money would make a pile 3,302½ miles high.

Second—A dollar bill is seven and one half inches in length; if this amount of money were all composed of one dollar bills, placed end to end, they would reach around this earth of ours nearly eight times.

Third—Suppose a one dollar bill would cover fifteen inches of ground, how many acres of land would this amount cover if laid together? You would have a farm containing 4,003½ acres. Then suppose that \$500 would support a family of four for a year; it would support 3,348,000 families, or a city containing 13,392,000 inhabitants. Again, suppose that \$300 equal a pound; then this amount would weight 2,790 tons.—Wm. J. Hazen.

A BREEZE FROM GOD.

A True Story.

My first voyage to China was a very tedious one. We lost a good deal of time on the equator from calms, and when we finally reached the Eastern Archipelago we were again detained from the same cause.

Usually a breeze would spring up soon after sunset and last until about dawn. The utmost use was made of it, but during the day we would lie still with flapping sails, often drifting and losing a good deal of the advantage we had gained during the night.

This happened notably on one occasion when we were in dangerous proximity to the north of New Guinea. Saturday night had brought us to a point some thirty miles off land, but during the Sunday morning service, which was held on deck, I could not fail to notice that the captain looked troubled, and frequently went over to the side of the ship. When the service was over I learned the cause. A four-knot current was carrying us rapidly towards some sunken reefs, and we were already so near that it seemed improbable that we should get through the afternoon in safetv.

After dinner the long boat was put out and all hands endeavored, but without success, to turn the ship's head from the shore. As we drifted nearer we could plainly see the natives rushing about the sands, lighting fires every here and there. The captain's handbook informed him that these people were cannibals, so that our position was not a little alarming. After standing together on the deck for some time in silence, the captain said to me:

"Well, we have done everything that can be done; we can only await the result."

A thought occurred to me, and I replied, "No, there is one thing that we have not done yet."

"What is that?" he queried.

[&]quot;Four of us on board are Christians,"

I answered Ithe Swedish carpenter and our colored cook, with the captain and myselfl: "Let us each retire to our own cabin, and in agreed prayer ask the Lord to give us immediately a breeze. He can as easily send it now as at sunset."

The captain agreed to this proposal. I went and spoke to the other two men. and after prayer with the carpenter, we we all four retired to wait upon God. I had a good, but very brief season in prayer, and then felt satisfied that I could not continue asking, and very soon went up again on deck.

The first officer, a godless man, was in charge. I went over and asked him to let down the clews, or corners, of the mainsail, which had been drawn up in order to lessen the useless flapping of the sail against the rigging.

"What would be the good of that?" he asked.

I told him we had been asking a wind from God, that it was coming immediately, and we were so near the reef by this time that there was not a minute to lose. With a look of incredulity and contempt, he said, with an oath, that he would rather see a wind than hear of it! But while he was speaking I watched his eye, and followed it up the royal (the topmost sail), and there, sure enough, the corner of the sail was beginning to tremble in the coming breeze.

"Don't you see the wind is coming? Look at the royal!" I exclaimed.

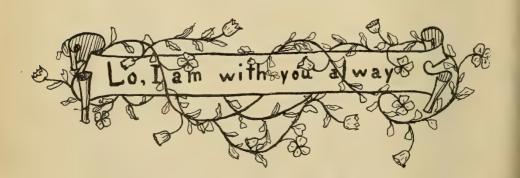
"No, it is only a cat's paw" (a mere puff of wind), he rejoined.

"Cat's-paw or not," I cried, "pray let down the mainsail and let us have the benefit."

This he was not slow to do. In another minute the heavy tread of the men on the deck brought up the captain from his cabin to see what was the matter, and sure enough the breeze had come.

In a few minutes we were plowing our way at six or seven knots an hour through the water, and the titude of naked savages whom we had seen on the beach had no wreckage that night. We were soon out of danger, and though the wind was sometimes unsteady, we did not altogether lose it until after passing the Pelee Islands.

Thus God encouraged me, ere landing on China's shore, to bring every variety of need to him in prayer, and to expect that he would honor the name of the Lord Jesus and give help which each emergancy required.—Condensed Miss Belle M. Brain from "A Retrospect," by J. Hudson Taylor, and published in "Fifty Missionary Stories."



A HUMBLE SERVANT

The following account taken from the Pilgrim Missionary is republished here because it sets forth so beautifully what might be done by every one who must change climate for health purposes, if the heart only is aglow with real love for Jesus and needy humanity. Of course such a service would not be a winter of ease and comfort, but it would be one full of good works about which Peter speaks, and health would come back in full accord with the purposes of God's will. Surely one cannot put himself in a better frame to recover from any bodily ailment than to seek to serve Gcd fully and show faith in His strength by going forth

It will be written on a modest tombstone that John W. Farrar died September 3, 1905, aged eighty-two; and the neighbors will remember as they see it, that a blunt, kind, conservative old farmer was gathered to his fathers at a good old age.

Yet this guiet and uneventful life had a chapter little known and one worth telling. Twenty years ago, he was ordered to spend a winter in the South for his health. A winter at a fashionable hotel would have had no charms for him. He sought from the Tract Society and from the Sundayschool Society of his denomination authority to work as a colporteur, and they accepted him, paying at the outset his traveling expenses, and later giving him a modest salary, as winter after winter he continued in that work. Of that work there may be some record in official reports, but of what it actually meant to the homes he visited, few people know who are likely to tell it in print.

The distribution of tracts can be about the most profitless of religious undertakings. But it was not so in the case of Mr. Farrar. Into a poverty-stricken home in the Tennessee mountains he would go, a plain old man, with bulging pockets and a pair of saddle-bags.

"Good morning!" he would say.
"May I sit down for a few minutes?
And if you would like, I will read you a little poem."

He would read the poem or religious story from the tract, and he had a certain blunt intuition which experience sharpened, in the selection of his tracts. He read the tract through, and seldom failed to excite interest.

"I will leave that with you, if you like," he would say; and if there was a Bible in the house he would place the tract between the leaves of the Bible.

By perfectly frank questioning, he knew in ten minutes the essential facts of the family life. He was equally frank about himself. And each condition of sorrow or of disappointment or of shrinking hope he met with a poem or story, which he first read, and then left with the family. Before he got away he produced picture papers for the children, and illustrated cards, and often a Bible or other good book. He used his tracts sparingly, as if each were precious, and people generally cherished them.

People importuned him to longer. They kept him and his horse without accepting payment. They extemporized little evening meetings to hear him read and talk, and every Sunday they assembled in schoolhouses or cabins to listen to him. He went slowly, sometimes on foot and sometimes on horseback, and he stayed where night overtook him. The fact that there was but one bed in the cabin did not cause him to refuse an invitation; they were always able to provide for him some way. He was not thinskinned or peculiar as to his food. A home missionary's wife, at whose house he made periodical stops, grew almost impatient because he did not seem to know that she had got him especially good meals to compensate him for his hardships. He was happily unaware of some of the discomforts which most affect a more sensitive man.

In the course of his ten winters in the South, Mr. Farrar covered hundreds of square miles of rough country. Many of his routes he retraveled, with intervals of years between. The leaflets were still cherished in the Bibles, and often had been read to tatters. He was over sixty when he began, and after he had gone some years beyond seventy he had to give it up. But in thousands of cabins, of both white and colored, there are retained to this day little leaflets that date from his visits.

John Farrar came back one spring,

as he had been doing for ten years before, but this time convinced that the trip had become too hard for so old a man. And he spent his remaining decade quietly on his farm. Some of his neighbors will still remember how. some years ago, he spent some winters in the South, and that he did some sort of missionary work; and some may wonder just what a plain old man like John Farrar can have accomplished in work of that kind. Not much, if statistics were demanded; but of lives that received a touch for good, and lowly homes that received a welcome light, the numbers are not small. And this is the story of how a plain old New England farmer obeyed the doctor's orders and spent his winters in the South.

WHAT THIS MISSIONARY MOVEMENT MEANS

(III)

By ROBERT E. SPEER, M. A.

I think of what it means to the millions who have never yet heard of Jesus Christ—those restless millions who await

"That light that dawning maketh all things new."

It does not matter that they do not know their need of that light; it does not matter that they are not conscious of their needs. The people of Macedonia did not know that any man of Macedon was appealing to Paul in his vision. As Phillips Brooks pointed out in one of his greatest sermons, Macedonia lay almost unconscious of her needs when, unknown to herself, a man representing her stood and called to the Apostle Paul to come over and give his help. It does not matter that two-thirds of the population of the world do not know that they need any Savior. The world is no more hungry for Christ now than it was eighteen hundred years ago; it is as ready to crucify Him now as it was then. The world's need does not consist in the world's unconsciousness of its need. Nay, the more unconscious the world is of its need, the more does it appeal to us to come and teach it that it has a need.

I think, this night, of what Jesus Christ means to me and to you. Nay, can we think of what He means? Is there one of us here this evening who could be so intellectually honest and courageous as to tell all that Christ means to him? Could we even imagine, this evening, what our lives would be if there were slowly stripped out of them all that Jesus Christ has brought into them-all the unconscious thought and feeling, all the atmosphere and environment, all the peace and trust and confidence of life and of thought that has become such a commonplace to us that we take it for granted, and never think that we owe it to Christ at all? No one of us here, this evening, knows all that he owes to Christ. All our life would be, with Christ taken out of it, that the lives of those men are who have never had Christ come in. When we think of our own hearts, this evening, and of all that Jesus Christ has meant to them—of all the peace and good will that He has brought to them—we understand afresh what this movement may mean to the multitudes of men for whom he died, and who have never heard the story of His life and death.

And yet, after all, it is not to the men of the world that this movement comes with its richest meaning. A man is the master of his own sufferings, all the world around but a heathen man makes no less appeal to our sympathies than does a Christian one in regard to those who are connected with him. When I look into my own heart, and think of what Christ has brought to it, I feel a sympathy for the world; but when I go back to my own home in the evening, and look upon the face of my wife and child, my heart nearly breaks for the world. It was to the women and children of the world that Christ spoke His message. Have you ever stayed to think that no other religion but His has any message to either the woman or the child? Every other faith leaves the woman and child out of account. It was given to Buddha, in his candidature for the Buddha-ship, that three things should never happen to him: he should never be born in hell, nor as vermin, nor as a woman. to the highest code of laws known Hindus, pledges a husband—who is always required to be esteemed as God by a virtuous wife, however sinful and enamored of other women the man may be-it pledges the Brahman, I say to cease reading a sacred book whenever a woman comes within his view. know, too, how Mahomet himself has damned woman to all time, and that the chapter of the Koran, which deals with woman, came to be named "The Cow." Christ is the only religious Teacher who has spoken any word to the woman and to the little child.

"Ay, sure the babe is in his cradle blest, Since God Himself a Baby deigned to be, And slept upon a mortal mother's breast And' bathed in baby-tears His Deity."

Apart from the Christ-child and the Christ-child's mother, there has been no message spoken in the world to the woman and the child.

I think of what this movement may mean to the slave children of the world. There are some of them weeping this very night, I suppose, by the track of the slave caravans in Africa, wailing for those who have gone, never to come back. I think of what this movement may mean to the pillaged homes in African villages, where the slave caravans are just disappearing over the hills.

I think of what it may mean, to pick out only one land of all, to the nearly three hundred millions of souls in India to-night. One-sixth of the population of the world is there this evening. every six little children opening their eyes on life for the first time to-night, one will see the evening star in India. Of every six family circles in the world, one is there to-night. Family circles are pretty much broken; mine is, but I would not like what is left of it to be bound together by the ties that bind homes in India. Of every six souls that pass out into the great shadow this evening, one will pass away in India. With what comfort will it go? I think of these millions waiting for Christ's Gospel, and of this movement whose purpose it is to carry to them the story of their Savior.

And I think, last of all, of what this movement means to Him. Eighteen hundred years ago, He came and did all He could to redeem this world. He went away, committing to His Church the responsibility of carrying the tidings of what He had done to every creature, and of assuring every creature of His love. Then He sat down at God's right hand, thenceforth expecting; and the

(Continued on page 552.)



THE PASADENA CHURCH.

Some eighteen years ago several members moved from the east to Pasadena, called the "Crown City" of California. To enjoy church privileges. they were required to go first, eighteen miles to Covina, later fifteen miles to Tropico, and still later ten miles to Los Angeles. So it was a great satisfaction to them when the way opened that they could have a churchhouse of their own within a few blocks of their homes. By the liberal donations of the resident members, supplemented by assistance from surrounding churches in California, and even some from friends and congregations in the 'east, it became possible to build a neat church house, 32x44 with an addition in the rear 12x18, at a cost of about twenty six hundred dollars, in addition to the lot worth about one thousand dollars. Formerly being a part of the Los Angeles congregation, the Pasadena church was organized April 14, 1905, and two days later the church was dedicated. At the time of the organization there were twenty-nine members including one elder and a minister in the second degree. A deacon was also elected at the time. During the year two elders have case their lot with this church, and at the last council meeting two deacons were elected so that the church is now

well supplied with an official board. Besides Sunday school and two preaching services, there are held a mid-week prayer meeting and a Christian Workers' meeting on Sunday evening, preceding the preaching service. During the year that is past several have been added by baptism and several by letter, and the present membership is near forty. Among the membership are several young sisters who work in homes. and the wages are good, being from twenty to forty dollars a month. The working class of people are more respected here than in some other parts of United States, and we do not fear any detrimental effect from having our members taking places in good homes as servants.

As the Annual Meeting is to be in California next year and many are planning to spend the winter in the state, the church of Pasadena invites members to come and worship with us at least some of the time.

The church is located one mile east from the center of the city on the corner of Hudson avenue and Hull street. The street cars on East Colorado street run within a block of the church. Electric cars run between Pasadena and Los Angeles every few minutes, transferring to any part of the city here.

A. W. Vaniman.



The Visitor has felt for some time that mission study should have more attention in the Sunday school than it has had in the past years. For this reason an effort has been maintained to show the missionary side of each lesson. Just how much good these efforts are accomplishing may never be known. Following up the growth of sentiment in favor of studying missions more, is the resolution passed last winter at Nashville, Tenn., when the secretaries of all the boards in session asked the Sunday-school lesson committee provide for mission lessons.

Sentiment is growing rapidly in the right direction and now comes from press a very important auxiliary in the form of a book entitled, "Missions in the Sunday school: A Manual of Methods" by Martha B. Hixson. The author has made this subject a careful study and sought to introduce methods in the school for quickening interest in missions.

Of this book Dr. J. T. McFarland, editor of Sunday-school periodicals of the Methodist Episcopal Church has this to say.

"This is a book for which Sunday-school people have been waiting. It will be invaluable to program committees in arranging for the Missionary Sundays; to teachers in their efforts to give missionary instruction interestingly and to stimulate missionary enthusiasm; and to the Christian public generally for the enlargement of outlook and the kindling of hearts.

"As a manual of methods for missionary instruction in the Sunday school it is unique. The suggestions for exercises in the senior, intermediate, and primary departments will be found of exceptional value. The importance of mission study and the value and use of the missionary library have nowhere else received more satisfactory treatment, and the instruction in map, chart, and picture work and in object lessons is excellent. With unusual pleasure we recommend the lists of books and the chart diagrams in the appendixes.

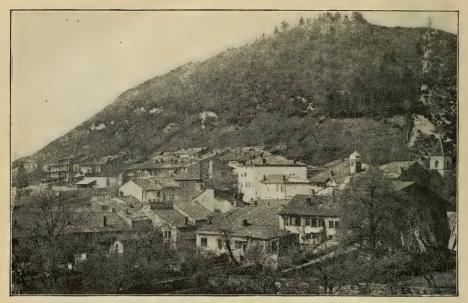
"The general use of this book cannot fail to develop in our young people intelligent zeal and joyful liberality for the great cause of the evangelization of the world."

Marion Lawrence, than whom no Sunday-school worker is better and more favorably known in this country, says of the book in his introduction:

"No Sunday school can live within four square walls. To attempt it is suicidal. The Church, Sunday school, or individual, for that matter, whose Christian life is self-centered, has already started on a fatal decline. There is absolutely no exception to this rule.

"On the other hand, the opposite is true: that the Church, Sunday school, or individual, with a world view of the kingdom of Jesus Christ, and recognizing responsibility thereto, will grow in spirituality and power. We have forgotten all too long that the way to have plenty at home is to 'make a little cake' for God first.

"Never have I held a book in my hand with greater joy than this volume. Never was a book more greatly needed, especially in the Sunday-school world. It deals with fundamentals. The very foundation of our success is



Montreal, Ain, France, the Home of Eld. G. J. Fercken.

here treated with a master hand and in the simplest and most practical manner. The more our Sunday schools know about missions the more they will desire to help the cause. The more they help, the greater will be their interest in their home work.

"One reason why we are so far behind in this phase of Christian service—indeed, farther behind than we are in teacher-training, grading, management, Bible study, and extension work—is because there has not been given to the children and youth in our Sunday schools, systematic, comprehensive, and attractive instruction along missionary lines.

"This book is a very gold mine of suggestions. Its strength is in the simplicity and explicitness of its treatment of the subjects it deals with. Many superintendents and teachers do not know how to make Missionary Day attractive. This book will tell how Many do not know where to gather the material for effective missionary addresses. This book will answer that question, not only in its pages, but in

the splendid bibliography in the back.

"It is my candid judgment that twenty-five years of sane, systematic missionary instruction in our Sunday schools, will forever do away with the great debts carried by our missionary boards, multiply by millions the money poured into their treasuries, and increase ten-fold the number of missionaries who are carrying the gospel to those who need it in the homeland and foreign countries.

"Every pastor should own this book, likewise every superintendent and teacher. It should be placed in the Workers' Library of every Sunday school. New vigor would be added to the teachers' meeting if this book were read there chapter by chapter. If you have no other book in your library, buy this, and see that every worker in the school reads it. The suggestions in it, if carried out, will add life to the school, numbers to the roll, money to the treasury besides all that is done specifically for missionary work. May God's blessing go with it in its mission of usefulness,"



Montreal-Roman Catholic Church in Center, Town Hall to Right.

I. Bennett Trout, editor of Sundayschool literature of the Brethren church, after carefully reading the volume, writes thus concerning it:—

I have examined "Missions in the Sunday School," by Martha B. Hixson, M. A. I find the book quite full of helpful suggestions, plans and methods for creating and growing good missionary spirit in the Sunday school. The plans and methods proposed are usually reasonable and conservative and usually such as our people can readily adapt. I feel that a careful study of the book will be quite helpful to our Sunday schools in increasing the already growing missionary spirit.

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September 2. Bartimæus and Zacchæus.

Luke 18: 35 to 19: 10.

Now and then one hears of a Zacchæus kind of a conversion. Recently a brother was holding a series of meetings in a certain locality. Evening after evening, a certain man sat under the preaching of the Gospel and grew so attentive and serious that the minis-

ter gave him a personal invitation. His reply was, "I can't come tonight; I will be ready tomorrow night." The next day this same man drove to his neighbor's farm, a number of hogs to replace a certain number that had wandered from his neighbor's flock into his own several years before. He not only returned the number but increased it to what was a just amount for the time intervening. He confessed his wrong to his neighbor. Then the next night with heart overflowing, he stood up for Christ.

Not everybody is bad, no, no. Yet if every man would try the Zacchæus kind of conversion, there would be wonderful and blessed confusion in the world for there would be so many instances of restoration.

But there are many who have lived honest and upright lives morally and socially and they would have little or nothing to restore. Very good. There is still more about Zacchæus' conversion to be considered. He gave half his goods to the poor. Very good. Now the world surely would be "turned upside down" if everyone who came to



Twenty-one States, besides England, Germany and Sweden, took part in the outing the Los Angeles Sunday school had at Eastlake Park. Two hundred and twenty-five were present, and among them P. S. Myers, seen standing at left, and Thomas Watkins, standing behind at right in the picture. Homer E. Trout, superintendent, reports an average attendance of ninety-five during the summer.

Christ would do likewise. Even the poor then would learn of Jesus because of the converted man's gifts. This plan would preach Jesus loudest of all. Just reckon what would be offered to the Lord if half of what one possesses were given in this manner.

But "such things are not practical today," says some one. Well, if so, then salvation may not be practical either, and the entire better be dropped. And it may prove to be true too, that salvation has NOT come to the house of those who say such things are not practical.

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September 9, Jesus Enters Jerusalem in Triumph. Matt. 21: 1-17.

In the language of many people today, one would hate to say that Jesus had queer notions about money matters. He sent His disciples forth "without script or wallet" and they returned rejoicing because the blind saw, the deaf heard, the lame walked and the lepers were cleansed. When Zacchæus restored fourfold and gave away half, Jesus declared that "salvation had come to his house," a declaration that perhaps he made of no other one. And here, without regard to the good business men, who crowded the temple with their zeal to accommodate the people and supply their wants along religious lines, he overthrows the tables with the money and the seats of them that sold doves.

One would hardly think that Iesus wanted money makers in his kingdom. Perhaps that, too, is a fact. Think a moment. A money maker is a man of talent. What a power such a man would have did he sacrifice his carnal desire to make money and use his talent all for Christ! The sacrifice on the one hand and the talent on the other hand, would make him doubly to preach the gospel against the one who never had talent. There may be much worldly wisdom in talented money makers giving their lives to make money, as is so often preached, but it is rather difficult to establish this by the gospel, as this and many other instances clearly indicate. On the other hand, could the church rise in faith to that point which Christ was trying to inspire and succeeded in inspiring his disciples, to all the world would the gospel be preached and then the glorious end would come.

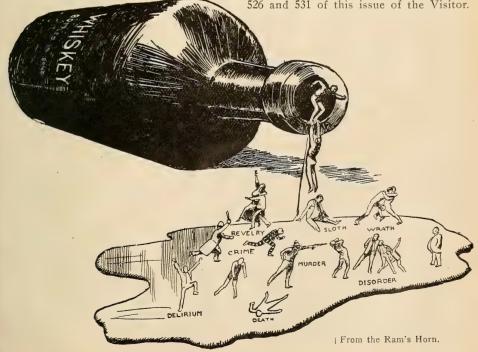
September 16, Jesus Silences the Pharisees and Sadducees. Mark 12: 14-27.

What quibblers the Pharisees and Sadducees were! 'One wonders that they ever brought forth such flimsy questions, why they did not see the result beforehand and so on. But be not surprised at them. There are just as many quibbling to-day over the commands of Christ. What a world of confusion in christendom because men and women will quibble over obeying this that or the other command of the Bible. Satan is shrewd in his devices. He is willing for people to "belong to the church" if they will not fully subordinate their entire will to the will of their Father in heaven. He is not so particular what commands they ignore, for he knows that he who is guilty in one point is guilty of all. Some will live strict to the letter of the law, a formal outward life, a reflection on Christianity and a power against the church. Another will declare that faith, faith alone

will do, and want people simply to believe, ignoring that the best way to show faith is by works. Others will say all of Christianity is wrapped up in love for fellow man; they will profess they love their fellows greatly and all the time stand in open violation to Christ's commands and teachings. Others will be strong in doctrine, splendid apologists for the doctrines of the Lord Jesus Christ; vet practically ignoring the dissemination of these doctrines. And so the category might be rehearsed. The point however to be sought is not to quibble on any point, but "Render unto God the things that are God's." That alone will be acceptable in His sight.

September 30, A Temperance Lesson. Gal. 5: 15-26, 6: 7, 8.

The illustration below taken from "Rams Horn" speaks louder than words of the result of strong drink. For facts and figures relating to consumption of beer and liquor see pp. 526 and 531 of this issue of the Visitor.





MY GIFT FOR MISSIONS.

Sing a song of sixpence,
A pocketful of dimes;
Shall I spend them on myself,
To help me have good times?

Not while many girls and boys In far-off heathen lands Have no chance to know of Christ

And learn the King's commands.

I think I'll give for missions At least one dime in ten; Then, if for funds you're lacking, Just call on me again.

-Selected.

FORTY CENTS A YEAR.

Note.—A year ago one who was deeply interested in Christian missions made a careful computation of average givings to this cause. He obtained statistics of all the Protestant churches, the number of communicants and the amount contributed to foreign missions, and found that it averaged forty cents a year for each communicant. Taking this fact as a text, Amos R. Wells preaches the following suggestive sermon:

Instead of what the martyrs bore through many a conflict drear;

Instead of bitter fightings, homeless wanderings, cruel fear;

Ah, the shame! we modern Christians give just forty cents a year!

Forty cents a year to open all the eyes of all the blind;

Forty cents a year to gather all the lost whom Christ would find;

Forty cents a year to carry hope and joy to all mankind.

Worthy followers of the prophets we, who hold our gold so dear;

True descendants of the martyrs, Christ

held far and coin held near;
Brave co-workers with the Almighty, with

our forty cents a year.
See amid the darkened nations what the signs of promise are:

Fires of love and truth enkindled, burning feebly, sundered far;

Here a gleam, and there a glimmer, of that holy Christmas Star.

See the few—our saints, our heroes—battling bravely hand to hand.

Where the hydra-headed norrors of the pit possess the land,

Striving, one against a million, to obey the Lord's command.

Mighty is the host infernal, richly stored in ranging tents,

Strong its age-encrusted armor and its fort-resses immense:

And to meet that regnant evil we are sending forty cents!

Christians! ye have heard the story, how the basest man of men

Flung his foul accursed silver in abhorence back again?

Thirty pieces was the purchase of the world's Redeemer then.

Now its forty cents in copper, for the Savior has grown cheap;

Now to sell our Lord and Master, we need only stay asleep:

Now the accursed Judas money is the money that we keep!

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MISSION BAND HYMN.

(Air: "Hold the Fort.")

We are coming, loving Savior,

At thy blest command; We would join thy mighty army With our mission band.

Chorus.

Onward, then, we'll march to vict'ry,
Joyfully we'll sing:

We will never be discouraged, Jesus is our King.

We are little volunteers. Ready to obey;

Blessed Savior, be our Leader.

Guide us day by day.

Help us in our hearts to conquer All the foes that be

In the world's great field of battle, Soldiers true to thee.

May the church, thy glorious army, Find our shepherd sling

Mighty to destroy all giants Who defy our King!

-Adapted.

WHAT THE OAK TREE SAID.

"Only these little acorns," said bonny Bess, one day.

Making her cups and saucers in an hour of quiet play,

"But the girls all want a teaset,-they'll pay two cents, I know,

'Twill help to fill my mite-box, but dear me, 'tis so slow!

"Such little bits of acorns,-but then, this great, tall tree

Grew from a little acorn, that's what they all tell me."

The tall oak softly rustled, "O little Bess, 'tis true.

I started with an acorn, but year by year I grew;

So if you plant as wisely, your gifts of love so small,

Be sure they'll grow as I did, both beautiful and tall."

And Bess looked up and listened,-the leaves were rustling still,-

"Will pennies grow like acorns? I wonder if they will!"

The oak leaves nodded gently, and seemed to whisper low:

"Just plant them, little girlie, and God will make them grow."

L. A. S.

* *

A LITTLE BROWN PENNY.

A little brown penny, worn and old, Dropped in the box by a dimpled hand;

A little brown penny, a childish prayer, Sent far away to a heathen land.

A little brown penny, a generous thought, A little less candy just for one day;

A young heart awakened for life, mayhap, To the needs of the heathen far away.

The penny flew off with the prayer's swift wings.

It carried the message by Jesus sent; And the gloom was pierced by radiant light Wherever the prayer and the message went.

And who can tell of the joy it brought To the souls of the heathen far away. When darkness fled like wavering mists.

From the beautiful dawn of the gospel

And who can tell of the blessings that came

To the little child, when Christ looked down;

Or how the penny, worn and old,

In heaven will change to a golden crown?

MY DIME-A RECITATION.

I have a shining little dime,

And it's round, like that.

Many a time have I had a dime And spent it;

Many a time have I had a dime And lent it:

But never yet have I had a dime And sent it

To help another who had no dime. I now repent it.

So this little dime I'll take.

Which is round, like that, (1)

And add to it your dime, to make A dollar round, like that. (2)

Within the basket—if I don't mistake— Which is round like that. (3)

'Twill do lots of good for Jesus' sake, As much as that. (4)

And the good will spread over all the world.

Which is round, like that. (5)

Explanation of Movements .-- 1. Make a small circle with thumb and forefinger. 2. Make a larger circle with thumb and forefinger. 3. Make circle by putting thumbs and forefingers of both hands together. 4. Make circle of both arms, directly in front. tips of fingers together; stretch wide. 5. Wide, sweeping circle. Raise arms above head, fingers together, tiptoe, and bring fingertips together, with arms down, coming down on heels .- Selected.

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MISSIONARY HYMN.

Coming, coming? yes, they are! Coming, coming from afar.

From the wild and scorching desert, Afric's sons of color deep.

Jesus' love has drawn and won them; at His cross they bow and weep.

Coming, coming? yes, they are! Coming, coming from afar,

From the fields and crowded cities, China gathers to His feet

In His love Shem's countless children now can find a safe retreat.

Coming, coming? yes, they are! Coming, coming from afar,

From the Indus and the Ganges, steady flows the living stream

To love's ocean, to His bosom, their wondering theme.

Coming, coming? yes, they are! coming from afar,

O'er the glorious land of sunrise, once by darkness overspread,

Now is rising Christ in brightness, bringing life unto the dead.

Coming, coming? yes, they are! Coming, coming from afar,

From the steppes of Russia dreary, from Slavonia's scattered lands,

They are yielding soul and spirit into Jesus' loving hands.

Coming, coming? yes, they are! Coming. coming from afar,

From the frozen realms of midnight, over many a weary mile,

To exchange their soul's long winter for the summer of His smile.

Coming, coming? yes, they are! Coming, coming from afar.

All to meet in plains of glory, all to sing His praises sweet.

What a chorus! what a meeting! with the family complete.

Coming, coming? yes, we are! Loving hearts from near and far;

With their gifts and sacrifices, His salvation to proclaim

That the whole wide earth may know Him, and may bless our Savior's name. -Bombay Guardian.

* *

A SONG TO INDIA.

Tune, Wahnita.

Author not known.

Now o'er the waters burns the crimson after glow,

From a hundred temples fades the day so slow.

Where the palm tree rises, telling of a foreign strand,

Turn our hearts in sorrow for this stranger land

Chorus.

India, sad India, let the dead years speak no more,

India, sad India, open now thy door.

Well may each sunset bear the color mark of pain.

On sky and waters, in its crimson stain; And when flery sun-gleams fall on piles where widows died,

See we then the suffering centuries cannot hide.

Chorus.

India, sad India, let the cead years speak no more,

India, our India, open now thy door.

Oh! How we're longing that you know the Prince of Peace;

When He shall enter,-give thee sweet release.

When the whole world's Savior lay beneath the eastern star,

Saw you not your day-spring rising from afar?

Chorus.

India, oh India, lift your eyes from ruins

India, oh India, now thy light behold.

Far toward the sunset lies a land to pilgrims dear.

But alone in dreaming do its shores draw near.

Yet the heart grows braver, looking toward that home-land shore.

For the time is coming when the sea's no more.

Chorus.

India, our India, we would still with thee go on,

India, our India, onward toward the dawn.

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THE IMPROVIDENT MAN.

By Isaac Ogden Rankin.

He locks his treasures in with nightly care, Guards against thieves, insures in dread of fire:

Yet, though so widely prudent otherwhere, He never puts a padlock on desire.

He rings his bull, he pens his hog, his horse He bits and bridles for convenient use;

Yet through foul alleys, with companions coarse-How strange it is!-he lets his thoughts

run loose. He chains his watchdog, lest it bite and

rend: Kills the fanged snake, muzzles the captive bear:

And lets his tongue spit poison at a friend, His venomous, unchecked anger rave and

He builts a roof for shelter from the cold And lives in winter safe and snug within; Yet leaves, for love of pleasure or of gold, His soul unsheltered in the storms of sin.

-Forward. * *

THE LITTLE MISSIONARY'S PRAYER.

Heavenly Father, hear us now As before thy throne we bow. May we feel thy dear hand pressing On each bowed young head in blessing, Hear thy voice in tenderest tone Calling to us one by one! May we help thy name to carry, Each a little missionary, Telling of our Savior's love, Pointing to the home above! Cleanse our héarts before we go, Wash us whiter, than the snow; Bless us all, we pray again, For dear Jesus' sake. Amen. -Selected.

THE PURSUIT OF THE SACRED VISION.

Scenes from the Story of the Holy Grail.

By THE REV. CHARLES ROBSON, M. A., ALLOA.

"We would see Jesus."-John xii. 21 1. This is a short text, a simple text, and yet a great text. It speaks about the noblest work of the soul-the search for Jesus. Every one is out in search of something-a goal, an aim, an ideal. Character depends on this. What am I seeking? What, if obtained, would most gladden me and give me deepest peace? There is a beautiful story in the Acts of an Ethiopian chancellor of the exchequer who left home to visit the temple at Jerusalem in the hope of reaching his goal, the desire of his heart. But he was unsatisfied. Yet on the way home God caused one who knew Jesus to cross his path, and with the sight of Jesus he was perfectly satisfied.

So my text speaks of some who, in Jerusalem, were seeking God. The Old Testament Scriptures had taught them much, yet they were not satisfied. But they had heard of Jesus, and wondered whether He would satisfy. They came to one of the friends of Jesus and asked an introduction. The friend's name was Philip, who spoke to Andrew about it; and these two comrades took the seeking Greeks into the presence of their Divine Friend, and I am sure they were satisfied with Jesus, for in their coming, Jesus saw the first gleam of His own coming crown.

- 2. Ever since Jesus first appeared, old and young have sought Him. The shepherds of Bethlehem went out in search of Him; the wise men of the east sought Him; and all through the ages the face of the world has looked toward Jesus. People have told this in a great many ways, just because, though all may have the same goal, all may seek it differently.
 - 3. Now there is one particular search

that to-day I wish to recall to you. It is the search for Jesus spoken of as the search for the vision of the Holy Grail. You have all heard of this vision, and how brave knights left the court of King Arthur at Camelot, and by different roads and in divers ways sought to see the sacred vessel. But perhaps some of you would like to hear what the vessel was, for I must not take for granted that you know all about it. Well, it is a beautiful story I have to tell you, and one that, I am sure, will bring a light over all the earnest endeavors of every brave young life in this gathering.

The grail or vessel was a cup or platter (for some think it was one, others think it was the other) used by Jesus at the last supper in the upper room, and a well-known legend tells how Joseph of Arimathæa, who buried Jesus in his own tomb in the beautiful garden which lav near the hill of the skull, called Calvary, took the vessel and received into it some of the blood which dropped from the wounds of Jesus. Joseph in later days was persecuted, and with his sister Veronica came to Britain. When in great trouble Joseph prayed to God for help, and we are told that the vessel was brought to him, called the Holy Grail, and out of it Joseph was nourished. But those were evil days, when not Jesus but pagan gods were worshipped in our land. Never forget this, and keep in remembrance that if missionaries of Jesus had not come to us we should yet have been in darkness. . So we must be missionaries, and help others to see Tesus.

Now because the days were evil the cup passed away from sight of men, for only the pure in heart can see it. And those were the days when great battles took place between Christianity and paganism. It is in those early centuries that we locate the story of Arthur's Round Table. It was to preserve all for Jesus that Arthur arose.

And what a beautiful idea it was that his knights set before themselves! You will remember how Tennyson makes Gareth express it:

"Follow the Christ, the King.
Live pure, speak true, right wrong, follow
the King,
Else wherefore born?"

Is not this a noble ideal? The one who serves Jesus thus is bound himself to become noble.

So Arthur gathered around him many brave nights, who spent their days in righting wrongs and delivering people out of distress. For the knight was just the servant. We hardly think of this when we think of any one being a knight. But it is true that the noblest life of all is service. Jesus is the Servant of all. Principal Cairns was a man truly great. But he was never greater when he served in his beautiful lowliness. "His gentleness made him great; his humbleness exalted him." And over his life you may write the words, "I am among you as he that serveth."

- 4. Now I wonder whether we can serve Christ and yet lose sight of Him. This danger is conquered in the New Jerusalem, for there we read that Christ's servants shall serve Him and shall see His face. So even while the knights of Arthur did great work and experienced some wonderful adventures, one thing grieved the heart of every pure and noble night—he had not seen the Holy Grail. And if I were to put his desire in the words of the New Testament, would it not be this? -I would see Jesus. None whose heart burns like this can rest till the vision comes. And one day it came in part in to the knights of Arthur. And this was how it came:-
- (1.) A sister of Percival had seen it. After much prayer the light came to her, and she told her brother. And he and others prayed.
- (2.) The knights were gathered in the Hall of Camelot. There was thunder, and then there came a ray of light seven times brighter than the sun, and

in the midst of the radiance a hand held the vessel covered with white samite. There was great joy. But soon the cup was gone, and you can imagine the anguish which followed.

- (3.) The knights all vowed to go out in search of it. Knight after knight—Percival, Gawain, Galahad, Bors—attempted the quest, with strange experiences and varied fortunes. So there came
- (4.) The breaking up of the Fellowship of the Round Table. This was a gain when it sent them to seek Christ.
- (a) Nothing separates like the search for Christ.
- (b) Nothing unites like the search for Christ, just as the search for a lost child brings people together.

And if you begin to seek Christ, and see Him, you will lose interest in all that is unworthy.

"And ah, the Master is so fair, His smile so sweet to banished men,

That they who meet it unaware can never turn to earth again."

The knights were never the same after this. A light had come to each, and all were changed under the light of the Grail. "Then began every knight to behold other, and either saw other by their seeming fairer than ever they saw before." No sight changes life like the sight of Jesus.

5. Now of this story of the seach for the Grail, and from what we learn of some of the knights and their adventures, I would point out to you—(a) The Importance of earnest and early Pursuit of the Vision.—Percival's resolve was whole-hearted. So, I believe was that of the others. But one was more earnest than the others—Galahad, called the "Boy Knight." And this tells us that Christ has a place for the young in His service.

Have you heard the story of how Galahad came first into the company of the knights? It is the story of the "Siege (or Seat) Perilous." None could sit there except the one for whom it was prepared. One day, when the

knights were seated at the Round Table, an old man came in leading a lad clad in the dress of a knight, but having no sword, only the scabbard. This boy knight was Galahad. But could he take up the adventure that permitted him to do what none were able to do—sit in the perilous seat? Well, the old man said he could; and he did.

And so at the Round Table was found a place for the lad, just as Jesus found a place for the service of the lad when He would feed the thousands. And Jesus can make far more of you if you start early to seek Him. There is a better chance of obtaining the vision of Jesus if we begin before the glamour of the world has cast a spell over us. Did not Jesus Himself begin early to do His Father's work? Follow Jesus here, and give to God the very best of your days.

(b) The Gain of Good Fellowship in the Pursuit of the Vision.—I think it tells us so much when we remember that in the story of Arthur and his knights which has come down to us the name given to the group of soldier-comrades at the Round Table was "The Fellowship." This showed how much they really depended on one another's life and on another's service for the attainment of the goal.

I wonder where the writer of the story found the word? I think it was first in the voice which spoke in his own heart, speaking of the need which all lives have of one another, and of the call of God to help one another. But then also I think he got the word in the New Testament. For you remember how the early followers of Jesus continued in fellowship. And even Jesus seemed to need comrades and Do you know why Jesus friends. chose disciples? Was it to help Him in preaching and in healing? Yes, but also that they might be with Him. He did not wish to go alone, without fellowship. And so, when Jesus sent His first disciples out to the villages of Palestine to prepare the way before Him, He sent them out "two and two." Now you find that the knights of Arthur often went thus together, and there were times when, but for the presence and help of a brother knight, some of Arthur's good soldiers would have fallen. So Percival, Gawain, and Lancelot went often together, and I am sure they cheered one another, and defended one another from the enemies that came against them. It was thus with Christion and Faithful, and later, with Christian and Hopeful.

So will it be between you and your comrades or chums. The link of fellowship gives you a value to service which is absent when you go alone. One and one in arithmetic are two. Ah, but one and one in life's friendships are equal to three, and often more. You can do far more when working together than when separate from one another. The encouragement and joy of companionship give a quality to labor which nothing else can give.

More than this in your comradship you may be placed in the midst of temptations, when you can help one another. The influence of a brave-hearted youth is very great. A number of boys, for example, are going to play cricket, and one brave lad, the best of the players, controls the conversation for purity. For sometimes all that a company of lads need is one to lead them. Therefore make much of fellowship, and make sure that the soldier-knights you join with at first are all knights or soldiers of Jesus.

Now, you are often alone in adventures; how shall you act? Have always with you an Unseen Helper, your King, Jesus. How shall you realize this and be able to stand sometimes alone? Through prayer. So I would say, last of all, you must not forget

(c) The Grace of a Prayerful Life.—I think Arthur's knights knew this. How much more must the knights of Jesus know it! Percival knew it, Gala-

had knew it. And our Commander knew it most of all. And don't you think that if Jesus found the grace of prayer needed for Him, we shall be wise to pray? Yes, and others can help us, and we can help others. When the knights went out upon their adventures in pursuit of the Holy Grail, a message was sent to all the saints and all the chapels to pray for the knights that they might be kept from sin, and at length might have the vision that comes only to the pure in heart. And the best work you can often do for another is to pray. And prayer will do so much for yourself. There is no preparation for the day like the morning prayer of the earnest heart. You do not know what may meet you in your pursuit of the goal during any day, but you will be forearmed if your life is one of prayer.

When, a hundred years ago, Robert Morrison was on his way to China, he spent some time at Philadelphia. His friends, not expecting him, were not prepared, as he arrived late at night. So they gave him their own room for rest, but did not remove the little cot where their child slept. The little one awoke in the morning, and looking up for the morning kiss from father and mother, saw in the bed this stranger. She raised herself and said to him, "Man do you pray to Jesus?" And Morrison replied, "Yes, my child; He is my best friend." Whereupon the girlie, feeling safe in the presence of one who prayed, laid herself down again to sleep. Is not this a beautiful story of the security that comes to those who pray? Ah, yes, and no weapon is so much needed as "all prayer." It sharpens all others, keeps them clean and clear and ready for use, and it keeps your heart ready for whatever may meet you in the way. Therefore if you pray, it may be with you as with Percival's sister and Percival and Galahad, "the vision will be seen by thee and those, and all the world be healed."-The Children's Missionary Magazine.

DESIRE, PRAYER AND POCKET.

Desire and Prayer, two sisters, gentle and sweet,

In a place of worship would frequently meet;

Together with pocket, who had many a brother,

They would conference hold, each speak to other

Of a purpose of heart, and a plan of the mind,

To send Christ's great Gospel to all human kind.

Said Sister Desire, With great anguish I long,

That all men might hear, of redemption. the song;

And Prayer made reply, Hour by hour do
I call

On the Father above, to send unto all

The good news of His Son. Most earnestly then

Pocket, a peculiar person, made answer, Amen.

Now, Desire, inflamed with love for her Lord,

And Prayer, humbly trusting in God's gracious Word,

Turned to Pocket, and with earnestness said,

Our hope and request for the heathen is bread:

And now we are willing to send it to them.

And now we are willing to send it to them. Quite heartily Pocket responded, Amen.

Of silver and gold have I none, said Desire, But whatever I have, if God it require,

Then gladly I'll give it. To which added Prayer,

The dearest and best, all for which I most care,

Yes, all for His kingdom I hold. Slowly then

And sadly, it seemed, Pocket answered, Amen.

You have answered, Amen, but what will you give

Of your great plenty, that the heathen may live?

Of houses or lands, of money or pleasure, What will you give, that all lost ones the treasure

Of Christ may receive? Alas for them,
With confusion and shame, Pocket grunted,
A-hem.

The moral is this, very easy to see,

A lesson of value for you and for me;

If Desire would hope and Prayer truly prevail,

Then Desire, Prayer, Pocket, friends must remain.

When once these two sisters and Pocket agree,

Jesus soon, then, will reign o'er land and o'er sea.

-By J. S. S., in The Christian Missionary



ACKNOWLEDGMENTS



All things come to Thee, O Lord, And of Thine own have we given Thee.

Offerings are asked to sustain missions on the frontier in the various parts of the United States under the General Board, to aid the forty-seven districts of the Brotherhood in their respective fields, to support the work in Sweden, Denmark, France, Switzerland and India. The workers on the fields labor for a support, the members of the General Missionary and Tract Committee give their services free.

A copy of the Visitor marked "Sample" is sent to each person from whom money has been received within the time of the acknowledgment herewith made. Should any one thereby get two copies, please hand one to a friend.

See that the amount appears properly herewith. In case it does not, write at once the Committee.

All mission funds for general work should be sent to and in the name of General Missionary and Tract Committee, Elgin, Illinois.

General Missionary and Tract Com-	A. Yeager, Meriden, \$2; D. T. Dier-		
mittee acknowledges receipt of the fol-	dorff, Kingsley, \$17; S. Hershey,	05 0	
	Sheldon, \$5, Southern District, Individuals. Sadie Thomas, Kinross, \$1; L.	25 0	11
lowing donations received during the	Sadie Thomas, Kinross, \$1: T ₄		
month of July, 1906.	M. Kob, Gardengrove, 50 cents,	1 5	1
	North Dakota-\$9.50.		
WORLD-WIDE MISSION.	Individuals.		
Pennsylvania—\$150.30.	S. H. Bush, Sykeston, \$1; Paul		
Eastern District, Congregation.	Mohler, Cando, Marriage Notice, 50 cents; J. D. Kesler, Zion, \$8	9 5	66
Coventry, 24 00 Individuals.	Kansas—\$7.50.		
Chas. Bowers, Elizabethtown,	Southwestern District, Individuals.		
\$1; Samuel H. Hertzler, Elizabeth-	A. K. Trimmer, Gove City, \$5;		
town, 50 cents; Mrs. Mary Hol-	L. R. Tawzer, Minneola, \$2,	7 0) (
linger, Royersford, \$5; A Brother, Harleysville, \$100,	Northeastern District, Individual. John Hameberger, Elmo, Mar-		
Harleysville, \$100,	riage Notice,	5	6
Alice A. Roddy, Johnstown, \$2:	Virginia—\$7.46.		
A. C. Shumaker, Putneysville, \$10;	Second District, Individuals.		
Samuel Naylor, Erie, \$1, 13 00	I. H. Dillon, Cambria, \$5; S. A. Sanger, Vienna, \$2.46,	7 4	
D. Y. Swayne, Huntingdon, \$3;	Texas—\$7.25.	6 4	
Michael Claar, McKee Gap, \$1, 4 00	Individual.		
Congregation.	David Molsbee, Nocona,	7 2	Ę
Lewistown, 2 80	Maryland—\$5.50.		
Illinois—\$58.37. Northern District, Congregations.	Middle District, Individuals. Sarah Powell, Hagerstown, \$1;		
Chicago, \$18.60; Waddams Grove,	Perry Bowser, Brownsville, \$2.50,	3 5	(
\$17.60,	Eastern District, Individual.		
Sunday School. Sterling 2 67	W. H. Swam, Beckleysville,	2 0) (
Sterling,	California—\$5.50. Individuals.		
D. Barrick, Byron, \$3; E. B. Hoff, Marriage Notice, Chicago, 50	I. B. Netzley, Glendora, \$1;		
Hoff, Marriage Notice, Chicago, 50	I. B. Netzley, Glendora, \$1; Josephine Knee, Lordsburg, \$2;		
cents; L. J. Gerdes, Sterling, \$5, 8 50	Chas. Myers, Hemet, \$1; Mrs. A.	5 5	
Southern District, Individuals. I. G. Cripe, Cerrogordo, \$10; J.	Reese, Oakland, \$1.50,	9 9	,,
W. Lear, Cerrogordo, \$1, 11 00	Middle District, Individual.		
Indiana—\$49.44.	Riley Stump, Leeton,	5 0) (
Northern District, Congregations. Nappanee, \$10; Liberty, \$14.47, 24 47	Ohio—\$3.50. Northeastern District, Individuals.		
Individuals.	Mary C. Paulus, Canal Dover,		
A. Strohm, Goshen, \$1: Forest	\$1; Mrs. Ellen Kender, Baltic, \$1,	.2 0) (
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Pand \$2.25: T W File Middle	Notice,	5	1 6
\$15; Catharine Wenger, South Bend, \$2.25; J. H. Fike, Middle- bury, Marriage Notice, 50 cents, 18 75 Middle District, Individual.	Clara Bowser, Dayton,	1 0) (
Middle District, Individual.	Washington—\$1.00.		
Mrs. Lucinda Figert, Roann, 3 00	Individual.	7 0	
Southern District, Individual. Miss Girdie E. Bowers, Gilman, 3 22	Mrs. Lanson Clanin, Wheeler, Nebraska—82 cents.	1 0	1
Iowa—\$26.50.	Individual.		
Northern District, Individuals.	J. C. Groff, Firth, Marriage		
Clara Dice, Clarion, \$1; Mary	Notice,	5	11

Congregation. Woodriver,	32	Ohio—\$64.17.		
Woodriver,	34	Southern District, Congregation.	38	53
West Virginia—50 cents. Second District, Individual. A. A. Rotruck, Newcreek,	50	Sunday Schools. Pleasant Hill and Covington,	21	01
Idaho-50 cents.	0,	Individual.		63
Individual. L. E. Keltner, Payette, Marriage		A. W. Oren, Clayton	*	00
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Total for July,	338 64	Walnut Grove	18	00
Previously reported, 18	301 47	A. C. Moore and Fannie Moore,		
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INDIA ORPHANAGE.		Iowa—\$20.00.		
Indiana—\$34.65.		Middle District, Individual. 5901,	20 (00.
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Ohio—\$32.50. Southern District.		\$1.00, Northern District, Individual. Sarah Mishler, Shippensburg, Southern District, Individual.		
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Missionary Reading Circle of Prices Creek,		Hattie Hatticia, Hagerstown,	1	0.0
50 cents; J. R. Spacht, Williams-		Washington—\$2.00. Individual.		
town, \$16.00,	16 50	Fred Whitaker, Bremerton,	2	00
Southern District. Missionary Reading Circle, Cer-		Missouri—\$1.00. Southern District, Individual.		
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Pennsylvania—\$33.00. Eastern District, Congregation. Midway, Individual. Eld. Michael Claar, McKees Gap, Sunday School. Elizabethtown, Virginia—\$16.00. Second District. Middle River, Colorado—\$5.43. Sister's Aid Society of Denver Church, Kansas—\$4.50. Southwestern District, Sunday School. Slate Creek, Maryland—\$2.23. Eastern District, Individual. Henry Funk, Beavercreek, California—\$1.00. Individual. F. C. Myers, Covina. Canada—50 cents.	4 00 16 00 1 00 16 00 16 00 5 43 4 50	BULSAR MEETINGHOUS Illinois—\$43.46. Northern District. Sterling Sewing Circle, \$5.00; Sisters' Aid Society, Lanark, \$15 00; Elgin Christian Workers, \$3.46, Individuals. Harvey Chapman, North Yakima, \$5.00; Chas. Bates and wife. North Yakima, \$5.00; Mrs. Asa Kreider, Shannon, \$10.00, Pennsylvania—\$21.00. Eastern District, Individuals. J. P. Hetrick and Wife, Potts- town, Southern District, Individual. Rachel P. Ziegler, Shippensburg, Iowa—\$20.00. Middle District, Individual. Joseph Newcomer, Newberg, Missouri—\$17.00. Southern District, Individuals.	207 TE. 23 20 20 1	000
Pennsylvania—\$33.00. Eastern District, Congregation. Midway, Individual. Eld. Michael Claar, McKees Gap, Sunday School. Elizabethtown, Virginia—\$16.00. Second District. Middle River, Colorado—\$5.43. Sister's Aid Society of Denver Church, Kansas—\$4.50. Southwestern District, Sunday School. Slate Creek, Maryland—\$2.23. Eastern District, Individual. Henry Funk, Beavercreek, California—\$1.00. Individual. F. C. Myers, Covina. Canada—50 cents. Individual, Walter Stevens, Rache, Perce,	4 00 16 00 16 00 16 00 5 43 4 50 2 23 1 00	BULSAR MEETINGHOUS Illinois—\$43.46. Northern District. Sterling Sewing Circle, \$5.00; Sisters' Aid Society, Lanark, \$15 00; Elgin Christian Workers, \$3.46, Individuals. Harvey Chapman, North Yakima, \$5.00; Chas. Bates and wife. North Yakima, \$5.00; Mrs. Asa Kreider, Shannon, \$10.00, Pennsylvania—\$21.00. Eastern District, Individuals. J. P. Hetrick and Wife, Potts- town, Southern District, Individual. Rachel P. Ziegler, Shippensburg, Iowa—\$20.00. Middle District, Individual. Joseph Newcomer, Newberg, Missouri—\$17.00. Southern District, Individuals. A Sister, Denlow, Congregation.	207 208 20 20 20 1 20	46 00 00 00 00
Pennsylvania—\$33.00. Eastern District, Congregation. Midway, Individual. Eld. Michael Claar, McKees Gap, Sunday School. Elizabethtown, Virginia—\$16.00. Second District. Middle River, Colorado—\$5.43. Sister's Aid Society of Denver Church, Kansas—\$4.50. Southwestern District, Sunday School. Slate Creek, Maryland—\$2.23. Eastern District, Individual. Henry Funk, Beavercreek, California—\$1.00. Individual. F. C. Myers, Covina, Canada—50 cents. Individual, Walter Stevens, Rache, Perce, Sas.,	4 00 16 00 16 00 16 00 5 43 4 50 2 23 1 00 50	BULSAR MEETINGHOUS Illinois—\$43.46. Northern District. Sterling Sewing Circle, \$5.00; Sisters' Aid Society, Lanark, \$15 00; Elgin Christian Workers, \$3.46, Individuals. Harvey Chapman, North Yakima, \$5.00; Chas. Bates and wife. North Yakima, \$5.00; Mrs. Asa Kreider, Shannon, \$10.00, Pennsylvania—\$21.00. Eastern District, Individuals. J. P. Hetrick and Wife, Potts- town, Southern District, Individual. Rachel P. Ziegler, Shippensburg, Iowa—\$20.00. Middle District, Individual. Joseph Newcomer, Newberg, Missouri—\$17.00. Southern District, Individuals. A Sister, Denlow, Congregation.	207 223 20 20 1 20 1 15	466 000 000 000 000
Pennsylvania—\$33.00. Eastern District, Congregation. Midway, Individual. Eld. Michael Claar, McKees Gap, Sunday School. Elizabethtown, Virginia—\$16.00. Second District. Middle River, Colorado—\$5.43. Sister's Aid Society of Denver Church, Kansas—\$4.50. Southwestern District, Sunday School. Slate Creek, Maryland—\$2.23. Eastern District, Individual. Henry Funk, Beavercreek, California—\$1.00. Individual. F. C. Myers, Covina. Canada—50 cents. Individual, Walter Stevens, Rache, Perce, Sas.,	4 00 16 00 16 00 16 00 5 43 4 50 2 23 1 00 50	BULSAR MEETINGHOUS Illinois—\$43.46. Northern District. Sterling Sewing Circle, \$5.00; Sisters' Aid Society, Lanark, \$15 00; Elgin Christian Workers, \$3.46, Individuals. Harvey Chapman, North Yakima, \$5.00; Chas. Bates and wife. North Yakima, \$5.00; Chas. Bates and wife. North Yakima, \$5.00; Chas. Harvey Chapman, North Yakima, \$5.00; Chas. Bates and Wife. North Yakima, \$5.00; Chas. Bates and Wife. North Yakima, \$5.00; Chas. Bates and Wife. North Yakima, \$5.00; Mrs. Asa Kreider, Shannon, \$10.00, Pennsylvania—\$21.00. Eastern District, Individual. Rachel P. Ziegler, Shippensburg, Iowa—\$20.00. Middle District, Individual. Joseph Newcomer, Newberg, Missouri—\$17.00. Southern District, Individuals. A Sister, Denlow, Congregation. Cabool, Middle District, Individual. J. R. Ullery, Harrisonville,	207 223 20 20 1 20 1 15	46 00 00 00 00
Pennsylvania—\$33.00. Eastern District, Congregation. Midway, Individual. Eld. Michael Claar, McKees Gap, Sunday School. Elizabethtown, Virginia—\$16.00. Second District. Middle River, Colorado—\$5.43. Sister's Aid Society of Denver Church, Kansas—\$4.50. Southwestern District, Sunday School. Slate Creek, Maryland—\$2.23. Eastern District, Individual. Henry Funk, Beavercreek, California—\$1.00. Individual. F. C. Myers, Covina, Canada—50 cents. Individual, Walter Stevens, Rache, Perce, Sas., Total for July, Previously reported, 1	4 00 16 00 16 00 16 00 5 43 4 50 2 23 1 00 50 199 22 455 98	BULSAR MEETINGHOUS Illinois—\$43.46. Northern District. Sterling Sewing Circle, \$5.00; Sisters' Aid Society, Lanark, \$15 00; Elgin Christian Workers, \$3.46, Individuals. Harvey Chapman, North Yakima, \$5.00; Chas. Bates and wife. North Yakima, \$5.00; Mrs. Asa Kreider, Shannon, \$10.00, Pennsylvania—\$21.00. Eastern District, Individuals. J. P. Hetrick and Wife, Potts- town, Southern District, Individual. Rachel P. Ziegler, Shippensburg, Iowa—\$20.00. Middle District, Individual. Joseph Newcomer, Newberg, Missouri—\$17.00. Southern District, Individuals. A Sister, Denlow, Congregation. Cabool, Middle District, Individual. J. R. Ullery, Harrisonville, Indiana—\$10.40. Middle District Sunday School	207 20 20 1 20 1 15 1	466 000 000 000 000
Pennsylvania—\$33.00. Eastern District, Congregation. Midway, Individual. Eld. Michael Claar, McKees Gap, Sunday School. Elizabethtown, Virginia—\$16.00. Second District. Middle River, Colorado—\$5.43. Sister's Aid Society of Denver Church, Kansas—\$4.50. Southwestern District, Sunday School. Slate Creek, Maryland—\$2.23. Eastern District, Individual. Henry Funk, Beavercreek, California—\$1.00. Individual. F. C. Myers, Covina, Canada—50 cents. Individual, Walter Stevens, Rache, Perce, Sas., Total for July, Previously reported, 1 Total for the year so far, 1	4 00 16 00 16 00 16 00 5 43 4 50 2 23 1 00 50 199 22 455 98	BULSAR MEETINGHOUS Illinois—\$43.46. Northern District. Sterling Sewing Circle, \$5.00; Sisters' Aid Society, Lanark, \$15 00; Elgin Christian Workers, \$3.46, Individuals. Harvey Chapman, North Yakima, \$5.00; Chas. Bates and wife. North Yakima, \$5.00; Mrs. Asa Kreider, Shannon, \$10.00, Pennsylvania—\$21.00. Eastern District, Individuals. J. P. Hetrick and Wife, Potts- town, Southern District, Individual. Rachel P. Ziegler, Shippensburg, Iowa—\$20.00. Middle District, Individual. Joseph Newcomer, Newberg, Missouri—\$17.00. Southern District, Individuals. A Sister, Denlow, Congregation. Cabool, Middle District, Individual. J. R. Ullery, Harrisonville, Indiana—\$10.40. Middle District Sunday School	207 20 20 1 20 1 15 1 9	46 00 00 00 00 00 00 40
Pennsylvania—\$33.00. Eastern District, Congregation. Midway, Individual. Eld. Michael Claar, McKees Gap, Sunday School. Elizabethtown, Virginia—\$16.00. Second District. Middle River, Colorado—\$5.43. Sister's Aid Society of Denver Church, Kansas—\$4.50. Southwestern District, Sunday School. Slate Creek, Maryland—\$2.23. Eastern District, Individual. Henry Funk, Beavercreek, California—\$1.00. Individual. F. C. Myers, Covina, Canada—50 cents. Individual, Walter Stevens, Rache, Perce, Sas., Total for July, Previously reported, 1 Total for the year so far, 1 INDIA HOSPITAL.	4 00 16 00 16 00 16 00 5 43 4 50 2 23 1 00 50 199 22 455 98	BULSAR MEETINGHOUS BULSAR MEETINGHOUS Illinois—\$43.46. Northern District. Sterling Sewing Circle, \$5.00; Sisters' Aid Society, Lanark, \$15 00; Elgin Christian Workers, \$3.46, Individuals. Harvey Chapman, North Yakima, \$5.00; Chas. Bates and wife. North Yakima, \$5.00; Mrs. Asa Kreider, Shannon, \$10.00, Pennsylvania—\$21.00. Eastern District, Individuals. J. P. Hetrick and Wife, Pottstown, Southern District, Individual. Rachel P. Ziegler, Shippensburg, Iowa—\$20.00. Middle District, Individual. Joseph Newcomer, Newberg, Missouri—\$17.00. Southern District, Individuals. A Sister, Denlow, Congregation. Cabool, Middle District, Individual. J. R. Ullery, Harrisonville, Indiana—\$10.40. Middle District, Sunday School. North Manchester, Southern District, Individual. Sallie Hatfield, Hagerstown,	207 20 20 1 20 1 15 1 9	466 000 000 000 000
Pennsylvania—\$33.00. Eastern District, Congregation. Midway, Individual. Eld. Michael Claar, McKees Gap, Sunday School. Elizabethtown, Virginia—\$16.00. Second District. Middle River, Colorado—\$5.43. Sister's Aid Society of Denver Church, Kansas—\$4.50. Southwestern District, Sunday School. Slate Creek, Maryland—\$2.23. Eastern District, Individual. Henry Funk, Beavercreek, California—\$1.00. Individual. F. C. Myers, Covina. Canada—50 cents. Individual, Walter Stevens, Rache, Perce, Sas., Total for July, Previously reported, 1 Total for the year so far, 1 INDIA HOSPITAL.	4 00 16 00 16 00 16 00 5 43 4 50 2 23 1 00 50 199 22 455 98	BULSAR MEETINGHOUS Hlinois—\$43.46. Northern District. Sterling Sewing Circle, \$5.00; Sisters' Aid Society, Lanark, \$15.00; Elgin Christian Workers, \$3.46, Individuals. Harvey Chapman, North Yakima, \$5.00; Chas. Bates and wife. North Yakima, \$5.00; Mrs. Asa Kreider, Shannon, \$10.00, Pennsylvania—\$21.00. Eastern District, Individuals. J. P. Hetrick and Wife, Pottstown, Southern District, Individual. Rachel P. Ziegler, Shippensburg, Iowa—\$20.00. Middle District, Individual. Joseph Newcomer, Newberg, Missouri—\$17.00. Southern District, Individuals. A Sister, Denlow, Cabool, Middle District, Individual. J. R. Ullery, Harrisonville, Indiana—\$10.40. Middle District, Sunday School. North Manchester, Southern District, Individual. Sallie Hatfield, Hagerstown,	207 DE. 23 20 20 1 155 1 9 1	466 000 000 000 000 000 000
Pennsylvania—\$33.00. Eastern District, Congregation. Midway, Individual. Eld. Michael Claar, McKees Gap, Sunday School. Elizabethtown, Virginia—\$16.00. Second District. Middle River, Colorado—\$5.43. Sister's Aid Society of Denver Church, Kansas—\$4.50. Southwestern District, Sunday School. Slate Creek, Maryland—\$2.23. Eastern District, Individual. Henry Funk, Beavercreek, California—\$1.00. Individual. F. C. Myers, Covina. Canada—50 cents. Individual, Walter Stevens, Rache, Perce, Sas., Total for July, Previously reported, 1 Total for the year so far, 1 INDIA HOSPITAL.	4 00 16 00 16 00 16 00 5 43 4 50 2 23 1 00 50 199 22 455 98	BULSAR MEETINGHOUS BULSAR MEETINGHOUS Illinois—\$43.46. Northern District. Sterling Sewing Circle, \$5.00; Sisters' Aid Society, Lanark, \$15 00; Elgin Christian Workers, \$3.46, Individuals. Harvey Chapman, North Yakima, \$5.00; Chas. Bates and wife. North Yakima, \$5.00; Mrs. Asa Kreider, Shannon, \$10.00, Pennsylvania—\$21.00. Eastern District, Individuals. J. P. Hetrick and Wife, Pottstown, Southern District, Individual. Rachel P. Ziegler, Shippensburg, Iowa—\$20.00. Middle District, Individual. Joseph Newcomer, Newberg, Missouri—\$17.00. Southern District, Individuals. A Sister, Denlow, Congregation. Cabool, Middle District, Individual. J. R. Ullery, Harrisonville, Individual. Southern District, Individual. Sallie Hatfield, Hagerstown, Michigan—\$10.50. Sunday School. East Thornapple, Individual.	207 DE. 23 20 20 1 15 1 9 1 8 8	466 000 000 000 000 000 000
Pennsylvania—\$33.00. Eastern District, Congregation. Midway, Individual. Eld. Michael Claar, McKees Gap, Sunday School. Elizabethtown, Virginia—\$16.00. Second District. Middle River, Colorado—\$5.43. Sister's Aid Society of Denver Church, Kansas—\$4.50. Southwestern District, Sunday School. Slate Creek, Maryland—\$2.23. Eastern District, Individual. Henry Funk, Beavercreek, California—\$1.00. Individual. F. C. Myers, Covina, Canada—50 cents. Individual, Walter Stevens, Rache, Perce, Sas., Total for July, Previously reported, 1 Total for the year so far, 1 INDIA HOSPITAL.	4 00 16 00 16 00 16 00 5 43 4 50 2 23 1 00 50 199 22 455 98	BULSAR MEETINGHOUS Hlinois—\$43.46. Northern District. Sterling Sewing Circle, \$5.00; Sisters' Aid Society, Lanark, \$15.00; Elgin Christian Workers, \$3.46, Individuals. Harvey Chapman, North Yakima, \$5.00; Chas. Bates and wife. North Yakima, \$5.00; Mrs. Asa Kreider, Shannon, \$10.00, Pennsylvania—\$21.00. Eastern District, Individuals. J. P. Hetrick and Wife, Pottstown, Southern District, Individual. Rachel P. Ziegler, Shippensburg, Iowa—\$20.00. Middle District, Individual. Joseph Newcomer, Newberg, Missouri—\$17.00. Southern District, Individuals. A Sister, Denlow, Cabool, Middle District, Individual. J. R. Ullery, Harrisonville, Indiana—\$10.40. Middle District, Sunday School. North Manchester, Southern District, Individual. Sallie Hatfield, Hagerstown,	207 DE. 23 20 20 1 15 1 9 1 8 8	466 000 000 000 000 000 000

Virginia—\$7.00.	Mrs. Barbara Brown, Stark-
E. E. Blough and Wife, Man-	weather, 800
Second District, Individuals. E. E. Blough and Wife, Man- assas, \$5: Elizabeth Harley, Man- assas, \$2,	Total for July,\$ 65 52 Previously reported, 159 50
Maryland—\$7.00. Northern District, Individual.	Total for the year so far\$ 225 02
David Ausherman, Burkittsville, 7 00	COLORED MISSION.
Ohio—\$7.00. Southern District, Individual.	Indiana—\$51.00.
J. R. Halladay, New Weston, . 2 00	Northern District, Individual.
Northwestern District. Christian Workers' Meeting,	Northern District, Individual. Geo. Atkinson, Kingsley. 50 00 Southern District, Individual. Sallie Hatfield, Hagerstown. 1 00
New Carlisle, 5 00	Sallie Hatfield, Hagerstown, 1 00
Oregon—\$3.00. Individual.	Total for July,\$ 51 00 Previously reported, 31 00
Elizabeth Workman, Marcola, 3 00	
Wisconsin—\$2.00. H. J. Cripe and Wife, Mondovi, 2 00	Total for the year so far,\$ 82 00
Kansas—\$1.00.	CHINA MISSION.
Southwestern District, Individual. L. Andes, Newton, 1 00	Pennsylvania—\$12.17. Eastern District, Sunday School.
Oklahoma—25 cents. Individual.	Harrisburg, 12 17
N. B. Nelson, Hastings, 25	Canada—50 cents. Individual.
Total for July, \$ 149 61 Previously reported, 555 00	Individual. Waiter Stevens, Rache Perce, Sask.,
	Indiana-\$1.00.
Total for the year so far\$ 704 61	Southern District, Individual. Sallie Hatfield, Hagerstown, 1 00
INDIA MISSION.	
Pennsylvania—\$20.00. Western District.	Total for July, \$ 13 67 Previously reported,
Western District. Sisters' Sewing Circle, Johnstown, 20 00	Total for the year so far,\$ 20 67
	PALESTINE MEETINGHOUSE.
Indiana—\$13.76. Middle District, Sunday School. Pipe Creek,	Indiana—\$7.70.
Tipo Orodia, tvitti, trittini in	Month one District Co. 3 C-11
Iowa\$10.00.	Northern District, Sunday School.
Iowa—\$10.00. Middle District, Individual. 5901,	Yellow Creek, 7 70
Iowa—\$10.00. Middle District, Individual. 5901,	
10 wa 10.00, Middle District, Individual. 5901,	Yellow Creek,
Niddle District, Individual. 5901,	Yellow Creek, 7 70 Total for July, \$ 7 70 Previously reported, 5 05
Niddle District, Individual. 10 00	Yellow Creek, 7 70 Total for July, \$ 7 70 Previously reported, 5 05 Total for the year so far, \$ 12 75 BROOKLYN CHURCH FUND FOR
North Dakota - \$3.99. 10 00	Yellow Creek, 7 70 Total for July, \$ 7 70 Previously reported, 5 05 Total for the year so far, \$ 12 75 BROOKLYN CHURCH FUND FOR
North Dakota	Yellow Creek, 7 70 Total for July, \$ 7 70 Previously reported, 5 05 Total for the year so far, \$ 12 75 BROOKLYN CHURCH FUND FOR
Middle District, Individual. 5901, 10 00 Ohio—\$5.00. Northwestern District. South Poplar Ridge Sisters' Sewing Circle, 5 00 Michigan—\$4.00. Sunfield Brethren, 4 00 North Dakota—\$3.99. Sunday School. Eureka, 3 99 West Virginia—50 cents. Second District, Individual.	Yellow Creek, 7 70 Total for July, \$ 7 70 Previously reported, 5 05 Total for the year so far, \$ 12 75 BROOKLYN CHURCH FUND FOR
Middle District, Individual. 5901, 10 00 Ohio—\$5.00. Northwestern District. South Poplar Ridge Sisters' Sewing Circle, 5 00 Michigan—\$4.00. Sunfield Brethren, 4 00 North Dakota—\$3.99. Sunday School. Eureka, 3 99 West Virginia—50 cents. Second District, Individual. Bessie Weimer, Hopeville, 50	Yellow Creek, 7 70 Total for July, \$ 7 70 Previously reported, 5 05 Total for the year so far, \$ 12 75 BROOKLYN CHURCH FUND FOR
North Dakota \$3.99	Yellow Creek, 7 70 Total for July, \$ 7 70 Previously reported, 5 05 Total for the year so far, \$ 12 75 BROOKLYN CHURCH FUND FOR
Middle District, Individual. 5901, 10 00 Ohio—\$5.00. Northwestern District. South Poplar Ridge Sisters' Sewing Circle, 5 00 Michigan—\$4.00. Sunfield Brethren, 4 00 North Dakota—\$3.99. Sunday School. Eureka, 3 99 West Virginia—50 cents. Second District, Individual. Bessie Weimer, Hopeville, 50 Total for July, \$ 57 25 Previously reported, 232 87	Yellow Creek, 7 70 Total for July, \$ 7 70 Previously reported, 5 05 Total for the year so far, \$ 12 75 BROOKLYN CHURCH FUND FOR
Middle District, Individual. 5901, 10 00 Ohio—\$5.00. Northwestern District. South Poplar Ridge Sisters' Sewing Circle, 5 00 Michigan—\$4.00. Sunfield Brethren, 4 00 North Dakota—\$3.99. Sunday School. Eureka, 3 99 West Virginia—50 cents. Second District, Individual. Bessie Weimer, Hopeville, 50 Total for July, \$57 25 Previously reported, 232 87 Total for the year so far, \$290 12	Yellow Creek, 7 70 Total for July, \$ 7 70 Previously reported, 5 05 Total for the year so far, \$ 12 75 BROOKLYN CHURCH FUND FOR
Middle District, Individual. 5901, 10 00 Ohio—\$5.00. Northwestern District. South Poplar Ridge Sisters' Sewing Circle, 5 00 Michigan—\$4.00. Sunfield Brethren, 4 00 North Dakota—\$3.99. Sunday School. Eureka, 3 99 West Virginia—50 cents. Second District, Individual. Bessie Weimer, Hopeville, 50 Total for July, \$ 57 25 Previously reported, 232 87 Total for the year so far, \$ 290 12	Total for July,
Middle District, Individual. 5901, 10 00 Ohio—\$5.00. Northwestern District. South Poplar Ridge Sisters' Sewing Circle, 5 00 Michigan—\$4.00. Sunfield Brethren, 4 00 North Dakota—\$3.99. Sunday School. Eureka, 3 99 West Virginia—50 cents. Second District, Individual. Bessie Weimer, Hopeville, 50 Total for July, \$ 57 25 Previously reported, 232 87 Total for the year so far, \$ 290 12 BBOOKLYN MEETINGHOUSE. Indiana—\$23.52. Northern District, Congregation.	Total for July, \$770 Previously reported, \$770 Previously reported, \$770 Previously reported, \$705 Total for the year so far,\$ 1275 BROOKLYN CHURCH FUND FOR JULY, 1906. Iowa.—Des Moines Mission, \$4; Eld. S. M. Goughnour, \$10; J. Q. Goughnour, \$2; Bertha Wise, \$2; A Brother, 25 cents; Eld. H. H. Troup and Wife, \$2; C. Z. Reitz, \$1; Eld. Samuel Bowser, \$5; Eld. J. J. Brower, \$5; Eld. W. H. Hood, \$1; M. E. Book, \$2; Susan Hoffert, \$2; Eva Furnace, \$1; William H. Myers, \$10; J. B. Miller, \$5. Indiana.—Eld. L. Hillery, Wife and Edith, \$5; Katie Patterson, \$2; Eld. E. C. Miller, \$5; Mary E. Wenger, \$5; Catharine C. Wenger, \$5; Sarah Metsker, \$2; R. Trimmer, \$2; Solomon Cripe, \$2; Francis Metz, \$2.
Middle District, Individual. 5901, 10 00 Ohio—\$5.00. Northwestern District. South Poplar Ridge Sisters' Sewing Circle, 5 00 Michigan—\$4.00. Sunfield Brethren, 4 00 North Dakota—\$3.99. Sunday School. Eureka, 3 99 West Virginia—50 cents. Second District, Individual. Bessie Weimer, Hopeville, 50 Total for July, \$ 57 25 Previously reported, 232 87 Total for the year so far, \$ 290 12 BROOKLYN MEETINGHOUSE. Indiana—\$23.52. Northern District, Congregation. Goshen City, 23 52	Total for July,
Middle District, Individual. 5901, 10 00 Ohio—\$5.00. Northwestern District. South Poplar Ridge Sisters' Sewing Circle, 5 00 Michigan—\$4.00. Sunfield Brethren, 4 00 North Dakota—\$3.99. Sunday School. Eureka, 3 99 West Virginia—50 cents. Second District, Individual. Bessie Weimer, Hopeville, 50 Total for July, \$57 25 Previously reported, 232 87 Total for the year so far, \$290 12 BBOOKLYN MEETINGHOUSE. Indiana—\$23.52. Northern District, Congregation. Goshen City, 23 52 Pennsylvania—\$13.00. Eastern District, Congregation.	Total for July,
Niddle District, Individual. 10 00	Total for July, \$770 Previously reported, \$770 Previously reported, \$770 Previously reported, \$770 Total for the year so far, \$1275 BROOKLYN CHURCH FUND FOR JULY, 1906. Iowa.—Des Moines Mission, \$4; Eld. S. M. Goughnour, \$10; J. Q. Goughnour, \$2; Bertha Wise, \$2; A Brother, 25 cents; Eld. H. H. Troup and Wife, \$2; C. Z. Reitz, \$1; Eld. Samuel Bowser, \$5; Eld. J. J. Brower, \$5; Eld. W. H. Hood, \$1; M. E. Book, \$2; Susan Hoffert, \$2; Eva Furnace, \$1; William H. Myers, \$10; J. B. Miller, \$5; Indiana.—Eld. L. Hillery, Wife and Edith, \$5; Katie Patterson, \$2; Eld. E. C. Miller, \$5; Mary E. Wenger, \$5; Catharine C. Wenger, \$5; Sarah Metsker, \$2; R. Trimmer, \$2; Solomon Cripe, \$2; Francis Metz, \$2. Illinois.—John Lake, \$2. Maryland.—Sister J. E. Senseney, \$5. New York.—Richard Seidel, \$1. North Carolina.—Mary Smawley, \$3. Pennsylvania.—Mrs. M. C. Swigart, \$134; S. G. Graybill, \$10. Washington, D. C.—Eld. J. A. Garber
Middle District, Individual. 5901,	Total for July, \$7 70 Previously reported, \$7 70 Previously reported, \$7 70 Previously reported, \$7 70 Previously reported, \$7 70 Total for the year so far, \$12 75 BROOKLYN CHURCH FUND FOR JULY, 1906. Iowa.—Des Moines Mission, \$4; Eld. S. M. Goughnour, \$10; J. Q. Goughnour, \$2; Bertha Wise, \$2; A Brother, 25 cents; Eld. H. H. Troup and Wife, \$2; C. Z. Reitz, \$1; Eld. Samuel Bowser, \$5; Eld. J. J. Brower, \$5; Eld. W. H. Hood, \$1; M. E. Book, \$2; Susan Hoffert, \$2; Eva Furnace, \$1; William H. Myers, \$10; J. B. Miller, \$5; Indiana.—Eld. L. Hillery, Wife and Edith, \$5; Katie Patterson, \$2; Eld. E. C. Miller, \$5; Mary E. Wenger, \$5; Catharine C. Wenger, \$5; Sarah Metsker, \$2; R. Trimmer, \$2; Solomon Cripe, \$2; Francis Metz, \$2. Illinois.—John Lake, \$2. Maryland.—Sister J. E. Senseney, \$5. New York.—Richard Seidel, \$1. North Cavolina.—Mary Smawley, \$3. Pennsylvania.—Mrs. M. C. Swigart, \$1. 34; S. G. Graybill, \$10. Washington, D. C.—Eld. J. A. Garber and family, \$5. Total for July, \$109.59.
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Alma Walker, 50 cents; Cordie B. Rodamer, \$2; Mrs. S. F. Rieman, \$5; Mary Zerfos, 25 cents; Mrs. D. A. Musser, 35 cents; Seora Musser, 25 cents; Emaline Kimel, \$1; E. S. Knepper, \$5; Mrs. E. S. Knepper, \$2; Ed M. Knepper, \$5; Louis S. Knepper, \$2; N. S. Lehman, \$5; Minnie Adams, \$1; P. W. Miller and Wife, \$3; Mrs. John Walker, 25 cents; E. M. Walker, 22; Mary Walker, 10 cents; Allen Walker, 25 cents; Mary E. Fretz, \$1; A. J. Blough, \$1; Upper Cumberland congregation, \$15; total, \$96.23.

Solicited by Lizzie Howe.

Solicited by Lizzie Howe.

Illinois.—I. S. Metzger, \$10; Lizzie Hau\$1; Miss Peck, \$2; Cerrogordo cash, \$7.81;
Elva Henricks, \$2; Cerrogordo cash, \$7.81;
Elva Henricks, \$2; Hattie Henricks, \$1;
Margaret Shively, \$1; Isaac Shively, \$5;
Andrew Shively, \$1:50; Rachel Hufford,
\$10; Minerva and Wilbur Metzger, \$5;
Centennial" 4th July joint meeting,
\$37.92; Sarah E. Spidel, \$10; Laplace cash,
\$2.97; 4th of July envelopes, \$6.10; Jos.
Blickenstaff, \$1; Cash, Oakley, \$6.75; Ida
Hufford, 50 cents; Mrs. R. W. Hufford, \$1;
Lizzie Blickenstaff, \$5; D. J. Blickenstaff,
\$5; Catharine E. Blickenstaff, \$1; Abraham
Blough, \$1; Sallie Blough, \$1; Lizzie Brown,
\$5; Cash, Franklin Grove, \$6.85; S. H.
Wolf, \$1; Joshua Wingert, \$5; O. O. Miller,
50 cents; Mary A. Gnagey, \$5; Ruth Senger, 25 cents; D. B. Senger, \$2; Levi Trostle, \$5; Cash, Sterling, \$8.83; O. A. Hoke,
50 cents; a Brother, Gerdes, \$10. Total,
\$185.48.

Solicited by D. W. Kurtz.

Solicited by D. W. Kurtz.

Ohio.—Wooster church, \$13.95; S. Harshman, \$1; Odessa M. Hoover, \$1; Mary E. Burger, 25 cents; John Burger, \$1; Chippewa church, \$10.29; Sue Murray, 50 cents; T. B. Murray, 25 cents; Christian Stuckey, \$25 cents; Ruth Murray, 25 cents; T. B. Murray, 25 cents; Christian Stuckey, \$25cents; Ruth Murray, \$25 cents; J. C. Stuckey, \$2.50; James Murray, \$1; Mary C. Burger, \$2; Rebecca Burger, \$10; Amos Snavely, \$2; Beech Grove churcn, \$16.41; Mrs. F. B. Weimer, \$1; Sarah Otto, \$1; John E. Correll, \$2; a Brother, \$5; F. B. Weimer, \$1; S. T. Baker and family, \$3.25; Mrs. Susie Rennecker, \$1; T. V. Rennecker, \$1; Mary Shafer, \$5; Mr. and Mrs. P. J. Weigley, \$1; Mary Shafer, \$5; Mr. and Mrs. P. J. Weigley, \$5; Mr. and Mrs. J. H. Younker, \$2; Velna E. Younker, \$1; Cletus Younker, \$2; Velna E. Younker, \$1; Cletus Younker, \$5; Emma Meyers, \$1; Wesley Meyers, 25 cents; Lizzie Kilmer, \$1; Black River church, \$1.75; Solomon Orr and Wife, \$5; Emma Meyers, \$1; Wesley Meyers, 25 cents; Lizzie Kilmer, \$1; Black River Aid Society, \$10; Ashland church, \$6.25; Michael Dickey, \$1; Mrs. Geo. Dickey, \$1; Geo. Dickey, \$1; Geo. Dickey, \$1; Howard Hess, 50 cents; A. H. McKitrick, \$2; T. S. Moherman and Wife, \$1; Chas. McDaniels, \$2; Mrs. Katie Swinehart, \$1; Clarence Thomas, 15 cents; Ralph Thomas, 60 cents; J. A. Zimmerman, 50 cents; total, \$142.15.

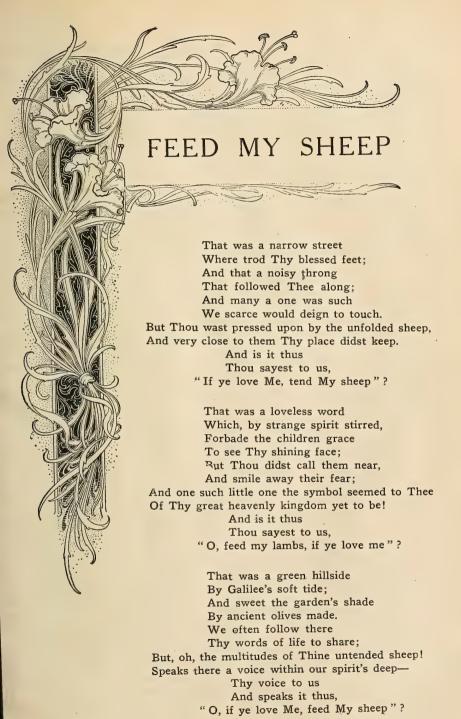
CORRECTIONS.

In the Annual Meeting collection, East Nimishillen, Ohio, credited with \$16 and Midway church, Pa., credited with \$14.50, should have been under the India Orphanage and India Mission Fund respectively. Peabody church, Kans., should have had credit for the \$16 instead of Katie Yost. Nettle Creek is in Southern Indiana instead of Middle. The Hundingdon congregation should have had credit for \$20 and Yellow Creek, Ill., for \$13.86.

WHAT THE MISSIONARY MOVE-MENT MEANS.

(Continued from page 535.)

centuries have rolled by, while He has waited, waited in vain. Christ's followers here, to whom had been committed His unfinished task, have proved disloval, disobedient, and thoughtless of His will. So, as the heathen have passed away. He has waited for His hour to come. He himself said, before He went away, "This gospel of the kingdom shall, first of all, be preached as a witness unto all nations; and then shall the end come." What He meant by His words, "as a witness to all nations," no man knows; but, in some certain way. He did mean to ally the time of His coming with the world's evangelization. And we do know that, when we have carried this Gospel over the whole world, we shall have fulfilled all those human conditions upon which are dependent the glorious return of our Lord Jesus Christ. By so much as He desires to come back to His kingdom, by so much as we long for His coming, by so much is the measure of obligation that rests upon us, in this generation to evangelize the world. Are we to insist that He shall wait yet longer for His kingdom and His coronation? Old Chunder Sen, the founder of the Brahmo-Somaj, used to say, "None but Jesus is worthy to wear the diadem of India." "And," he used to add, "He shall have it.". Chunder Sen saw the Lord, but, as it were, afar off, he touched but the hem of his Master's garment. If none but Jesus is worthy to wear the diadem of India, who but Jesus is worthy to wear the diadem of China, the diadem of Africa, and the diadem of the Islands of the Sea? Shall He have this diadem of the world? Oh, fellow-students, carry out the purpose of this movement! Let us go out and win the diadem for Him; and when we have obtained it, let us lay it upon His brow, and cover with its glory forever the scars of His crown of thorns.-In Missionary Outlook.



-Mrs. Merrill E. Gates.



BULSAR ORPHAN GIRLS.—With them are Sister Gertrude Emmert, farthest to left; Sister J. M. Blough, farthest back; Sister Mary Stover, standing in the right, and Sister Eliza B. Miller, sitting in front to right of picture.



INTERCESSORY MISSIONARIES WANTED

Compiled by the Editor.*

"Jehovah....wondered that there was no intercessor."—Isa. 59: 16.

Christ did not command us to pray the Lord of the harvest that He send forth missionaries, but "laborers." The difference is intentional, for there are others just as necessary as missionaries. ("Missionary" is the Latin form of the Greek "apostle," meaning "one sent.")

Those harvest hands who directly reach the souls of men and save them can be divided generally into, (1) native workers, and in all countries the burden of evangelization rests upon them; (2) missionaries, who are no longer needed when the natives have learned all they can teach. (Some centuries ago they finished their work among the English); (3) intercessors, who give their time and strength to the distinct work of definite intercessory prayer.

Of these three classes, if comparison is possible among things all of which are necessary, the intercessor is most important, because he is working at the very root of all harvest success, and in so far as man is responsible, his faithfulness determines the success of all others.

I. Definition.

An Intercessory Foreign Missionary is

*Much of the matter found herewith was supplied the compiler in leaflet form by E. H. Eby of India,

a "laborer" who cannot go in person to the foreign field, but who has set himself apart to pray for the definite details of the foreign missionary work. He only is entitled to the name who enters upon an engagement to work for definite fields; an engagement as real as an appointment by a foreign mission board. His striking peculiarity is that he is working in the realm of the "heavenlies" instead of among visible men. There are no restrictions as to the number who can be intercessors, to the place of their residences, or to the variety, sweep, and completeness of the results accomplished.

II. Necessity for Intercessory Missionaries.

That mission field which has the largest number of missionaries (faithful intercessors), whose names are not in the published lists, will always be the most successfully harvested. This is so—

(a) Because of the nature of missionary activity.

Eph. 6, 10-20 reveals the facts clearly, concisely and completely. We are not primarily overcoming the prejudices and superstitions of men, but "principalities ...powers....world rulers of this darkness....spiritual hosts of wickedness in

the heavenlies." Missionary activity is thus revealed to us as a spiritual war between the forces of Christ and those of Satan, not man trying to reform and civilize man. This war is waged for the possession of living men and through the medium of living men. Christ seeks men to be "members of His body," while Satan "enters" the hearts of men so that each works out his purposes through the men who submit to him.

(b) Because prayer based on God's Word is the only weapon man can use to touch the invisible foe.

An inspection of Eph. 6, shows that the end of putting on the armor of God is to pray for all the saints, but especially for Paul, who here represents his missionary successors. This armor is not for selfish protection, but to enable us to "stand," and like Moses, Aaron, and Hur, by supplication give victory to those fighting Amalek.

(c) Because the missionary on the field cannot do his work alone.

When the intercessors' hands fall, Amalek prevails on the mission field today. In Christian countries prayer is continually offered for the pastor, and for every detail of the work of the Church. In open air meetings, while one is speaking, others are praying. Exactly in the same way one or two missionaries alone among thousands or millions need other persons to pray definitely while they work or speak. The body of Christ does not consist of each one of us individually, but of all together, and if a missionary is left without sufficient aid in prayer, he suffers, limps, stumbles. He may succeed in fighting his way to the very presence of God and receive his reward, but meanwhile the heathen perish, and God tells us that their blood is to be required at the hands of those who did not do their part, (Ezek. 33: 1-6.)

III. What Can be Done by Intercessory Missionaries.

(a) A host of intercessors can be speedily enlisted for this war.

- (b) Enough missionaries and money can be found really to accomplish our task.
- (c) Suitable men can be sent as missionaries, and the unsuitable can be prevented from making the mistake of going. Even Christ Himself prayed all night before He chose the first twelve missionaries. It is a significant fact that there is no distinct command for man to send forth missionaries. That work was done by Christ Himself, and then by His Spirit, when He chose Paul and Barnabas. When they tired to choose fellow-workers they quarrelled over the choice. The command is to pray.
- (d) Many urgent questions of general missionary policy can be solved only through much prayer.
- (e) Individual heathen can be prayed for by name and thus saved.
- (f) A native ministry can be raised up and maintained.
- (g) Revivals can continually spring up on the foreign fields.
- (h) Fresh fillings of the Holy Spirit can be given to over-burdened missionaries.
- (j) The health and strength of missionaries can be maintained under the severe strain of the physical and social surroundings.
- (k) Lonely missionaries, those without many friends, can be cheered and helped until their usefulness is many times multiplied.

Experience has repeatedly shown that the believing prayer of one humble intercessor at home can bring about a revival on the foreign field and save thousands. The experience of one missionary was that as far as man can see results, he was able to do more for the heathen when toiling as an intercessor in America than while he was working among the heathen without intercessors pleading for him.

IV. How to do the Work of an Intercessory Missionary.

. (a) Decide deliberately that this in-

tercession is to be a regular binding duty.

- (b) Select fixed days, hours, times, and make them take precedence, as far as possible, of all other engagements.
- (c) Begin humbly, letting experience enlarge and guide.
- (d) Wait on the Lord of the harvest for directions as to what part of the field you are to belong to.
- (e) Learn the names of all missionaries of all connections in your field, and pray for them by name.
- (f) Do not pity the missionary or condole with him, but give him your sympathetic help.
- (g) Write to the missionaries you are praying for, asking pointedly what their difficulties and needs are. Tell them you do not want something bright and newsy, but something dark and discouraging, and that when they are worn out you want them to drop you a postal telling you that, so that you can pray them strong again.
- (h) Pray for every need or condition that you can learn about.
- (j) Form the habit of letting God impress upon you the things to pray for. He will do it.
- (k) Not many words are needed but much time must be spent in "waiting" upon Him, the very silence calling for His will to be done. Silence enables one to draw very near to God. "We know not how to pray as we ought," and we must let "the Spirit Himself make intercession."
- (1) Study and practice the art of praying until you are expert in it. The Bible furnishes its laws and examples which can be worked out by patient practice only, just like any other art.

V. Warnings.

Some may be tempted to cherish a subtle, hidden feeling that by doing this work they are conferring a favor on some one by helping. Not at all. It is the other way! The unspeakable favor is granted you of sharing the burden of

intercession daily carried by the Risen Man Christ Jesus in heaven.

A newly-arrived missionary cannot vote for the first year, as so much has to be learned before he can do so intelligently. In the same way one beginning as an intercessory missionary needs to consider himself a beginner, with much to learn.

When details of mission work begin to come to your knowledge, be exceedingly careful how you judge, condemn, or decide in matters that you have never met, and that have puzzled the wisest men for decades. No war is sweet or gentle, but you are now fighting Satan enthroned among men, the most unscrupulous and horrible of enemies, worse than man can imagine. When matters utterly unexpected and discouraging arise, remember that the worse are the troubles the greater is the need for your prayers.

Many, many times you will be tempted to give it all up as useless, for every possible form of deception will be among the "wiles" of Satan to stop your intercession; for if he can stop each one, his victory is assured, and there are alarmingly few intercessors.

Be ready patiently to toil on without apparent results; time is required for them to show. Many a laborer has worked for years without seeing the results that overjoyed his successors; cannot you do the same?

VI. Rewards.

There is a peculiar supplementary reward given for all missionary work. It is in addition to the honors of faithful labor, and is determined not by what is done, but by what is "left." For every comfort or friend that you leave in order to do this work, you will receive one hundredfold (10,000 per cent) of the comfort, rest, and satisfaction that they could afford. This is indescribably true of both the missionary and the intercessor, and is the kind of "joy set before Him" that enabled Jesus to "endure." The missionary leaves by tak-

ing ship, the intercessor leaves by shuting the door of his closet. Attendance on church meetings and conventions becomes a selfish indulgence of religious feelings when it leads to the neglect of the hard work God wants you to do. Men are dying in agony while you are enjoying a "beautiful" service, and while God is calling you to forget your very existence in watching and praying with groanings that cannot be uttered.

The unspeakable riches in Christ are discovered by the missionary, whether he is among the heathen preaching to them, or in the homeland interceding for them. These things are not mere matters of intellectual theory, but they have been proven in experience. They should become your experience also, for they are a following in the footsteps of Christ Jesus.

God's Call for Intercessors.

I have set watchmen upon thy walls, O Jerusalem; they shall never hold their peace day nor night. Ye that are the Lord's remembrancers, keep not silence, and give Him no rest, till He make Jerusalem a praise in the earth. Isa. 62: 6, 7.

And He saw that there was no man, and wondered that there was no intercessor. Isa 59: 16.

And I looked, and there was none to help; and I wondered and there was none to uphold. Isa 63: 5.

There is none that calleth upon Thy name, that stirreth up himself to take hold of Thee. Isa 64: 7.

And I sought for a man that should stand in the gap before Me for the land, I should not destroy it; But I found none.—Ezek. 22: 30.

I chose you, and appointed you, that ye should go and bear fruit; that whatsoever ye shall ask of the Father in My name, He may give it you. John 15: 16.

My people shall offer themselves willingly in the day of my power. Psa. 110: 3.

After prayerfully considering the foregoing, if the reader is prompted to become an Intercessory Missionary, let him or her write a short letter, something like the following, to the Missionary in whose behalf, special, earnest and intelligent petition is to be continuously made.

To:	В	r	ď	t	h	ıe	r	C	ı	2	Si	s	t	е	r												
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I am deeply impressed of the need as well as help of Intercessory Missionaries on behalf of Christ's workers on the mission field. It has not been my privelege yet to go to the field, and I am desirous of bringing your name before God in prayer in just as explicit and intelligent a manner as I can, with the purpose of asking Divine guidance and blessing upon your labors. I purpose to set apart*

for this supplication.

May I ask you to tell me in a few words your greatest need, special difficulties, and strongest barriers in your field of labor? Also, that I may be encouraged to prevail in prayer in your behalf, may I request that when you experience a special uplift of grace to note the day and hour and report it along with God's success through you, so that I may feel encouraged in my petitioning in your behalf?

All this I seek that I may take an humble part with you in honoring and magnifying Jesus' name in the world.

Yours in the service of the Master,
Eate,
P. O.,
State,

*Here indicate the day and hour in which you will be engaged in this special supplication.

Afterthoughts.

Not every one goes to the field in person; but it is the sublime privilege of every one who will, to go there through the all-prevailing name of Jesus in earnest supplication. "The prayer of a righteous man availeth much." The limit of the "much" is the degree of conformity of the life of the person praying to the will and purpose of God. As the life draws nearer to perfection in

this, is everything asked for of God granted by Him. John 15: 7. Closely follows much "fruitbearing," which is another way of saying, "Many souls saved in Jesus," and thereby God's name is glorified in the world.

Prayer makes fruitful the hands on the field, and if you, my brother or sister, through prayer, have doubled the fruitfulness of that missionary or minister, you have an equal share to the stars to be assigned to the crowns in heaven. This privilege is yours even if you are not on the immediate field.

But again. Note the appeal. The foreign field needs your help. You are personally acquainted, or through the Spirit know this or that one on the foreign field. Then seek to have him helped at a throne of grace. Or perchance you see the great need on the frontier in the United States. Then write to that worker whom you wish to help in prayer. For surely there are no missionaries having greater difficulties, more discouragements and less sympathy than the "home missionary." Be to him or her, then, a helper as only this great privilege will admit. Or,

perhaps, just for the time the labors of some weak, humble minister right at home appeal to you for help. Go to him in the same manner you would the absent missionary, for all three of the places are in God's world field into which every Christian is sent.

Do not stand back in this because this plan is new to you, or it does not appeal to you. If you are a real spiritual wrestler with the Lord, though the plan never suggested itself to you before, you will be glad for it and follow it. If it does not appeal to you, find no fault with the plan, but search your own heart and see what may be amiss there. If in Isaiah's time Jehovah could find no intercessors, it is to be feared that in this day of prayerless homes,no family altar, no thanksgiving at the table, and prayerless Christians, - no exercise in public devotions of any kind, -there are too few intercessors to-day. You can do your Christian life no greater injury, perhaps, than to criticise the Spirit's work of pleading for intercession; then, instead, let there be many who will take up this work of prayer for missionaries in every land.

Enter Into Thy Closet

A little while in the morning,
Ere yet the day begins—
To seek the Father's blessing,
To gain the strength that wins
The victory in battle,
To be pardoned for our sins.

A little while in the evening—
To thank the Friend whose care
Has been around us ever
And kept from every snare,
To leave the world behind us,
And seek the mansions fair—

Where God, the Father, keepeth His children ever nigh, Each little one before him Safe underneath the sky, Because both earth and heaven Are ever in his eye.

-Cecilia Wanda Leigh.

WITNESSING A HINDOO DEATH

By W. B. STOVER

It was a rare occasion that a foreigner should be present and the writer gives a good account of what transpired before him

Last night (August 17) I was permitted to see for the first time, a Hindoo death. Once having been present is sufficient for all time, for the idea of horror took hold of me, and while I stood with the tears trickling down over my face, at all I was seeing, the thought was ever with me, "Let me die the death of a Christian: let my last end be like his"

The way it all came about was this: In the neighborhood of the house we are living in, is a snake in hiding somewhere, and this snake has bitten, I hear, a goat, and a cow, and a man, all of which are now dead, and the snake is still uncaught.

I had arisen early yesterday morning to go to a certain village for preaching, and when I was walking down the road, while it was yet dark, I nearly trod on something black. It made a noise which sounded like the noise made when you rub your foot on the floor, and I jumped away quicker than I can tell. Then I stopped, thinking to kill it if a snake, but having only my old umbrella with me, I thought better to let it alone. But coming home in the evening, and hearing the story of the man bitten, I was interested, for it might have been me, so I went to see the man. He was dying.

A number of people were gathered about the house, and all received me kindly. I sat down on the floor with the rest of them, and sat where I could see the poor fellow. I had no thought of curiosity but only of sympathy and neighborly friendship. I sat and watched the poor dying man without saying a word. Some one asked me if our doctor could do anything for him yet, to which I replied that he could surely cure snakebites, but not at so late a date. I said that the man was dying. They knew

it. They had sent for the Mahommedan barber, and he had come. They saw the end was near.

The barber was motioned in, and the dying man was placed in a reclining position, half sitting and half lying, while the barber should shave him. He soaped his head a little, and then shaved him clean, all his hair and all his face, except the little tuft of hair left on behind the head according to Hindoo superstition.

The shaving finished, he must be bathed. One of the men standing near and helping, asked for water. "Parni," he said, and a woman tenderly put her head in the door and asked if they wanted warm or cold. The man shouted nervously, "Parni, bring parni, hot or cold, parni, bring parni, and don't stop to ask questions." This was the signal for commotion. They thought he was dying rapidly. They feared lest he should die before they had the cermonies complete. All the house was terrorstricken. Old men set to crying, young men shouted, "Ram-ram, hey Ram!" "Parni, parni," continued the young men near. They had dragged the dying man to the front doorway, and there held his head while his body lay limp, waiting the deluge. Then the water. They drenched him from head to foot, pouring it onto the top of his head. A half dozen or more buckets of water having been poured over him, they stopped a minute to breathe. The women brought more water. That seemed to be all that they were allowed to do. No women came near the dying man. It is not permitted.

All around the house, old men shouted "Ram-ram." The women in the back room beat their breasts a heavy thud, thud with their fists. Other men cried out, saying to do this way or to do that.

Now and then some one called at the top of his voice to some other, "Have courage. Why go on like that! We all must go. Don't we know that? Who can live forever?" The body was drawn into the room and laid on the floor, where there were two or three bucketfuls more of water dashed over him, and then came a moment's lull. Hush, he still breathes. He is still alive. He is not yet dead. He lay on the wet floor to die. "O," thought I, as I stood now some little distance away, so as not to be thought intruding, "Praise the Lord for the Christian religion. Praise the Lord for the glorious Gospel of truth and love." Then he died. The weeping continued. In sorrow all the world's akin. We wept with those who wept, and we wept as those who have no hope, and our sorrow was the more to see the grief of the others, to whom we could speak no word of comfort.

The uproar about the house, shouting, ordering, weeping, calling, scolding and beating the breasts-I say it with reverence, knowing that I would be fearfully criticised if this was read by Hindoos-was more like the noise of a house afire than anything else I can think of. And this is the music to soothe the spirit of a mercy-loving Hindoo, as it takes its flight. It seems as I think of it that it cannot be. But so it is. I was there. And something like this is the hope of every Hindoo as he approaches the end of this present life! If a man were conscious at that hour he would certainly die from fright and exhaustion, for the thought of death is not a pleasant thing to a Hindoo mind.

Soon they brought bamboos, and were chopping pieces of suitable size to make a bamboo bier. The Hindoos can not use the same bier twice, so they make a rough one of bamboo sticks every time they have a death. They dipped a sheet into water, and laying the body onto the bier, tied it down, and covered it over with the wet sheet, then four young men with naked waists and bareheaded and barefooted, raised the bier to their

shoulders and set off hurriedly to the place of the burning by the river side, shouting that doleful chorus "Ramram," "Ram-ram," as they went.

The women, not having helped in the last rites at all, now they could only walk a little way on behind, only as far as the bend in the road, and, weeping there, return. As the corpse went quickly round that little turn, and the women looked on from a distance, this the last view, their weeping was most pitiful. The mother, the widow, now a widow indeed, and a host of other women, Hindoo women, what could they do? Just stand there and weep. They wept. And the body was seen no more.

Off quickly to the river ride the wood was arranged, the fire lit with coals brought from home, it was soon ablaze, and another life story was ended. Wednesday evening, at about 7 o'clock, this young man walked by our house, and a snake bit him. Thursday evening by 8 o'clock, some ashes in a heap by the river side was all that was left to tell the story!

I talked with some of the men at the house. Had they done what they could to save the man's life? O yes, they had a man saying mantras all night, but this was a different kind of snake. I asked if they had called the doctor. had called the doctor in the morning, twelve hours after the poor fellow was bitten. But they added that the mantras would do the work better than the doctor. I suggested that they did not do much in this case. They added that it was the wrong kind of snake. That if they had had another mantra man, he could have called the snake up with his charms and made him come and suck the poison out. I said kindly, that I, as a Christian, cannot believe that. He said he had seen it. I insisted that I as a Christian, must refuse to believe anything of the kind. I would have to see it first. He felt about half insulted, and walked away. I felt half insulted too, for they had killed this man by their Hindoo foolishness! Yet they believe

their way and we believe ours, and they think they are right as surely as we think we are right. Such is the blindness of ignorance and superstition. But were we also not foolhardy in our own self-righteousness before we had accepted the Christ?

Bulsar, India.

BULSAR ORPHANAGE NEWS

By ELIZA B. MILLER

The other day some one asked me how many "orphanage grandchildren" there were. I did not know, just then, for I had not counted them up lately. This morning I took time to go over the list and I give you the figures, too, for I know they will be of interest to you. From March 28, 1904, to the present time, there have been twenty-four "grandchildren "-twelve boys and twelve girls. Out of the number three girls and three boys have died, leaving nine boys and nine girls-eighteen in all. Solomin Somabhai is the oldest, born March 28, 1904, and little Miss Koilobhai, born Aug. 14, is the youngest. I wish I had a picture of all of them together but they are so widely scattered that I suppose we will never get them together. These little children are growing up under Christian influences and they will never need to have hanging to them the evil ways of heathenism that have clung to their ancestry. They are the Johns and the Jacobs and the Pauls and the Miriams and the Marys and the Josephs and the Annas of the future, for whom we have much hope. And it is wonderful, too, how fast they leave their babyhood and toddle about, taking care of themselves!

Some months ago an old beggar woman came running through the yard just at supper time, asking for something to eat and a place to stay. She was hard-looking and dirty, and I did not like the idea of her coming among the girls, and tried to turn her back, but she would not turn a bit but came straight on and settled herself down on the veranda in front of the kitchen. The girls

looked at her, and one said, "Oh, let us give her something to eat and keep her all night, for she is Lazarus and we are the rich man." The old woman stayed and the girls gave her something to eat, set her by the fire, gave her water to drink, washed and oiled her dirty head. And I said to myself, "They would not do that if they had not in them the Spirit of the One of whom it is written, 'The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." The old woman accepted their kindness and showered them with blessings and said she wanted to stay in a place where everyone was kind to her. She slept by the fire all night. The next morning, while all were in church, she went away, and some one said that her husband had come after her. was an old Mohammedan woman, and I have often wondered since whether she remembers anything about what she heard and saw here.

A certain one had dug a hole at the end of my room to investigate the foundation of the building. One day the little girls came to the place and began to play. One suggested "Oh, let's play Joseph." So they began. One was Joseph and the rest were his brethren. They threw Joseph into the pit and then went on carrying out the different parts of the story, so demonstrating that they had received the story when it was given them in class. If they were not here they might be living in their dirt houses

and setting up little idols as they played in their own yard but I am glad they have come to know better things.

Some of the other girls had done some work for which they were to be given money. When the time came that the work was finished and they were to receive their "pice," they said, "No, we do not want it now. Keep it until Christmas and then we will make someone happy." I was glad for the spirit of wanting to make someone else happy rather than get something for the pleasure of self.

The second Missionary Conference of Gujerat for this year is to meet in Ahmedabad on Sept. 1. Bro. McCann is to have a paper on "The Cultivation of the Evangelistic Spirit in the Native Christian Church," Mr. Henderson, of the Irish Presbyterian Mission is to have the subject, "Employment of Dismissed Mission Agents," and Mr. Burges, of the India Sunday-school Union, has the third place on the program. We expect a good meeting. As many of us as can, are going.

DAYLIGHT DID COME

By ALICE K. EBEY

Every one who knows how the writer's mother heart has been bereft lately of all her children will read the sweet message here concerning her dear ones

A dear little girl of tender years lay dying in one of our mission homes of India. The first gray streaks of daylight looming up in the east, would soon burst forth in the dazzling, blinding, sunlight of mid-summer in this torrid clime. We watched the dear life ebb away and as we watched by her side we mused of the mornings in the past when the bright eyes first opening from slumber, and beholding the light of early dawn, she was want to spring up with gleesome shout, "Oh Mamma, daylight did come!"

But this May morning daylight came all unheeded to the dear little baby's sparkling eyes, for already death had diminished their vision to earthly things. The sweet child spirit was passing into the land of eternal daylight and we could almost hear the glad shout of sweet surprise, as the resplendent glory of the light of the Lamb of God burst on her soul's vision, "Daylight did come! Daylight did come!"

To her daylight has indeed come; for "there shall be no night there; and they need no candle, neither light of the sun, for the Lord God giveth them light."

"Another sweet message, one Mary has left,

Is,—"Daylight did come." Oh, how oft since bereft

We think, "What is daylight? Oh, what must it be

Where Christ is the daylight! Will He come to me?"

Then we mused on as we gazed on the pale wan face wreathed about in a wealth of curls, sweet even in death. How our hearts longed to go with her to the glorious home of eternal sunlight for "there shall be no death, neither sorrow, nor crying, neither shall there be any more pain."

Then the Spirit whispered, "Behold India's souls wrapt in the deep darkness of spiritual midnight." To them has come no daylight. Their eyes are beholden in darkness. Hear the wail of widowhood out of the dark depths of despair. Behold the toil and oppression of the poor with no light of hope in their hearts. Hearken to the pleading of neglected, helpless childhood and the call of India's disgraced daughters out of the darkness of misery and sin. Oh heart, be strong to bring to these benighted ones the light of our Lord Jesus.

"A little child shall lead them." Heed

the prompting and go forth with light and salvation for the nations that sit in in the shadow of a great darkness. Discouraged soul, be not cast down, take heart again. Look, already the east is brightening with the first rays of the coming dawn of the light of the Lord. Blind eyes are opening and dark souls are coming into the daylight of our blessed Redeemer. Take heart again; let the light of Christ shine into the hearts and the lives and homes of India's land, even as the blazing, burning sunlight of the tropical summer shines over all her peoples.

Church of the living God, "arise, shine; for thy light has come and the

glory of the Lord is risen upon thee." Behold a gross darkness of sin and misery and sorrow has covered the earth. Will you cover with a bushel the light which God has so unstintedly given? Nay, verily, arise, "and the Gentiles shall come to thy light and kings to the brightness of thy rising."

Would you enter the glory of heaven's daylight alone? No, not alone; but bring with thee, Oh daughter of Zion, from every clime and nation and tribe and tongue, the sons and daughters, and together we shall enter the everlasting daylight of the city not made with hands.

Dahanu, India, Aug. 10.

A MESSAGE FROM INDIA

By J. M. PITTENGER

To the Dear Brethren, Sisters, and Sunday-school Children in Sundayschool Meeting Assembled:

First we thank God that He has so abundantly blessed us through another year, and is permitting us still to labor in the field into which He has called us through your help. We thank Him, too, upon every remembrance of you, for we are made to feel that your interest in, and love for the work here, doth abound unto aspirations for wider and fuller service at home as well as here.

In sending you this our second message, it is done so with a deepening conviction of the supreme need of our coöperation in each and every phase of the work as it is carried on both here and in the homeland.

How very futile are the human efforts in a work of such magnitude as that we are called to do here, and you at home. This becomes so vividly apparent in a land so steeped in idolatry as India is. A very large per cent of her people are idolaters and the per cent of those who have become Christians seems so very very small, but the promises of God are

being fulfilled before our eyes day by day. We rejoice that the weak human efforts favored by the presence of the Holy Spirit and divine grace and love is spreading everywhere in this dark land the sparks of holy fire which in due time will kindle into a fire that shall sweep all idols and idolaters before it.

During the past year we have been busy with our study of the language and working with the people. Not a day passes but what we are in some way reminded of the awful ignorance and superstitions in the midst of which these people live. It is something marvelous how completely the lower classes are under the rule of the higher classes, such as the Brahmins, Varnias, and Marvardis. And these higher classes, or castes, are the inveterate enemies of Christ and the Christian religion. They boast of their religion and its superior merits, and intimidate the lower castes by telling them an acceptance of Christianity will utterly ruin them as to caste, future happiness, etc. And nothing intimidates the average Hindoo so much as telling him he is going to lose his caste. No calamity, to him, is so dreadful as that. Better far to lose his swarg or heaven than that this dreadful fate should come upon him.

Now the Brahmins are the most highly educated of all of India's people and they can read the nature and character of the lower castes in a most remarkable way. They make the caste problem a question of supreme moment and instill it as fully as they can by their widespread power and influence into the lower castes.

In public the Brahmins say they do not worship idols in any form but pray to God as we do. But some of them have admitted that they all have idols in their homes and before them perform their religious ceremonies.

As one reads about these people bowing before their idols to worship, a feeling of horror comes over one, but to actually see it performed, time after time, and hear the empty cries of "Mahdave! oh, Mahdave!" or "Ram! oh, Ram!" intensifies this feeling of horror many, many times. And seeing just this sort of worship, time after time, tends to lessen one's horror of it little by little and ere he is aware the missionary may become more and more lenient towards idol worship. This is one of the many dangerous temptations into which the missionary may fall.

The simple jungle people, among whom the high caste men have never gone, are least tainted of all India's people by these dreadful rites and ceremonies of idolatry. As these simple come to the dispensary, day after day, I make it a point to ask them if they have an idol or idols in their village. Some answer "Yes," but many of them say "No."

Just one week ago to-day I walked several miles with two men who had come afoot forty miles from out in the jungles. They seem to be as simple and primitive in their nature as any men I have yet met here. As we walked along, I asked them whether their village people kept an idol of any kind in their village and they answered, "No." I then asked them if they had ever heard of

God in any way from anyone and they said "No" to this question also.

It was a "joy unspeakable and full of glory" to tell these simple-minded men the story of the creation and of Christ's coming into this world, about His life and death, and of His resurrection. Then as we trudged onward, I tried to tell them that this same Jesus is now in heaven making intercession for us and that, some day, we know not when, He shall come again to this world when He will receive and claim His own.

They listened to it all wonderingly but its beauty and meaning were beyond the comprehension of their simple, untutored minds. And need we wonder that it be so when we who have had so much training and light, through so many channels for so long, fail to comprehend the meaning of so many of the truths of God's Word?

How very little we catch of the significance of the two blessed truths that Jesus lives and makes intercession and that He will come again some day!

We have now been here one and onehalf years. How does the work and its needs impress us? This is a task whose impressions are too great and deep to be told within the compass of time permitted me in your meeting.

The passing of each day clearly points out that there is greater need for workers than has ever been shown. It is absolutely beyond the power of human hand to show by written word the direnced of the people who are idolaters such as are found in almost every village or hamlet of India.

Think none of the calls or urgent requests you have ever read overdrawn. No, but rather count them all the weak efforts of a soul longing to see India's millions possess some of the light and blessings which inspired the message which he was sent out to proclaim and to arouse the latent energies and resources of the church which has not yet awakened to all the possibilities which lie within her grasp. But I can not here make mention of these resources fur-

ther than to say that our hearts become filled daily with supreme joy when we see the unmistakable evidences in all our publications of the way the dear Lord is laying it upon the hearts of our dear Brotherhood to open her treasuries of money, men and means of all kinds.

And we rejoice with you in the splendid showing Southern Ohio is making from year to year. What a splendid gathering appears before our eyes as we labor here in our Indian home! To us it seems we are with you in person, for the last meeting we were with you was fraught with so many blessings whose influences still lend their help to us and shall continue to do so as long as we shall labor here.

Here is a question that comes to me many times daily: "How can we more fully unite our efforts with yours and how can you more fully unite your efforts with ours?"

As the thought of the wide stretches of land and sea that separate us comes to us and also the thought of the length of time required for the passage of a letter from you to us or from us to you, then the problem seems beyond the power of solution.

But here comes our appeal to each superintendent, each teacher, each boy and girl in each Sunday school of Southern Ohio: When Jesus talked with His disciples about the greatness and whiteness of the harvest, He said, "Pray ye therefore the Lord of the harvest that he thrust forth laborers into the harvest." And with me, I am sure you will all say that Jesus here, as in all His sayings, was most thoughtful. Had He said, "missionaries," then some would have had cause for trying to dodge the issue. But he said "laborers" and blessed be the thought that we can all be laborers in the harvest. And each boy and girl, who is, in any way, connected with any one of the schools of Southern Ohio, is counted as worthy and capable of entering this list and the plea we are now about to make, is meant for you, dear boys and girls, just as much as for your papas and mammas. And whenever and wherever you do not understand what to do in regard to our plea, ask papa and mamma to tell you what they know about it.

Our plea is this: You all know how to pray, both you and your papas and mammas. And if you don't pray, or don't know how, get papa or mamma to teach you. Then, too, you know the names of all our missionaries here in India. We all have so much to do and the work is so hard and perplexing that we so often know not what to do and it is only as God shows us the way and "worketh in us both to will and to do of His good pleasure" that we can hope to accomplish anything. Now, will you not set aside a stated portion of each day when you will pray for us? Will you go straightway home and forget that we have asked you to pray for us?

Brethren, sisters, call down from the throne of God showers of blessings on our work. Pray for each one of the workers here personally, that is, mention their names to God and ask the dear Lord to send some needed blessing into each one's life. But you say you don't know what any of us need. Stop a moment and think. Drop some one of us a card, asking us to tell you our needs, what hard problems we are just now facing, and then pray with all the earnestness of your souls for the conquering spirit to lay hold of our lives that we, with your prayers, may carry the work through to the honor of God and the eternal salvation of many who now are worshiping hideous idols.

The demands upon our energies and sympathies are simply unlimited. The drain on one's spiritual life is so constant and trying. None of us but that need a wondrously deep infilling of the Spirit of Christ. So pray daily and earnestly that this blessing be given us. Write us and ask questions about the work. Write to any one you choose. Do not expect them in turn to say that things are easily done here but rather

expect mountains of difficulties and then pray, as Jesus said on one occasion, in a way that every mountain will disappear.

Now, dear boys and girls, brethren and sisters, be patient just a few moments longer till we relate an incident that took place but two Sunday evenings ago, less than two hundred feet from our door.

When we want to talk to the people about God and the Christian religion we must seek some public place, sing some songs, offer a prayer and generally a number of people soon collect about us. Now the place referred to is at the crossing of two roads. It was near the sunset hour. After the singing of the songs it was found a goodly number had collected to hear them. Then a native brother preached to those who had assembled and it could soon be seen that there were many present who were decidedly opposed to what was being said. Quite a number stopped the brother by asking him questions and by talking loudly to one another. They hooted and laughed and tried to drown the voice of the native brother but he kindly asked them to be quiet until he was through talking.

After he had finished he began to distribute some tracts which many of them immediately tore up before our eyes. This done they gathered together the pieces and made a small fire burning them up and putting in all the whole tracts they could secure. Then they yelled and hooted at us and in various ways signified to us that now any effort made on our part was positively of no use and why should we be so foolish as ever to undertake it again.

Such moments tax one's patience and forbearance to the utmost but we must watch lest we trample the name of the blessed Savior under foot. This is a sample of the opposition that is met with everywhere in this land. Do such discourage us? Oh, no, but rather do they make us more generous and help us see more the need of that loving, deeply compassionate Spirit which our dear Savior showed on the cross in the hour of awful suffering. So we can with Him, repeat that thrice blessed prayer, "Father, forgive them, for they know not what they do."

Oh, my brother and my sister, this is the spirit we want to have! It fills our hearts and lives with that joy and "peace that passeth all understanding" and puts us into a position to be mightily used of God.

To you, one and all, we unite in sending our warmest and sincerest Christian greetings. Your response last year, through our dear Bro. Minnich was most highly appreciated and so very helpful as well.



GOSPEL HARVEST AND CHRISTIAN DUTY

By MAE DILLING

Listened to with interest at harvest meeting in Monticello church, Indiana, on Aug. 19, 1906

"The harvest is truly plenteous but the laborers are few; pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest."

In this scripture text, so familiar to us all, we find first, and argument for missionary efforts. "The harvest is great but the laborers are few." It is great in view of the field. In Matt 13:28 Christ says, "The field is the world." When we compare what has been done with what is to be done we find that only a small part of the field has been touched. Christianity has been extended to a small part of the earth only and where its influence is found it is not felt by all. Here and there are small fertile spots like oases in a great desert, yet the time is coming when the entire desert will be irrigated by the "Water of Life," and all places will show forth the power and glory of God. Dark Africa shall see a great light. The wall of China (like that of Jericho) will fall down, the castes of India shall be broken and one bond in the faith and service of Christ, shall unite them. The heathen everywhere shall forsake their idols, and seek to worship the one God. The worship of false prophets shall cease and instead of Mohammedanism shall be spread abroad the pure light and peaceful influence of Christianity.

The harvest is great in view of its many blessings. The religion of Jesus Christ brings blessings and happiness in this life and prepares for greater happiness in the life to come. It exalts the intellectual and moral character of man. Take the map of the world, select the districts where paganism, Mohammedanism or Popery reign, and answer for yourself these questions: Are knowl-

edge and intellectual cultivation generally diffused? Are civil and religious liberties enjoyed? Is the female character elevated and respected? Are the duties of home discharged and its delights mutually enjoyed? Do purity and peace pervade the community? You must answer "No." Now, who cannot see some of the blessings of Christianity?

The harvest appears great in view of the instrumentality it requires. Great results are accomplished only by skillful and faithful use of those means which God has so graciously given. "It pleased God, by the foolishness of preaching to save them that believed." 1 Cor. 1:21. As we look at the vast field, we see here and there a solitary laborer, while in many places there are no laborers at all. But Providence is helping by bringing forward the Bible Society whereby the Scriptures printed in all languages; Christian charity which trains, from infancy, the habit of giving with love; - and last but not least the great temperance movement which will surely have its place. As it has been, the work of the missionaries was constantly counteracted by the influence of the liquor carried on the same vessel with them and sold under protection of their flag.

This Scripture also urges our duty in relation to missionary efforts. "Pray ye the Lord of the harvest that he will send forth laborers into his harvest." This implies that we have a deep and constant sense of our dependence upon Divine Grace. The private Christian should be "clothed with humility;" live a life of faith in Christ, and constantly seek grace and help of the Spirit.

It also requires regular and fervent remembrances in our private devotions. The Christian should be frequent, fervent importunate and persevering in his intercessions.

Union of Christians is required. Christ was addressing his assembled disciples when he said "Pray ye." The true disciples of Christ are united in spirit and in service. In the words of our Master's prayer, "That they all may be one as thou, Father, art in me, and I in thee that they also may be one in us that the world may believe that thou hast sent me." John 17:21. What Christian can refrain from such delightful service as united prayer for the coming of Christ's Kingdom on earth?

It also becomes our duty to use all proper means for suitably training laborers for the mission field. To do this let the subject of missions be 1 resented in just prominence in all the churches. In our colleges a more careful inquiry and deeper interest should be taken in this preparation. It cannot be necessary to argue the duty of professed Christians to give their prayers, their property and

their labor to this cause. The fault is not in Christian judgment, but the Christian conscience must be awakened, and the heart touched. Christians should learn to give, not from the impulse of momentary excitement but from the conviction of duty or rather as a privilege, not as streams fed by sudden showers, which soon pass away, but as mountain streams, fed by the constantly melting snow—never ceasing.

Would that every pastor should present the claims of this cause before his people. Let information be generally extended and every proper means to excite interest and combined effort be employed. The enemies of Christ are combined against us, but let the church of Christ arise in her strength and in unbroken columns, march onward under the banners of her Great Captian, from victory to victory. While the enemy opposes and rages, we remember, "they that be with us be more than they that be with them." 2 Kings 6:16. God's truth is great, and must finally triumph.

Monticello, Indiana.



The Corn and the Lilies

Said the corn to the lilies:
"Press not near my feet.
You are only idlers—
Neither corn nor wheat.
Does one earn his living
Just by being sweet?"

Naught answered the lilies, Neither yea nor nay, Only they grew sweeter All the live long day, And at last the Teacher Chanced to come that way. While His tired disciples
Rested at His feet,
And the proud corn rustled,
Bidding them to eat,
"Children," said the Teacher,
"The life is more than meat.

"Consider the lilies,
How beautiful they grow;
Never had king such glory,
Yet no toil they know."
Oh, happy were the lilies
That He loved them so!

-Exchange.

HOW CAN WE DO MORE MISSION WORK AT HOME?

By KATIE FLORY

Timely suggested, told tersely and should not only be read but observed by everyone

First. How can we do more work for the Lord in the most acceptable and practical way? On your part and mine the how is answered when there is once a willing mind, a mind ready to work—hands, feet, tongue, eyes, and ears all consecrated to God.

Second. How can we? Not one left out. We can, by united effort, accomplish great things for God. A body of people is generally composed of those who work and those who shirk. I am thinking of those one hundred twenty disciples in a room praying, waiting, fasting, all with one accord in one place. We, as members of the different home congregations, do not get together enough in prayer, waiting and fasting. Our Father is able to use us as mighty forces-but we. I fear, lack the needed consecration. Of what use is a gun in a needy time without the powder and shot to do the work?

Third. How can we do more? Not enough being done? What could we do yet that is not being done? Anything? Let us see. What about our home minister? We know he is often called upon to labor in various ways of his holy calling, which means to him sacrifice of time that could be used at home in the very same way you and I are using it.

Did you ever pass by his house and make remarks about his neglected crops? Here is a splendid chance for us to do mission work at home. He is often called upon to soothe sorrowing hearts, preach and minister to the needs of the soul, while at the same time his wife and children at home are neglected, in a degree, temporally.

It is our duty to help the home minis-

ter in more ways than one. Let us oftener show him the same appreciation we would a minister who preaches a series of meetings. A book, kind words, or temporal help, I'm sure, would be highly prized by him.

. After returning from services, have we ever been guilty of picking and complaining of the poor sermon? Wonder if we could not help the poor preacher's preaching? No doubt he has worked hard every day of the week to earn his bread and butter, and has had to prepare his sermon by using the spare moments he ought to have had, resting his weary body and brain. He burns the lamp far into the night, preparing his sermon, that he may have something to feed the sheep, while the sheep are resting on soft beds. There should be more help coming from the laity to our worthy home minister.

The church as a whole could do more. Ways and means should be provided and discussed to carry on church work, in its different departments, successfully. Ministers should see that new preaching points are opened up and appointments filled. Is the territory of each district all being worked? If it is and there is no more to do, would it not be well to have something sent us to make us scatter out where people are dying and hungering for want of true Bread?

More people should go to preaching, which means more ministers called. We need better teaching and more trained, willing, consecrated teachers in Sunday school.

Our duty to our neighbor must not be neglected. Not many of our neighbors are without Bibles, but many are without a knowledge of it. We can work in

a missionary way when we visit them. by giving them helpful hints or thoughts from the Bible by watching the drift of the conversation. Never neglect a new neighbor in your community or town. We confine our visits too much to those we love. Let us not forget the poor, despised, and rejected ones. Jesus said, "The poor have the Gospel preached to them." Invite them to services if they have no church home. We should not forget to minister to men, women, and children who are in sickness, suffering and distress about our doors. The widow and orphan should especially be remembered. The poor widow, who has no way to get to church, would appreciate a little service in her home.

We need not wait for the preacher to do it either. We all ought to be doing more personal work. See to it as far as it lies within your power and means to supply families and individuals with religious reading in the way of church literature.

How many of us are using tracts as we should? It seems to me we could use more of these in a worthy way. Every member ought to speak to unsaved souls, and be more concerned for our children, men and women who are going to ruin by the hundreds right before our eyes. It is said that Mr. Trumbull always made it a rule, when left alone with a sinner, to speak to that one of his soul's welfare. Each of us have a small circle of influence, wherever we are. If we are on the farm, at school, or in the store, we are often associated with sinners and souls are lost or saved by our influence. Opportunities come in unexpected ways to do personal work. We should all learn not to be afraid and rebuke sin in a way which Christ ap-More encouragement should come from preachers, elders, and teachers to the young members, to engage in any work for the church, when called More family altars should be erected, and more secret and public praying should be engaged in by the laity. There should be more wrestling,

agonizing, prevailing prayer from every member of the different home congregations for salvation of souls, the preaching of the Gospel and the coming of Christ to earth again. There should be more fasting and prayer among us, instead of feasting, laughter and foolish talking. More praises and songs from everyone's lips should ascend to God's throne and less fault-finding and backbiting. More words of commendation and good will should be given to each other. We should all learn to sacrifice more in the way of giving time, money and service. Practice and teach systematic giving.

How much time do we spend for self? How much for the Lord? We ought to make an effort to get to all the religious services we can, for the day of the Lord is fast approaching. Be not satisfied with just going once on Sunday.

Every church of the Brotherhood ought to have a Sisters' Aid Society. The poor, far and near, can be remembered in this way and also won to Christ.

Fourth. How can we do more missionary work at home? More missionary work could be done at home in the way of molding sentiment in the lives of the children for foreign and home missions. Instead of training them in the business of the world, train them to work for Jesus now, in simple, easy, practical ways. More parents should be dedicating their infants to God and more willing to say to their sons and daughters, "Go out into the hedges and highways and gather the lost ones in."

To do more effectual missionary work in our immediate localities and different callings of life, there should be more of us living the simple gospel way of living, less spending of money foolishly and in luxurious living, and less love for money-making. There should be a deeper conviction and loathing of sin in self, a deeper love for lost souls. More of us should be confessing our faults, and bearing each other's burdens, and telling to each other our peculiar weaknesses. More public invitations from

ministers, teachers and Sunday-school superintendents to boys and girls, men and women, to accept Christ. Let those who say, "There's enough to do at home," go to work.
Union, Ohio.

GLEAMS AND GLIMPSES

By EVA HEAGLEY

A touch of heart-to-heart experience is related here which whenever felt in work is sure success



T was late one Sunday evening in November, that, in company with a frail, middle-aged woman,

I called at the back door of "Oklahoma Place." As to who opened the door, that has long faded from my mind; but I have always remembered that we got in.

I recall one of the first things that met my eyes was a pot of potatoes with jackets on sitting on the stove. One gets used to taking hurried glances to get the situation when you're always meeting pinched faces.

A woman with a German countenance, stood by the stove, leaning backward under the weight of a big German-faced baby, who clung to her tenaciously. Shy little boys glided here and there into corners where there were vacant spots, to escape our notice.

My guide introduced the red-faced man, and the woman in stocking feet, as Mr. and Mrs. Vanderbuilt, and as such I addressed them. To them she said, "This is Miss H. from the little church by the hospital." Later the woman told me she never answered people on the street when they called her Mrs. Vanderbuilt—'twas only to make fun. So I made further inquiries as to her name, and proceeded to change my ways.

Kind words and caresses captured the childish hearts once for all. Invitations to the meeting that night were given, not only to the family, but to the coarse rough-looking men who had gathered there, and they said to each other, "I believe I'll go down." However none came that night but nearly every Sunday since has found them present.

The prayer meeting was a source of interest to them. "You'll have to teach me what to say, I've never been teached," she would say. During a revival service the doctrines of the church were explained to them, and what it really means to become and live a Christian,



"The red-faced man, and the woman in stocking feet."

and they declared they had found a church better than any other. She often tells now of the great change in her by the expression, "If that had been before I got baptized and joined the church,—"

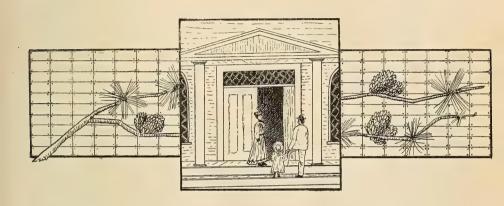
No mistakes? Certainly. But how many do we make who have always known and lived in the church? I thank God He sent Christ to save the lost, not to call the righteous. Are the untaught all beyond the sea? Do we need an

awakening, or does the church feel she has done her best for city missions?

Does it pay? you ask. Pray for a vision of the lost world, and then pray the Lord to lift you up to where your point of vision will be high enough that you may not see only the mistakes and failures made by those who would struggle against sin, but the tender sprout of the new life; and, oh, let us nurture it tenderly; it is easily crushed.

"Don't you know the world is dying For a little bit of love?"

Oh let us give the one thing needful. 808 W. 7th St., Winona, Minn.



Gifts Unto God

Gifts unto God? What may I bring To Him? What worthy offering? He needs naught that my garners hold, My purse nor jewels hath, nor gold.

Service? The myriad hosts above To Him pour offerings of love; What were my voice or laggard feet, To bring His message or repeat?

Or song? My loftiest hymn of praise Were lost in songs heaven's chorus raise. Cherub, harp, trumpet, seraphim? Could I add honor unto Him?

Treasures? What were earth's little store, If mine to give? Thine vastly more. A scant six feet of earth is mine; The boundless universe is Thine.

Were earth my gift, how scant and small To Him whose word created all! Empty my hands of power or pelf; My only offering-myself.

-Rev. D. H. Ela, Hudson, Mass.

BEGINNING MISSION WORK IN SOUTH-EASTERN MISSOURI

By IRA P. EBY

The writer's long residence in this field enables him to speak intelligently. He with others have made many sacrifices unknown and unappreciated by the church. These have endeared him to the field and the field to him. It would be a blessed thing if others would join the force in Arkansas. Let not disadvantage deter, but soul-saving "compel"

It was in the spring of 1887, after long and earnest praying that we accepted by faith what we deemed an answer to our praying, "An opportunity to come to a strange land." This proved to be New Madrid county, Missouri. About

ninety-one. Number disowned, 36; number died, 35; number moved in, 34; number moved out, 31; number that moved in and died, 4. Two ministers were called by this church to the ministry and five to deacon's office. Breth-



Some Broadwater (Arkansas) Members and Friends.

two years before this Bro. Jas. R. Gish had opened up a field in Arkansas and was living at Stutgart, Arkansas. He and Bro. S. S. Mohler had been to New Madrid county, and had baptized about twenty, and organized what is now the Farrenberg church. After this we succeeded in building a house of worship in 1890. To this church belonged all the members scattered around in Southeast Missouri, until it numbered at one time one hundred and twenty. The total number baptized in the county has been

ren S. A. Honberger, S. Hodgden, Daniel Larah, Moses Cruea, Geo. Colbert, B. E. Kesler have all lived and labored there. Brethren S. S. Mohler, Jas. R. Gish, S. N. McCann, J. H. Neher, H. Brubaker and F. W. Dove, have all been visitors and most of them have done much work here. To-day only six members live within the bounds of this congregation and they have no resident minister. One great hindrance is that one man owns nearly all the land for two or three miles around.

East Prairie Church in Mississippi County, Missouri.

In the fall of 1887, with one member to begin with, Bro. Honberger, started the work in Mississippi county, it being only nine miles from the Farrenberg church. With but few exceptions all who visited there have helped here too, and in all twenty-seven have been baptized. Eleven moved in and eight of those went away again. Eleven have been disowned and three have died. Today ten are trying to hold the fort and if report is true, Bro. Wm. Stucker and

I baptized another. Then the work progressed slowly. A few were baptized now and then until in Aug. 22, 1900, six were baptized at one time. Oct. 18, 18, 1900, the church was organized at the home of Bro. Woods, near Frisco, a small place four miles from the railroad. Oct. 22, twenty-two enjoyed a communion. Sept. 4, 1901, we began a series of meetings at the old Boyt churchhouse, where I held my first week's meeting. Bro. Kesler joined me on the 7th. Seventeen, in all, were baptized. Nov. 16 we had set for a communion. We had



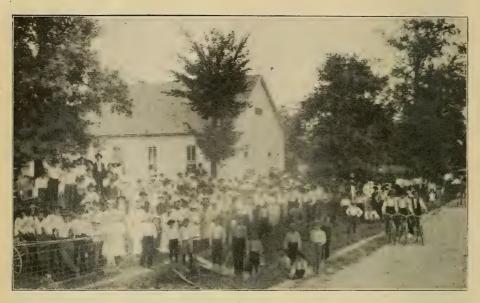
Baptismal Scene in Broadwater Church, Arkansas.

wife have lately moved there. They will have his help in the ministry but no deacons.

Broadwater Church, Stoddard County, Missouri.

In August of 1896, Bro. Isaac Eaven, now over eighty-seven years old, who has his home with us now, lived near Essex, Mo., came to visit me for the first time and wanted me to preach there the next month. I held three weeks' meetings and baptized two. Soon after

used the Methodist church before this for several years, but now we were refused; so we went back to the old house. While it was very cool, forty-three enjoyed a feast of love. All this made the members feel the need of a house we could call our own. Aug. 20, 1903, a location was selected at Frisco, and on Nov. 23, 1904, at the close of our district meeting, the house was dedicated, Bro. B. E. Kesler delivering the address. Several have been added since. April 16, 1906, nine more; Aug. 12, six; Aug. 18, nine



Leaving Church, Broadwater, Arkansas.

more. That night fifty-seven communed. Several hundred were on the outside. Many never got out of their wagons. Our house, which is 48x32, now appears to be too small. Aug. 26 three more were baptized.

The photograph accompanying this article gives some idea of the crowds, and the need of work and the promising field in which to labor. This place has no resident minister, though one is much needed. I know of no more suitable place for one to make a living, and certainly here is a good opening for some earnest minister.

Now, what are the hindrances? "Be honest."

First, name. Well, I have been here nearly twenty years and the greatest hindrance is "name." If Southeastern Missouri and Arkansas had only been fortunate in getting a "good name,' instead of one not so good in the start we would have had many more come in.

Second, location. We are in the Mississippi Valley and in a region known to be full of malaria because of the lay of the land and the altitude. Yes, we

have malaria and some people cannot stand it to live here but those who have faith in God and love for His cause get along all right. It is not nearly as sickly here as in India. There is no new language to learn and Arkansas is as important a field to be worked as any. People of other churches are coming in here from Kentucky, Tennessee, Illinois, Indiana, and many other States, and why not more of our Brethren?

You might die sooner where you are than down here and you might as well die here as in some other State. To live right while we do live, is the important thing.

Third, colored people. In some places there are many of them but Stoddard Co. has none.

Fourth, ignorance. Yes, and speedy relief is to get others to move in and help bring up the standard. Twenty years has made a great change. It is not like the same place any more.

Fifth, poverty. This is not as great a hindrance to membership as wealth and the country is changing fast on that Sixth, secret orders are a great hindrance in some places but not much in Stoddard county.

There are a great many disadvantages. There are great advantages. There are great needs. There are great blessings. There are great results to follow. Can we not have a great moving down this way? Before, when I put dollars as an inducement, I received a great many letters. I want to put a million souls from the First District of Arkansas as

an inducement. Now will you come? There are only eleven ministers of the Brethren in our district, which includes part of Tennessee. In all we have about three hundred members. Do you live in a congregation of more members and more ministers than we have in all this vast field? If this happens to wake you up, don't go to sleep again until you come and see.

Yours for work and workers. Poplar Bluff, Mo.

MOTIVE FOR WORLD-WIDE MISSIONS

By H. W. STRICKLER

An unusually strong plea for immediate evangelization of the world

Our Lord's second coming furnishes us with the highest motives to worldwide mission. In this truth lies the possibility and potency of all our missionary system. The hope of our Lord's second coming in its normal action makes every true believer fruitful. The New Testament uniformly teaches that the coming of our Lord is an event which "Behold the judge is ever at hand. standing at the door." His hand may be on the latch. When will He enter no man knoweth; not even the angels in heaven." His last words were, "Watch for ye know not when the time is." Oh how His coming should affect our missionary zeal! It should inspire, quicken and stimulate to activity our very soul and body. Just before His departure our ascending Lord repeated the solemn words of His last commission, "Go ye into all the world and preach the gospel to every creature." Beginning at Jerusalem, repentance and remission of sins is to be preached in His name among all nations and His disciples are to be witnesses unto Him to the uttermost parts of the earth.

The Son of Man going to a far country committed unto His servants and stewards this great trust, saying, "Occupy till I come." But of the day and

hour of His return He gives no hint. The church of the first century looked for the Lord's coming in her day and was always ready. It was during this time, too, that the whole church was filled with missionary enthusiasm. Even while the apostles were at Jerusalem, those humble disciples scattered abroad, and went everywhere preaching the Word. They looked for their Lord and King to return and they knew not the hour. The King had entrusted them with this grand commission and the business required haste. Within the lifetime of one generation the Gospel Message was borne to the outskirts of the Roman Empire. The heroic work of the primitive church was inspired by their love and loyalty to Him who was to them the coming One, who was only veiled behind the cloud that received Him out of their sight and when He did come, would claim His own and reward the faithful. Christ himself warns us of the danger incurred by those who say, "My Lord delayeth His coming." Stimulated by this hope, all self-denial was cheerfully endured. "The church all at it and always at it" worked, as the time was short and the duty urgent.

To-day the hope of our Lord's coming is so indifferent and so obscure that

the bulk of professed disciples push the time into a very remote future. She is leisurely working, if not flippantly playing at missions, though there have been cycles of time in which to witness His advent into the world.

Again our Lord's second coming is a motive to world-wide missions; because it is inseparably associated with glorious compensation for all service, suffering and sacrifice for His sake. "Behold, I come quickly and my reward is with me, to give every man according as his work shall be." It will be at His coming that teachers shall shine as the brightness of the firmament and they that turn many to righteousness as the stars forever and forever.

Paul counted this gaining but loss, to be trod under foot, because of the joy of the hope of His glory. He could die as a malefactor for Christ.

The Sermon on the Mount teaches us that salvation and reward are not identical. "Except your righteousness exceed the righteousness of the scribes and Pharisees, you shall in no wise enter into the kingdom of heaven." Christ taught the woman at the well that eternal life is the gift of God; to be had for the asking, but that chapter also contains an additional revelation teaching rewards, "He that reapeth receiveth wages and gathereth fruit into life eternal."

Wages for work differ from a gift. The sinner is saved by grace. The saint is rewarded for work done. Paul tells us that a man may be saved and yet suffer loss because of his work being burned and may both be saved and have a reward, his work is abiding.

The Christian dying daily follows his Lord in his humiliation, remembering, "In the regeneration when the Son of man shall sit on the throne of His glory, he shall sit with Him." He watches prayerfully, toils wearily, waits patiently. Suddenly this same Jesus may so come in like manner as He was seen to go into heaven. The whole tendency of such a hope is to separate the disciple from

the world and the world from Him. Those who say, "My Lord delayeth His coming," may be tempted to self-indulgence but the steward whose master may at any hour return to call him to his reward, cannot bury his talent in houses and lands. The time is short, the judge standeth at the door, and when he knocketh he must be ready to open immediately. His work is always done and ready to give an account.

In view of this fact the consistent believer can neither lay up treasures on earth nor lay out vast plans for indolence and indulgence. The midnight cry may be heard, the end of all things may be at hand. No work demands for its earnest doings more unworldly and unselfish devotion than foreign missions. During the first centuries the church was evangelistic; since the Lord's coming it ceased to be regarded as imminent. The evangelization of primitive days has never been revived.

Few disciples flame with zeal for foreign missions. A large per cent of church members regard the work with comparative indifference and some even contend that it does not pay. The most frantic appeals for perishing souls awaken no response from these hearts encrusted with selfishness. To evangelize our cities and country is to protect the safety of our homes and to protect life, liberty and property and help to assure our temporal peace and prosperity. In city missions and home evangelizations we may appeal to commercial enterprise and selfish instincts; but when we are pleading for South Sea cannibals, or African Hottentots, or the half idiotic Cretons of the Alps, or the despised opium-loving Chinaman, or the stupid Esquimaux, or the exclusive Lama worshipers of Thibet, we have no hold on selfish souls.

The Lord puts this work before us as the nearest in Spirit and motive to that which brought our Redeemer to earth. The spirit of missions is essentially unselfish. It is giving to those from whom we cannot hope to receive. It is bidding to the feast those who cannot bid us again. He who gives let him first of all have the mind of Christ. Then let him humble himself and be obedient unto death. The carnal must die if the spiritual is to live. "The miser dies when the missionary is born?" "He who would save others, himself he cannot save."

It is utterly vain to attempt to demonstrate to a selfish disciple that it pays to give his money, his children, and himself to carry the Gospel to the degraded half imbecile pagan. To this human view this giving is comparatively a useless waste even though it may be heroic for men and women to go and sacrifice themselves in such a fashion. Think of Harriet Newell, at the age of twenty-one, dying on the isle of France; of Mrs. Grant, at twenty-five; of Bishop Patterson and Hannington falling before the blows of brutal assassins. Think of Samuel J. Mills dying in mid-ocean in the service of Africa. Think of Levi Parson dying at Alexandria in two years. Fisk in two more.

To the average Christian the foreign missionary field is a vast sepulcher of buried hope and blighted lives. "Over six hundred missionary martyrs are buried in the soil of India alone. Hundreds have died on the soil of Africa in the process of acclimating. In the South Sea scores of saintly souls have yielded their bodies to cannibal ovens."

Ah, my brother, vainly shall you seek an answer, if selfishness prompts the inquiry. Enough for the true disciple that the Master laid down His life a sacrifice and prayed for those who crucified Him and that He who thus died for sinners left us an example of undying love and sacrifice. Enough that He said, "Go ye into all the world and preach the Gospel to every creature." Go, brother, and declare the hope of our Lord's coming.

There is one thing that compares with that blessed hope in the refining influence of human character. The whole tendency is to make us unselfish,—to relax our hold on carnal pleasures and to fashion us after the power of an eternal. It makes time seem short, it dwarfs the world into insignificance and lifts the burdens of life and places them down in a more gentle form. It makes the present compensation of sacrifice and service of less importance while it magnifies the approval of our coming Lord.

In the beginning of the Apocalypse our Lord uses His coming as a perpetual admonition and inspiration. Ephesians could well bear and faint not, The Smyrnians could endure the tribulations, the Pergamens could well hold fast His name and not deny the faith. The Thyatirans might well resist the seductions of Jezebel. The Sardians could keep up their watch and their garments white. Philadelphians could keep the word of his patience and the Laodiceans turn from lukewarmness to ardent longing, for their Lord's coming was always at hand.

Our Lord's coming, when rightly conceived, furnishes a grand motive to a world's evangelization, in suggesting a hope which Scripture authorizes and history fulfills. His coming is marked in scripture teaching and its dispensational character. It marks the closing of one dispensation and opens another.

According to the Lord's own teaching, the purpose of this dispensation is the world's conversion. The Gospel is to be preached to every nation. It opens with the fullest revelation of God in the written and living Word and the coming of the Holy Spirit.

The Apostle James in inspired words, outlined the whole plan of the divine Architect and Builder in Acts, 15: 14.— "Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins therof, and I will set it up: That the residue of men

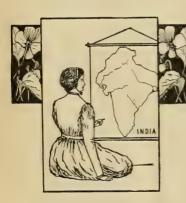
might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world."

We are not entrusted with a world's conversion but with its evangelization. We are not responsible for conversion but for bringing the heathen world into contact with the living Word. ye into all the world and preach the Gospel to every creature." This is our commission. We are to sow beside all waters. Much seed will be carried by the receding flood to distant fields, whose harvests we shall never see until hidden secrets are revealed. It is enough for us that God's pledge is given, "My Word shall not return to me void, it shall accomplish that which I please and prosper in the thing whereunto I sent it." He has told us His pleasure and the mission whereunto He sends forth His Word. "The harvest truly is great but the laborers are few." The Gospe! of the kingdom must first be preached

in all the world for a witness unto all nations, and then will the end come. The whole creation groaneth and travaileth in pain together, waiting for the church to do its duty. Millions of human souls are going down to the grave without life or light, faith or hope in our generation, while many so-called Christians are standing idly by, and see this wholesale descent into eternal darkness unmoved.

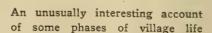
Brethren of the kingdom, nearly nineteen hundred years have passed since the rending of the tomb. Jesus of Nazareth opened up the path of life to every believing soul. Millions of souls have gone down to their graves from mission fields ignorant of the Gospel of Christ. Do we yet hesitate? Let the shout of triumph resound in every heart and its echoes arise as the sound of many waters, rallying the Lord's hosts to the battle field, that the last fortress of Satan may be stormed, and the flag of the Gospel of Christ be everywhere.

Loraine, Ill.



OUR VILLAGE PATEL

By SADIE J. MILLER



In Rajpipla state each village has an appointed man who is called the head. This man is known by the general term, Patel, but among the Bhil people, in this locality, his name is Vasava. Our small village, namely, Vulia, is said to contain about thirty houses and these are all occupied at present except one. This special one was occupied until recently when a man died there and his family

deserted the place. They will remain away for perhaps a year, then return and go on with their farming at this place. This is a custom among most of India's people in case of death, perhaps because of the superstitious belief in ghosts and demons.

The word Vasava is the causative word meaning "citizen," therefore it carries the full meaning—to cause to be a citizen. But after reading a few of the characteristics of this our Patel or Vasava, of Vulia, no one will wonder why

we smile when we say that truly he causes the villagers to be almost anything else but a true citizen.

The Bhil people were formerly, and many are yet, known as thieves and toddy drinkers. Of late years they have been induced by saloon-keepers, who are usually much higher in caste and who ought to be able to teach better things, to make very free use of whiskey as well as the juice from the palm tree called toddy.

Toddy, in its first and sweet state, is not injurious but rather considered a food and used as such. But very seldom do they get it in this state, for the vessel is left in the tree from morning until evening and from evening until morning; the tree climbers usually gathering it in the evening after the sun's rays have beaten on it thru the day. This being the case, it cannot be sweet when they drink it and as a result it is intoxicating.

The duties of the Patel are not very burdensome, though enough so, if they carry out what is actually asked of them. To avoid stealing, he calls all the villagers together each evening. He has no bell but a large drum which he beats and to this they respond obediently.

They come from the four directions, and such a chattering and passing of words one does not hear excepting on such ocasions, for many times the majority are intoxicated, the Patel usually being the most heavily loaded of any.

If some are absent, they are at once looked after, to see if they are in the village or out somewhere in a neighbor's field, trying to carry to market what does not belong to them. Last year it happened that this Patel declared he saw a certain man stealing from his own field and the case was discussed before the general body.

This was the verdict, "If the man pay five rupees (about one dollar and forty cents) nothing further would be said about it." Now this sum rightly belonged to the Government but these fellows made use of it by going together and having a genuine good time(?) by having an extra amount of whiskey on hand and a drink together. Who was the greatest thief? The man in question or the Patel?

Another thing that usually belongs to the picture is that they are all, both men and women, habitual cigar smokers and these cigars are carried in the hair, above the ears or in the folds of their caps, when not in the mouth.

Nasgjee is the name of our honored Patel. He has a wife, one son, and four daughters. These are the children's names successively, Anjee Nasgjee, Parotie, Kungerie, Ruplie and Jimmie.

Anjee has been married three years, but when we first came to Vulia we knew it not, for his wife was not with him. On learning that he has a wife, we asked why she is not with him and the father said that she was possessed with a devil, therefore he would not have her in the house.

The sons bring their wives to the father's house and the daughters thus leave home in their youth to live with their taskmasters known as father and mother-in-law. But for six months Anjee's wife has been back and they seem to live peaceably. We have not learned anything more about the demon. We suppose that it must have fled from her.

Parotie is grown also and we wondered why she should not be married while Kungerie is only a child of ten or twelve summers and has been married over a year. Well, with Parotie they had dealt much like some of the fathers in Old Testament times, that is, the man who should have her must work a certain length of time for her father and then the girl would be his.

Last summer a young man by the name of Manorio came and made all arrangements to work two years; then she could be his. We learned later that he was the thirteenth boy who had been taken on in this way and lo! the season was only over, when the hard work was done and Nasgjee had no more for him to do and did not care to board him either, so

he brilliantly accused the boy of some crime and the poor fellow being scared, while the rest slumbered and slept one night, he ran away never to return.

This done, the man Nasgiee only smiled, for he had gained his point and was ready for number fourteen. Now, where is that man?

About that time a boy namely, Jebi, who had worked for us, did not stay with us, because of some disobedience which he was not willing to make right. He had considered the boy Manorio very unwise when he first made arrangements to work for Parotie because, he said, "Nasgjee will never keep him, but treat him just as he has all these heretofore."

But Jebi was in close straits and the smooth tongue of Nasgjee was too much for him also. But, mark you, Jebi had a wife and little girl. Notwithstanding this fact he went to Nasgjee and bargained to work for a certain length of time, when Parotie should be his. He would either use wife number one for a servant, or beat her and send her to look out for herself.

But alas, the same clutches that had caught thirteen other lads were awaiting Jebi and in less than three months he left, pronouncing Nasgjee to be the worst man living. It was through Jebi that we found a number of missing things that we were not able to find for several months, but Jebi told us in what corner of the house and in which box these certain things were. When we asked for them, Nasgjee came forth, and displayed them bravely before us.

He very innocently plead saying that he had only borrowed them and there was nothing further said about it, only that thereafter we had a padlock for our tool cupboard.

Some time later we were aroused by a great commotion on the Patel's compound and we called over asking what was going to happen. Nasgiee very proudly stepped to the fence and said, "There is a man here who has come to offer his son in marriage to our

daughter, Parotie, and if he gives more money than any one else, we will make the bargain." "What is number fifteen going to win in the race?" was a question that came to all. We suggested to him that perhaps we would attend the wedding and be able to help out in the music, to which he in his drunken frenzy replied, "True, true; we'll have it so."

Sure enough, when the wedding season arrived, this wedding was one among the number for this village. It began on Friday evening. The drums and horns were played Saturday, Saturday night, Sunday and Sunday night. Some of us, fortunately, happened to be away from home over that Sunday but Monday, when we returned, the ceremony had not yet been performed and those whom we had left at home said we could be glad we were not here to hear it all.

The ceremony was to take place at nine o'clock, but it so occurred that at the same hour the mother of Parotie needed attention and soon the news was afloat that another daughter had come into the home. It is not often that a family have their daughters thus replaced. The wedding was finished at noon and was made a special occasion because the drums were larger than usual and the horns also about five times the size of those generally used on such occasions.

Thus there is Anjee Nasgjee, Parotie and Kungerie who are married. Within the last month little Ruplie, of four summers, has been betrothed and she will be married next wedding season which begins some time in February.

The first village to the southwest of us, namely, Dabal, is the place where a Parsee family keep a rum shop. Some time ago Anjee started out and we asked him where he was going to which he said, "I am off for Dabal." "But where is your bottle?" "O, I am not going after whiskey this time," he replied. Now why should he make that answer, for do all people who carry a bottle go

after whiskey? Or do all people who go to Dabal go after that deadly stuff? This was like a parable to many of our people, who had heard him make the statement or even who heard of it afterwards, for there are few things going on among these people that are not known at all—men, women and children.

So, when it comes to principle the men at the head are leaders in most of the evil things. Is it, then, any wonder that things are as they are? Since we live here, Nasgjee has several times been quite out of order because he could not in every way carry out his evil intentions, therefore he thought he

solved the problem by springing the idea of moving this village out and away from the Christians, but to his dismay his most close followers were like the good old deacon when the church asked him to do and go, he said, "Brethren, I won't go." They refused to follow him and thus he has decided to stay also, for they are a great set of cowards. You could not hire a family to live off by themselves anywhere.

Most dogs of this country are cowardly too. They make great pretensions to eat one up but you turn toward them and they run for their lives and do not stop at the first turn either.

HIS BELIEF

Some few weeks ago Richard Seidel was received into church fellowship at Brooklyn. His inquiry and acceptance are herewith published by request of J. Kurtz Miller, and are a clear statement of fundamental points held by the Brethren

Fort Hancock, N. J., June 10, 1906. Eld, J. Kurtz Miller, Brooklyn, N. Y:—

I have recently learned that there is a Christian people in the world called "Dunkers" and that you have a mission in Brooklyn, N. Y.

I am desirous to learn more about your church. I understand you practice "triple" immersion and celebrate the Lord's supper different from other churches. I am seeking the real truth -the hidden pearl. Your church seems to be based on the principal of brotherly love. This I believe in. The world at large don't carry out this commandment of Jehovah. I have an earnest desire to find the real truth and this is why I write to you. Send me some of your literature, explaining your belief. I reside on Sandy Hook, twenty-one miles from your Brooklyn Mission. Thirtyfour miles northwest from here is Fire Island, the last land of American continent seen by a vessel steering northwest.

I want to visit the Brooklyn Mission some time and attend your services. I

trust in the providence of God that this letter may reach you.

Yours in the love of truth,
Richard Seidel.

June 17, 1906.

My Dear Friend:-

Many thanks for the tracts and pamphlets explaining your belief.

I have carefully read and studied them and find nothing contrary to the convictions of my conscience as pertaining to faith. Therefore I frankly acknowledge that you do follow the truth.

- 1. Surely nothing can be said against the "holy kiss," for Paul says: "Salute one another with an holy kiss." Would it not be well for all Christians to-day, to practice this token of love?
- 2. I fully endorse your views on the subjects of "Church entertainments" as expressed in tract No. 311.
- 3. I see you do not believe in war. You are perfectly right, for "war is hell." I am in a position to judge, therefore it requires no logic to convince



The above is a splendid view of what is known at Bulsar, India, as the "Wat one year ago. The main building is 150 feet long and 20 feet wide, extending east a extends to the north. This wing is shown in the right of the picture.

me of the truth of Christ's teaching on the war subject.

- 4. The manner in which you observe the Lord's supper and holy communion appeals to my mind as being the literal Word of God. Therefore I endorse your views. If the Word of the Lord, were literally lived out by man, it would cause one of the greatest of reformations.
- 5. Now as to "trine immersion." I believe the poor sinner should be baptized, into the name of the Father, and of the Son, and of the Holy Spirit. I consider your mode of baptism scriptural.
- 6. I also believe in "feet-washing," for Christ taught it by precept and example. He is our great example to follow. To my mind this ordinance teaches humility and this is essential to Christian character. Solomon says: "A man's pride shall bring him low; but honor shall uphold the humble in spirit." It is my prayer that I may grow in humility.
- 7. I believe the New Testament is the standard of a Christian life, and that its teaching should be obeyed.
- 8. To sum up, I am not able to find anything against your belief of the

Truth. I confess I have not been living up to the service due my Lord and Master, therefore I resolve to yield myself once more to Jesus as My Lord. I will lay my hand once more by faith, on that dear, dear head of our Lord, which was bowed with the burden of our sins, and look up into that dear face which has so often brightened our life, and will surrender myself, joyfully over again to Him, whose we are, and whom we serve. Pray for me.

I hope to meet with you in the Brooklyn Mission July 1, to attend divine services.

Respectfully your friend, Richard Seidel.

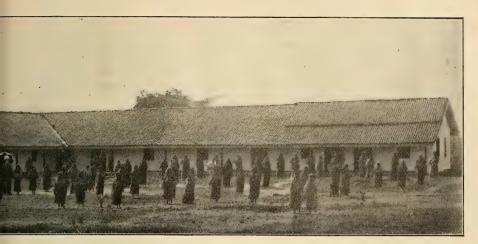
[Bro. Seidel has been a faithful student of the Word, and is an earnest worshiper in the Mission. We baptized him in the arm of the Atlantic Ocean recently.—J. Kurtz Miller.]

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AN AFTERNOON IN THE CLINIC.

By Dr. J. W. Nolan

It may be interesting to home readers of the "Field" to know something about the conduct of a clinic in Korea. They are usually held in the afternoon,



ddition to the Orphanage." The Waterloo (Iowa) church sent \$1,200 for its erection. From the west end (the right of the picture) a wing, 60 feet long and 24 feet wide,

reserving the morning hours for operations, and, if perchance there be surplus moments to the doctor's credit, study of the language, the latter being the least desirable. All the dispensaries provide waiting rooms for the accommodation of the patients, who begin to gather early in the forenoon. A helper is in attendance for the purpose of preaching, exhorting, distributing tracts, and selling Gospels. These helpers are of undoubted consecration and but to see the intensity of purpose and love for souls illumine their faces as the old, old Story gushes from their lips would be a wounding rebuke to skepticism. But their eloquence is not sufficient to hold the throng in decorous congress until the "wee sa" (doctor) can be seen, until which time they amuse themselves by wandering about the compound, riveting open-mouthed gazes upon anything foreign, tramping over gardens, and indulging in such innocent diversions as appropriating and annexing to their possessions anything from an empty bottle to a storm coat, or anything, in fact, which isn't securely fastened to some immovable body. The belongs to that fraternity known as "Knights of the Light Finger" and if any doubt exists as to his being a "bona fide" member in good standing and full fellowship only an opportunity is needed to certify him. On one occasion a half bottle of quinine disappeared very mysteriously and a former "boy" insisted that rats ate it.

Before the work of the actual clinic is begun a regular service is held, consisting of a song, simple gospel talk. and prayer, after which the women and children are seen, followed by the men. Now ensues a busy scene. Hot water and everything has been prepared before hand, and I might here add that if this was an expensive commodity the medical work in Korea would soon bankrupt the home church. The medical assistants grow busy, dressing old cases, refilling prescriptions, and seeing minor cases while the doctor has to do with the more serious ones. If he is recently from America, he will be unable to elicit much information without an interpreter, since the lingo of the country folk is very unlike the polite language he has studied in books, the most intelligent thing in many cases being a shower of saliva which falls from the patient's mouth with geyserlike impetuosity of each aspirated articulation. The thing in America most nearly homologous to the Korean is Montgomery Ward's "whirling bulb sprayer." He thinks that to make himself understood his face must be in painfully close proximity to the doctor's, whereupon he breathes forth an exhalation of sound as high pitched as a college yell, and as terrifying as an Apache war whoop, as he recounts the symptoms of "rats in the leg," "wind in the skin," "turtle in the abdomen," or some other incontestable reality, as the case may be. A case presents in which the following colloquial typical.

Patient: "Are you in peace and how is your precious body?"

Doctor: "I am well, thanks, have you come for medicine?"

Patient: "Yes, your fame as a healer has penetrated to all directions and I've walked fifty miles to see you."

Doctor: "How old are you?"

Patient: "Who? I?"

Doctor: "Yes, how old are you?"
Patient: "O! I was born on the tenth day of the fourth moon of the second year of the present king's reign."

Doctor: "I understand what you're talking about, but your meaning isn't very clear. Just to show there is no hard feelings between us, please tell me your age."

Patient: "Cawsigy (an exclamation)

—I have eaten thirty birthday cakes."

At this juncture the doctor takes a long breath, wipes the sweat from his forehead, and continues the interrogation.

Doctor: "Where do you live?"
Patient: "Anybody can tell you
where I live. Just take the big road and
travel until you get nearly in sight of

the big temple, turn to the left and there is my house."

Doctor: "Pardon my stupidity, but as I have not lived long in this country, I don't know all the people; so please tell me your village."

Patient: "I live in — magistracy, but I don't see what bearing that has on the case; give me some medicine."

Doctor: "If I might indulge your patience a little further, I'd like you to tell me, with as little saliva as possible, when and how the present trouble began."

Patient: "My neighbor has a son Kim, who married—"

Doctor: "It doesn't matter if he had a thousand sons. Answer my question." Patient: "Kim married my cousin and was—"

Doctor: "I see it will be necessary to read up your genealogy, so please bring me any books or literature you have on the subject, and after I inform myself I'll give you the medicine."

Patient: "No, I must have it now As I started to say, Kim was beating his wife, my cousin. I interfered, and he struck me with his pipe, making a painful bruise."

He is given liniment and others follow.

Here is a leper. His fingers have fallen off and large ulcers disfigure his person. A baby is brought in with gangrene of the jaw, which is operated on the following morning. A case of itch presents. A native doctor has prescribed an ointment of charcoal, which has been industriously applied for a month with no benefit. He is given soap for a bath and instructed to return the following day for further treatment.

Loud talking is heard in the waitingroom and the doctor goes out to see what is the trouble. He finds a tubercular fistula of the jaw. A poultice of sticky candy has fallen off and they are hastening to replace it to prevent the escape of pus. The whole crowd gathers about and clamors to be seen at once. The doctor explains that only one can be seen at a time and returns to the case he has just left, but to have the litany of his shortcomings chanted with relentless candor. "So stupid he can see only one at a time." "I'm disgusted." When the equilibrium of the Korean's composure is disturbed it is like the lightning which stabs the earth right and left in its blind rage; but the storm soon passes, the sky clears, and he again smokes his pipe in the untormented serenity of ease.

Doctor: "What's this?"

Patient: "A hole the Korean doctor made in my knee with a heated probe to let the devils out which made so much pain."

Doctor: "My friend, it would be as hard for Grover Cleveland to enter a Korean room as it would for a devil to escape through a hole that size."

This is rheumatism, and a few doses of the salicylates soon rout the devils. The reason the foreign doctor is held in such reverence in many communities is because his medicine is thought to kill many disease-producing devils.

An old case presents, who has been supposedly using an eyewash, but it seems he has been drinking it instead. A wasted, pale child comes in and a case of summer complaint is diagnosed. The doctor is told that although the child

has been eating four bowls of rice (six quarts) daily, its strength continues to diminish. He stops to lecture the mother on a few salient points of hygiene, and advises all food, except barley water, withheld for a day. She thinks such advice could come from none other than a crazy man, and the child is carried away at once, believing such measures could result in nothing but death.

Another case. Poor child! It is now six years old; its head has never been washed nor its body bathed. The scalp is one vast purulent sore. The helpers understand the routine treatment of such cases too well to refer it to the doctor, and in a miraculously short time its hair is clipped and the head scrubbed with a brush and green soap, after which there is no recurrence of trouble.

The incidents herein recited are not merely isolated episodes, but occur with dismal regularity in the clinics.—Korean Mission Field.



⊰ EDITORIAL COMMENT ⊱

THE PARCHED LAND.

David says in Psa. 68: 6, "But the rebellious dwell in a parched land." What a vivid description of many Christian lives. They rebel against God's teachings, his leadings in service and sacrifice, and dwell in a dry land. They declare it dry. They say the church is so "dry" and "uninteresting" that it is not worth attending. They do not enjoy reading their Bibles and let the dear old message become dust covered, because, they say, it is a "dry" story to them. Speak to them about the Spirit's power and they will say "Yes, He seems to have power some places; but it is so dry here that it is impossible to do anything."

Oh, how miserable are these persons! Do not forget, too, that they are called Christians. They are the ones to whom the promise which Jesus made (John 7: 38), is applicable. Now, from every Christian life should flow rivers of living water. If he goes as a missionary to some foreign field, from him must flow "rivers of living water," or he will be a miserably dry land. If he goes as a home or city missionary he must have flowing from him "rivers of living water" or his work will fail. If he wishes to live in any congregation-to live anywhere and enjoy the mercies of God -he must overflow with living water.

This flow of living water springs up within him (John 4: 14) and goes out from Him. This flow comes only by obeying, not in part but entirely, Christ's words—not obeying in that which implies little sacrifice of self, but a life given up wholly to sacrifice because it is in God's service.

This issue of the Visitor has special record of revivals in other places. Do you wonder why there is no revival at your place? Pentecost is no farther from you than from the workers in other parts. God is anxious that you shall have a revival in your home locality as anywhere.

Then it is your fault there is no revival, is it? "No, I am not to blame" says some one. "It's our local conditions." There may be, brother or sister. a number in the same rebellious spirit in which you are that is helping to keep back the great blessing, but no combination of rebellious believers can keep any one individual from having rivers of water flow from him, if he but wills to have them flow. Ah, brother, sister, whatever may be the conditions about you, you (don't look elsewhere) are rebellious. Do not resent this statement. Search your heart! Begin now! Seek to know where disobedience is and there obey, and your "parched land" will become rivers of living water,"

It is because of this very parched condition on every hand that the Visitor pleads for the revival. Let the motto of each one be,." Lord, send us a revival, and let it begin in me first."

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MISSIONS OR SPIRITUAL LIFE FIRST, WHICH?

"Can't you come and preach us some missionary sermons and wake us up?" queries an earnest worker for Christ now and then. Mission sermons might waken up an active church, but really that is beginning at the wrong end. Missions are the natural outgrowth of real spiritual life. A deeply spiritual church cannot be other than a missionary church. A formal church, a spiritless church, is perfectly consistent in not being missionary—and perhaps little else.

A spiritless member is easily antimissionary,—gives and talks for mis-

COMPARATIVE FINANCIAL REPORT.

	ugust 1905	August 1906	AprAug. 1905	AprAug. 1906	Decrease	Increase
World Wide,\$ 6	503 27	\$ 661 18	\$ 9,208 63	\$11,373 36		\$2,164 73
India Funds, 2	214 05	346 52	3,133 00	2,685.83	477 17	
Brooklyn Church, 2	209 75	105 57	909 65	1,387 21		477 56
Miscellaneous,	22 00	167 39	370 66	273 48	97 18	
Totals,\$1,0)49 ()7	\$1,280 66	\$13,621 94	\$15,719 88	******	\$2,097 94

sions simply to keep up appearances, if he does either. A deeply spiritual man or woman cannot be other than missionary. It is the instinct of his soul, the bursting forth of Christ in Him.

Is it fair to turn around, then, and conclude that one who does not take part in missions, or is indifferent to it, is spiritless?

Further, do not such persons and such congregations need preaching that will revive them in grace first, and then missions will follow without being preached into them?

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PROTESTANT MISSIONARY DI-RECTORY OF INDIA.

Through the kindness of W. B. Stover, of India, the editor is in receipt of a Missionary Directory of India for 1906, compiled by John Husband, of the Scottish Mission Industries of Aimer. The book contains 132 pages and reports 122 missionary societies, 820 stations. The missionaries of each society are given, name and address and year of arrival. Under the title "Dunker Brethren," the missionaries of the Brethren church appear, representing seven stations. Under the head, "Special Conferences," is given the "First District of the Brethren in India, to be held at Bulsar in 1907, Adam Ebey, of Dahanu, Secretary." Among the medical missionaries Dr. Yereman's name appears. Bulsar is reported as having an orphanage with 191 boys and 98 girls, maintaining carpentry, weaving and plain sewing industries. In all 16,115 boys and girls are in orphanages as follows:- Baptists have 178; Congregationalists, 150; Church of England, 1,120; Presbyterians, 4,775; Methodists, 5,060; Lutherans, 1,307; Disciples, 600; Friends, 4,621; Dunker Brethren; 289; other societies, 2,175.

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THE SECULAR PRESS AND MISSIONS.

It is a pleasure to note the attention which the secular press will give to missions within the next year. A syndicate of daily papers in the United States and Canada have employed and sent abroad Mr. William T. Ellis, for the purpose of spending nine months in visiting all mission lands and reporting things just as he finds them. While he will report to papers who make no special pretensions religiously, his interest in missions in the past, his editorial ability, his knowledge of what the churches at home need, will make him a keen and sympathizing observer and the public may feel assured of a faithful and unbiased report. He sailed from San Francisco going westward. It is hoped that his trip will do much to awaken a still deeper interest in world-wide evangelization.

SOME SPLENDID IDEALS.

From the very start, perhaps because of the general make-up of the native, but more likely because of the keen foresight of the missionaries, the Korean mission field was begun and has been kept up on a special basis. While the plans adopted, a brief statement of which will follow, are unusual

on the mission field, the missions have been a success there.

In 1886 Dr. Underwood baptized the first convert. The last report from that field gave nearly 10,000 communicants. Just recently ninety-two were baptized at one service in Pyeng-yang.

Dr. Underwood put firm and clear in the foundation of all his teaching that the convert is to love the story of the Bible so that he will devote his energies to its propagation without any pay whatever. Catching this idea in the beginning, the Korean convert knows nothing else than self-dependence. He goes everywhere pleading for Christ. A few of them meet in a home and worship. As soon as they are able they build their own church. It is not near as elaborate and substantial as a house built by "foreign" money, but they know how it came there and appreciate it the more.

As a result, mission centers spring up far more rapidly than American missionaries can be sent to supply. The believers meet, choose one of their number who by the consent of the missionary of that district leads them, and serves them without compensation. He looks after all the services, directing the affairs very much like a superintendent of a Sunday school in America.

Why should not this plan be more generally followed in every field, and the convert taught to depend upon himself and his Lord? It is easy to let them depend upon the mission, now since they are members. Other things being equal, surely nothing is more ruinous.

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MISSION BOOKS FOR JUNIORS

Do you recall, readers, of the intensely interesting article on "The Children of the Steerage," introduced by a full-page picture of children from thirteen different nationalities, and illustrated by pictures of children from a number of countries of Europe, appearing about a year ago in the Visitor? That article, which called forth so much comment

was written by Katharine R. Crowell. Her pen has been exceedingly busy lately and her interesting way of telling things is brought to its best in a series of books for boys and girls,- she calls them Juniors. There is one book on China, another on Japan, another on that cold country Alaska, another on Africa. Then she has written one on "Great Voyages and What Came of Them," that tells of the journeys that are far more interesting than wonder book stories. And last she has just written a book on "Coming Americans," telling her readers more about the children of other lands, who are coming to this country to make it their home, and finally to become citizens with the rest of the people that are here. Each cover is in beautiful colors showing child life in the country described. Throughout are splendid pictures, and the type is such that will be easily read, while putting a great deal on a page. The price, 20 cents per copy, in paper binding,-no cloth,-makes the best of reading within the reach of children. It certainly is the finest thing vet put forth to interest children between eight and fifteen. The Brethren Publishing House will be glad to fill orders for the Committee.

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TWENTY-ONE YEARS' EDITOR.

Miss Ellen C. Parsons, unthor of "A Life for Africa," and "Christus Liberator," both splendid missionary books for any one's library, has with the September issue of "Woman's Work" completed her twenty-first year as editor of said magazine. It is bright, newsy, always pleading tenderly and yet powerfully in behalf of woman in all lands. During her term of service the circulation has steadily grown from 10,000 to 23,000.

Recently seven Chinese graduated at the C. M. S. hospital at Hang-chow, China. The course covered five years, and the students completed it with credit to themselves and to Christianity.

YOUNG PEOPLE'S MISSIONARY MOVEMENT.

Tust from the press comes a neat seventy-page book prepared by C. V. Vickery, secretary of the interdenominational missionary movement among the young people of the churches of the United States. In it he says that though the movement is not quite four years old, already it has enlisted the interest of over 75,000 of the young people of the land. He further states that there are upwards of 14,000,000 of the young people in the United States and that the field is a large and important one; for to-morrow these young people will control the wealth and have the direction of affairs. The outlook for the movement is flattering. The fact that it does not disturb denominational organizations, already existing, by adding another to the already long list, but seeks to inspire and enthuse the ones now in existence, recommends the movement to members of every denomination. The book is a landmark in the progress of work among young people and will be an excellent point from which to measure in the future.

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ANNUAL REPORT IN BRETHREN EVANGELIST.

At their recent conference at Winona, the Progressive Brethren report a total membership of 17,000, a gain of 2,000 over the preceding year. Their publishing business at Ashland shows a gross income of \$7,707.06 and expenditures of \$6,440.01. The Evangelist has a circulation of 3,100, the Quarterlies (Brethren and Youth's) 10,600; and Angelus and Little Folks, together 2,700. The total receipts for foreign missions amounted to \$406.72; for home missions, \$473.42. Ashland College is reported for the

year as having an average of 108 students; 25 of them in the Bible Department. The total receipts for the college amounted to \$5,974.35. They have 196 congregations, owning houses, parsonages and other property worth \$427,066; they paid their pastors \$33,125.30. The total funds raised for all church purposes, foreign, home and congregational, amounted to \$82,625.73.

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SECOND CENTENNIAL OF MISSIONS IN INDIA.

July 9, 1706, Ziegenbalg and Plutschan, pioneer missionaries to India reached harbor at Tranquebar. But they met much opposition from the trading company; they were held back and discouraged and even imprisoned. Contrast that with the welcome missionaries receive in India to-day. Even one denomination welcomes the missionaries of another, as has been the case with the missionaries of the Brethren, so hospitably entertained by the Baptists in Bombay until they can proceed further.

After one hundred and fifty years of patient work in the West Indies the Moravian church has 13 stations and about 7,000 members. This would appear a slow growth, but it shows remarkable determination on the part of the missionaries.

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SPECIAL IMPORTANCE.

On page 555 of this issue of the Visitor appears a compiled article under the head of "Intercessory Missionaries" that carries with it unusual importance. It is hoped that the call will bring forth much fruit. Let every subscriber not fail to read every line of it; and if you are not favorably impressed the first time, read it a second and a third time.



8061 1885 1886 1887 1888 1899 1890 1891 1892 1893 1893 1895 1896 1897 1898 1899 1900, 1902 1903 1904 1905 1906 1907 GENERAL MISSION RECEIPTS FROM BEGINNING OF PRESENT ORGANIZATION. 39.112.75 31,423.06 8989.17 7878.34 1049.78 1936 32 76280 \$9,000. 000'04, 00009 #100,000 880,000 00000th \$20,000 8/0000

DONATIONS FROM APRIL 1, 1905, TO APRIL 1, 1906, BY STATES.

		,		,	D D
	World		Brooklyn	Miscella-	Totals
70	Wide	India	М. Н.	neous	
Pennsylvania,		\$ 2,853 73	\$1,019 04	\$ 841 04	\$ 6,665 95
Illinois,	1,680 18	905 10	281 35	187 93	3,054 56
Indiana,	1,839 52	319 90	231 61	36 25	2,427 28
Ohio,	1,324 86	1.337 87	253 63	106 11	3.022 47
Iowa,	957 86	804 01	148 15	27 55	1,937 57
Kansas,	1.372 11	900 82	34 69	16 50	2,324 12
Virginia,	745 46	1.484 85	30 44	6 50	2,267 25
California,	427 60	451 81	80 45	5 00	964 86
Nebraska,		326 00	353.85	2 00	929 19
Maryland,	562 02	114 55	116 13	2 00	794 70
	366 52				
North Dako.a,		204 28	35 43	34 66	640 89
Missouri,	384 01	59 75	2 00	11 00	456 76
ldaho,	307 33	51 04	55 63		414 00
West Virginia,	134 25	112 06	64 45	7 00	317 76
Michigan,	115 33	40 43	6 00	4 00	165 76
Oklahoma,	132 86	18 75	4 00	3 05	158 66
Washington,	105 27	37 54	6 25	1 50	150 56
Canada,	135 46		5 00	1 00	141 46
Oregon,	55 10	56 68	10 00	14 00	135 78
Colorado,	49 01	51 91	34 57		135 49
Tennessee,	101 96	2 45	. 3 00		107 41
Texas,	77 17	,	5 00		82 17
North Carolina,	50 61	1 00	8 50		60 11
South Dakota,	18 50	11 00	4 43	5 00	38 93
Minnesota,	6 00	21 90	10 50		38 40
Louisiana,	20 50	21 00	3 50		24 00
New York,	1 75	17 00			18 75
	16 60				16 60
Denmark,					
Wisconsin,	14 85				14-85
Arkansas,	11 55				11 55
Montana,	6 75				6 75
Arizona,	5 50				5 50
Alabama,	2 20	3 00			5 20
Nevada,	5 00		******		5 00
Alaska,			4 50		4 50
New Mexico,	4 00				4 00
Florida,	2 00				2.00
New Jersey,	1 00				1 00
Philippine Islands,	1 00				1 CO
Unclassified,	2 00				2 00
A. M. Collection of 1905	6,704 22	841 96	155 96	48 50	7,750 64
Surplus of A. M. of 1905,	2,073 95				2,073 95
\$	22.021 34	\$11,029 39	\$2,968 06	\$1,360 59	\$37,379 38
Interest,		117 92	100 63	φ1,000 32	16.118 27
Income from B. P. H.,	9 500 00	117 52			9,500 00
Income from other sources,	6 144 52				6,144 52
Theome from other sources,	0,177 32				0,177 32
.	53,565 58	\$11,147 31	\$3,068 69	\$1,360 59	\$69,142 17
7	33,303 30	φ11,14/ 31	φυ,000 09	φ1,500 59	ψ09,142 17

The above table should be carefully studied by every member in every State. A year ago the plea was made for \$1.00 per member for missions. It will not be difficult to determine how near each State came up to that mark, for the minutes of the State districts in many instances give the membership and through this the average can be given.

The table shows that \$37,379.38 has been contributed throughout the year. is less than 50 cents per member. It is safe to say that not over 18,000 to 20,000 members gave each a dollar to missions. Many gave more than a dollar and that always decreases the number who took part in the dollar help.

The growth in giving the past year was good. It should be better this year.

The way to bring it up to the dollar per member mark is for every one who reads this to do two things:

First, see that he gives the dollar.

Second, see that this plea is placed in a kind but strong way before each member in each congregation.

Let there be an onward step, and plan for it now.

A DIAMOND KING'S WILL.

Alfred Beit, a diamond king of South Africa, recently died and by his will has bequeathed to the Johannesburg University \$1,000,0000; to the educational institutions of British South Africa, \$1,000,000; and \$6,000,000 for the development of railways, telegraphs and telephones along the route of the Cape to Cairo railroad. This means much in the progress of Christianity in that darkened land.

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MEDICAL MISSIONS AND WORLD EVANGELIZATION.

In the September number of the Missionary Review of the World is a splendidly illustrated article of Miss V. F. Penrose on Medical Missions, as they relate to world-wide evangelization. It is practically a compilation of expression from medical missionaries from time to time and in this manner discusses the value of medical missions, the progress made by them, the need of hospitals, the cruelties of heathen doctors, and the great need of more effort to spread the Gospel of Jesus Christ through the medium of healing the sick and suffering.

. 32

CHINA AND INDIA EXPENSE COMPARED

The China Inland Mission, the largest organization in Central China, finds the expense of supporting workers in that field to run as follows: A Bible woman, \$30 per year; an Evangelist or Pastor, \$60 per year. These are native workers. A foreign missionary, \$375 per year; twice that for a married couple and an additional \$100 per annum for each child. This is some higher than in India, where the support of workers for the Breth-

ren are as follows: Caring for an orphan, \$16 per year; supporting a native worker, \$50 per year. Foreign missionaries, single, \$250, and married couples double that amount. For each child \$50 additional per year.

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YEZD, PERSIA.

At Yezd, Persia, the C. M. S. is maintaining a hospital. In 1898, when it began, there were 7 in-patients and 5,401 visits to out-patients the first year. In 1905 the in-patients were 1,525 and the visits 25,122. The society is needing funds for properly carrying on this good work. The trouble is not that old friends have failed the cause, but its growth has been so much more rapid than the contributions.

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ENCOURAGING YOUNG PEOPLE.

A few years ago Professor Wells sent out inquiries to 1,800 pastors of his church, asking questions regarding the development of the young people in their care. To the question, "What Plan Have You for Encouraging, Developing and Directing your Christian Endeavor Socities?" 1,700 pastors made reply. Of these 243 had some plan; the other 1,420 had no plan.

Would a better condition be revealed if the same question should be asked the elders and ministers in charge of the congregations of the Brethren? And if no better condition would appear, do not these figures reveal a sad condition of the church?

The condition is a lamentable one

First, because our young people are not properly encouraged and developed.

Second, because it shows that our churches are led and directed by men who are not awake to their opportunities. Third, because the large per cent of the congregations are at a standstill, a fact which statistics clearly indicate on every hand.

The remedy lies in putting active men at the head. Will the congregations do this or sit still and suffer loss?

SIERRA LEONE.

On July 22 Beia, the son of an influential African chief was received into church relationship by baptism. This step has been taken after long training on the part of the missionaries of the Sierra Leone Mission, for the applicant had much to overcome in accepting Christ. It is looked upon as the beginning of an ingathering in the C. M. S. field.

CAIRO, EGYPT.

Knowing full well the stubbornness with which all Mohammedans resist all phases of Christianity, it becomes an event of unusual weight to record that at Cairo, Egypt, on July 7, a Moslem with his wife and three children, was baptized. Though it may seem slow at times, Christ will prevail even over this powerful anti-Christian faith.

MOUNTAINOUS DISTRICTS OF THE SOUTH.

The Presbyterians are making efforts through the South in establishing missions. They cannot answer every call, and are giving preference to the much-neglected and needy mountainous districts. 197 missionaries and teachers are partly or entirely supported and 394 schools and churches have recived help.

IN THIBET.

After fifty years of faithful toil, praying and laboring against perhaps the greatest odds, the most stubborn conditions, the Moravian mission now has a membership of 63 with 71 children and non-communicants which attend services. Here is a beautiful illustration

of persistent effort under very discouraging circumstances.

. 32

LONDON MISSIONARY SOCIETY.

The constitution of this society adopted in 1875 purposes "not to send to the heathen any form of church order of government, but the glorious Gospel of the blessed God." To-day the society has 443 missionaries on the field caring for 80,165 native members. The money raised on the mission field for missionary purposes amounted last year to £40,121.

ROMAN CATHOLIC MISSIONS.

Perhaps few ever think of this church propagating itself along the ordinary lines of endeavor which the Protestant churches pursue. Nevertheless, during last year the International Society received and expended \$1,300,000 for missions and a goodly portion of this was distributed in the United States.

FOR VIRTUE AND RIGHTEOUSNESS.

A custom over 300 years old has been in vogue in Japan by which a father could and would sell his daughters into what was practically slavery in houses of ill fame. Rev. Murphy of the Methodist Conference became greatly interested in saving Japan's girls from such an awful life and took the matter up with the courts and laws of the land and has at last succeeded in having laws passed that will liberate these girls and protect them in their homes. than 20,000 girls have taken advantage of the new law already and come forth to live better lives. This certainly is a long step towards a better Japan.

CHINA'S NEED.

The "Missionary Review of the World" boils down into striking words what must be done soon in China if the Gospel is to be preached to all Chinese.

before the close of the present century. These are the facts given:—

"1. There are 109,000 communicant Christians in the 7 coast provinces of China, whereas in the twelve interior provinces there are only 22,000.

"2. In only three provinces is there more than one communicant Christian to every 1,000 people.

"3. Outside of the seven coast provinces there is no province where the proportion of Christians is greater than one to every 3,000.

"4. In five of the interior provinces the proportion is less than 1 to 33,000 and in two of them it is less than 1 to 100.000."

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A REMARKABLE CHINESE GIRL.

A little Chinese girl, when a few years old, was thrown into the streets because she was the third daughter of parents who did not want another girl. Methodist missionaries picked her up. placed her later in one of the schools, and when she grew up she married a Chinese minister. Their first child came to America, made honorable record for herself, and was graduated as Dr. Li Bi Cu with high honors from the Woman's Medical College in Philadelphia. She was received by Pres. Roosevelt, who extended to her special courtesies, and talked to her of her ambitions and purposes.

Under the auspices of the Methodist Woman's Foreign Missionary Society she has now assumed the task of establishing a woman's hospital in Ngu Cheng, her present home. While traveling homeward toward San Francisco, the train struck a Russian track laborer, and the injured man was carried into the baggage car for treatment. The young Chinese woman offered her services and the man was made comfortable. One of the party who witnessed the aid rendered has written: "What a missionary sermon could be preached from a photograph of the Chinese Christian physician giving the emergency aid to the injured Russian workman in an American baggage car." Dr. Li, on reaching China was given a most joyful welcome by relatives after her eight years' absence.

This was a woman whose mother and the followers of Confucius did not think worth saving as a baby girl."—Missionary Review of the World.

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KING POMPORO OF AFRICA.

In "Liberia and West Africa" E. Lyon, the American Minister at Monrovia, traveling through Africa tells of his visit to King Pomporo. Among other things he says: "Pomporo is about 50 years of age, tall, well built, and commanding in appearance, possessing in a high degree those elements of shrewdness and sagacity for which the aborigines of this section are remarkable. In religion he is a pagan, and in practice he is a polygamist. His house stands in the center of what is called "The King's Circle." The houses in which his wives live, fifty in number, form the circle. I understood from him, that this number did not represent his marital strength.

There were other wives in other sections of the country, whom he did not see only in the course of a year as the occasion permitted.

While Pomporo is a pagan, he has introduced among his people some of the religious observances of the Christians, as well as some of the civilized customs and practices of the Liberians. Among those I noted was the observance of the Sabbath day, and a marked inclination to have the people religiously instructed. The inhabitants of the town were pretty generally well clad. There was not that constant exposure of person so common in many other native centers. In the domestic arrangements of many, I observed here and there, evidences of much improvement. Instead of the customary mode of sitting on the bare ground, they used chairs; instead of mats on the ground for sleeping they had homemade bedsteads and country cloths; for the common bowl out of which they all supped they used plates, and not infrequently tumblers, knives and spoons were in evidence; for the indispensable brass kettle, which generally served all purposes from foot-washing to a drinking vessel—basins and country bowls were substituted. These gave evidence that the leaven of civilization is at work among the interior people, thus emphasizing the silent influence of Liberia.

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WHO STARTED THE FIRE?

One young woman who was a seamstress and who had an invalid mother to support, placed opposite her name \$1 a week. Upon looking over the pledges the managers thought she must have made a mistake and went to her asking her to change it, as they thought she could not do it, and it was a shame to allow her to do so. She refused, however, to change the pledge, saying, "I think I can do it," and God helping her she did do it, and not only that, but gave weekly towards the running expenses of the church. This was noised abroad and men and women began to think and to feel sorely smitten, and God's Spirit so quickened the hearts of that people that they gave as they never before had done. Last year their gift toward the mission work was \$300. This year it netted \$1,500. So God uses individuals if they will but let Him use them. I believe many a fire is pent up in a heart ready to burst forth in a great glow. Who will let it shine forth?-Mrs. J. N. Dales, in Christian Vanguard.

WAKING UP.

China is no longer asleep. Only the other day I was reading a pamphlet in Chinese that is just now being widely distributed. It says a good deal about the condition of women in China. For instance: "What can we expect from our children when their mothers have their feet bound, their minds are dark,

they cannot read or write? If the fathers are away from home, the children in most cases can learn nothing from their mothers, who ought to be able to exert the greatest influence on their young minds." Farther on it says: "Look at the foreign ladies; they can walk quickly, they are strong, they can read books and preach on them, can heal sickness, while our women can do none of these things. Let us wake up to see to it that our daughters' feet are not bound and that schools are started in which our daughters can be taught."—Mrs. Claxton, Chungking.

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GROWTH OF PRESBYTERIAN MISSIONS.

In the last seventy years the number of missionaries in the Presbyterian church has grown from six to 889; communicants from 5 to 63,000. this they have 114 hospitals and dispensaries treating this last year 445,683 patients. They have 562 mission study classes with an enrollment of 7,300 members. Secretary Brown in his address at Des Moines, Iowa, declared: "One million, six hundred thousand young Chinese men are learning the very things that the young men of Des Moines are learning. A missionary who had been in China for twenty years, and was on furlough in this country for twenty months, said, on his return to China, that China made more advance in twenty months than in the twenty years preceding."

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DOWN THE STEEP BANK.

Down on a bundle of dirty straw thrown on the mud floor in the dark and stifling hut lay a mother and child. The mother trembled as she thought of what her husband would say when he came home and found the new baby a worthless girl. Arriving home soon after the babe was born, he asked whether the gods had given him a boy or a girl. The answer from the mother's heart came with fear and dread. Knowing this

cruelty, she for a moment hesitated to answer him, then sobbed out in despair, "It is a girl." At once he began to curse and vow vengeance on the little life. "Throw it away on the hills for the wolves to eat," he cried in anger. "Cast it out, or I will dash it to the ground." Quick as thought snatched up the newly-born gift of sorrow and slowly glided out of the house into the cold night air. A few moments later this heart-broken heathen mother stood beside the high bank of the river running by the village. She pressed the babe to her bosom, gave it a long farewell, and let it roll down the steep bank. -Missionary Link.

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SOME SOUTH AMERICAN IN-DIAN NOTIONS.

In the "South American Missionary Magazine" W. Barbrooke Grubb tells of an orphan child whose mother was the first female convert at the mission and has since passed to her reward. "Waningwaiyaa, the little girl, in the care of the missionary," writes Mr. Grubb, "when at our house has frequently referred to her mother, who died in the next room to that in which we live. Sometimes her grandmother has overheard her, and has immediately checked her! The grandmother, being a heathen, naturally observes many native customs, one of which is to forget the dead as soon as possible, and never to refer to them. In fact, the heathen have the following ceremony, which is held about a month after a funeral.

"Grotesquely dressed, they dance and sing round the bereaved relatives, from time to time assuring them that their departed friend will never be seen again, that, in fact, though he exists—for they believe that spirits cannot die—they will never be inconvenienced by meeting him again. However, they do not believe this; even while they are singing and trying to convince themselves to the contrary, they are haunted by the idea that he is even then hover-

ing in the vicinity. But now that Christian teaching is gaining ground, this fear of the dead is rapidly disappearing."

"Our Children are Not Dogs!"

"One of the greatest difficulties we have with Waningmaiyaa is her aversion to cold water. So strongly does she object at times to being washed, that a little artificial irritation is sometimes necessary. The native in his wild state has a great objection to checking his children, and the result is not good. When recommended in past years to give their children a little timely correction, they invariably replied that their children were not dogs. But I am glad to say that this bad custom is also disappearing somewhat."

BIBLE DISTRIBUTION.

The number of volumes that have gone out to cheer, comfort, and strengthen a host of readers was 93.161. Of these, 5,434 were Bibles, 14,282 were New Testaments, and 73,445 were single Gospels or some portion of the Bible bound separately. In this distribution is represented no less than thirty-two different languages. The most distant islands of the sea are represented in this great cosmopolitan city of ours, for we gave out Scripture in Hawaiian, Icelandic, and the Tagalog of the native Filipino. The German, Bohemian, Danish, Finnish, Hungarian, Italian, Polish, Russian, Swedish, and Yiddish-speaking people have absorbed from 1,800 to 8,400 volumes each. About 35,00 volumes have been given out in English. It is the providence of God that so many nations should be mingled together in New York City, and it is a part of that same providence that there should be a society like ours to give to these people His Divine Word in their native tongues.

In the city proper during the past year there have been given out 29,372 volumes. Of these, 3,432 were Bibles, 4,466 were New Testaments, and 21,474 were Gospel portions.—Report of N. Y. Bible Society.

A MOTHER'S BREAKING HEART.

Two missionaries stood near one of the great temples of India. A woman approached, carrying a little child in her arms. She took no notice of the strangers, but when she reached the foot of the temple steps threw herself upon the ground, holding the baby up in her The baby was ill-shapen, and had none of the beauty and loveliness which characterize infant life. Then she prayed this prayer: "O grant that my child may grow fair as other children. Grant that it may grow comely. Grant that it may grow strong. Hear the cry of a mother's breaking heart." prayer finished, she arose and started away, when one of the strangers said: "Friend, to whom have you prayed?" She replied: "I don't know; but surely somewhere there must be some one to hear the cry of a mother, and to keep a mother's heart from breaking."-The Helping Hand.

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TENALI PEOPLE.

The Lutheran Missionary Journal reports a successful Harvest Festival at Tenali. J. Averly of Guntur, India, says in part:

Everyone who knows the character of the Hindus knows that nothing is so popular among them as a festival. They go a week's journey and spend a good deal of money to attend one. One of the most popular religious festivals in our mission field nets its promoters the handsome sum of \$2,000.00 annually. We Westerners, I feel persuaded, have too much of an inborn disinclination for such demonstrations to suit the people among whom we labor. The Old Testament, in which the tribes of the Lord are seen going up to Jerusalem, shows us a better way. And where can we begin so well with the great Old Testament festivals which, to begin with, all had harvest associations?

The Tenali people made it, under the direction of their missionary, a festival for the entire district. A large tempor-

ary shed was constructed to hold about 1,500 people. This was more than filled. At least 2,000 people must have gathered. They came in procession from their villages. Many came as an army with banners.

We who have been accustomed to see such enthusiasm displayed only in idol festivals could not help but rejoice that on this day it was Christ who was thus honored.

A regular service was held in the forenoon, in which a number of the missionaries took part. At this service an offering was taken. The liberality of the people was a surpirse to one and all. Though these people had just lately, during Rev. Burger's tour, given \$100.00 in cash contributions, in a land where a day's wages is four to eight cents, yet on this day they brought in cash no less than \$45.00 more. It is not so very many years since the entire benevolence of our mission for a whole year did not exceed this amount. Some brought chickens, others eggs, others fruit, others vegetables. It was interesting to see a lot of Easter eggs, colored in Western style, as the festival took place immediately after Easter.

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A CHIEF JUSTICE'S VIEW OF FOREIGN MISSIONS.

Justice David J. Brewer of the United States Supreme Court, whose recent great address before the Bar Association of Virginia attracted the attention of the entire nation, says:

"I believe in Foreign Missions because Christianity is adapted to the most urgent needs of man, so uplifting in its influence on individual and nation as to carry evidences that it is of divine origin and that it was destined not for one race of age only, but for all time and for all men......I believe in them because the work not only blesses those to whom the missions go, but those by whom they are established and supported. The reflex influence on the latter is no small item, and it is universally

true that they who are most devoted to the cause of missions, most interested in the work, give to it the most earnest support, are the finest types of Christian character. 'He that loseth his life for My sake shall find it.' I believe in them not merely because of the reflex influence on individual character, but because of the standing they will give to this American republic in the sight of the world. As a citizen, I love my country, and long to see her the recognized leader among the nations. That is possible only as she touches them in the most helpful and uplifting way. display of strength is not sufficient. We may stand in wholesome awe of the prize-fighter, but we do not love him. So it is that Foreign Missions are more significant than battleships. The Gospel is better than the 'big stick' for the influence and glory of the republic. And, finally, I believe in them, because the Master so commanded. 'Go ye into all the world and preach the gospel to every creature' was a command not only to the immediate auditors, His then disciples, but one going with His religion to every one in all ages of the world. Obedience to that comand is duty done, and will surely bring a blessing. Like mercy.

"'It is twice bless'd:'

"'It blesseth him that gives and him that takes."

12

TREASON OF THE CHURCH.

In giving reasons why Southern Baptists should make a great advance in Foreign Missions, the editor of the Foreign Mission Journal says:

They are manifold. The first one is a solemn obligation to our Lord. "Bought with a price," we are His, and surely, ought to be interested in the work nearest His heart. He has commanded it. It is ingratitude and trea-

son to disobey. Much has been written on the so-called "Treason of the Senate." How much might be written on the treason of the Church. Surely, it is high treason to take all the manifold blessings of God, and then thwart His desires by refusing or neglecting to give his Gospel to the world-the one work to which He has called us. Every providence of God to-day points to a large increase. He, in every way, is calling upon His hosts to advance. All conditions at home and abroad are favorable to a forward movement. Nothing is needed but obedient, loving, loval hearts.

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HAWAIIAN METHODIST EPISCO-PAL CHURCH.

The official minutes of the first session of Hawaiian Mission reports 571 baptisms for 1905 and a total membership of 810. They now have twelve congregations organized holding church property valued at \$13,290.00. Twenty-three Sunday schools having 1,279 scholars is an increase over the preceding year of 657 scholars. 44 mission stations are maintained.

. 32

INDIAN MISSIONARIES FOR INDIA.

Although it has been less than a year since the organization of a National Indian Missionary Society was effected in India, it is now reported that some sixty young men of India have offered their services in this great work.

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BAPTIST GROWTH.

The Baptist church during their last fiscal year received by baptism 15,621 accessions in all their mission fields. The total increase of their membership in all lands is 22,586.

STEALING A CHILD.

No event will so stir any community, even a great city, as the stealing of a child. Philadelphia was recently excited by the kidnapping of a little fellow seven years old, who was coaxed away from school by the representation that the boy's mother was ill in a hospital, and the man who brought the note to the teacher was to take him to her. The whole detective force of the city was at once put on the trail, and the daily newspapers gave publicity to every detail which might help to track and arrest the kidnapper. Children were full of the story of little Freddie.

Six days passed in anxious suspense. Then the evening papers reported that the kidnapper and the child had been found in an unoccupied house in the western part of the city. The abductor had carried bread and milk to the house, saying that he was feeding a cat. The boy, although dirty and tired, was not much the worse for his strange experience lasting six days. It seemed incredible that, with the whole city awake to look for the lost boy whose pictures had been in many newspapers, he could have been concealed for nearly a week;

Suppose now that somebody has stolen the soul of a child. Hundreds of people are doing that; and yet there is no outcry, and very little care for the children exposed to moral perils worse than any dangers of kidnapping the body. Liquor dealers tempt boys to drink, because they know that the generation of drinking men on the stage passes off rapidly, and the liquor business would soon cease if there were no new recruits to line up at the drinking bars. Some foster the taste for gambling. Little fellows are found betting on the boatraces, base-ball matches, and the like; and whether they win or lose they acquire a taste for games of hazard which works harm and may land them in prison as defaulters.

Sometimes relatives or neighbors steal a child's confidence and affection

away from parents and guardians. It is a cruel wrong for anyone to put into the mind of a little child the thought that its own father or mother are not the best of parents. Such a seed of distrust in a child's mind may result in disobedience, disrespect, and the breaking up of the happiness of a home. Little children have sharp ears and quick minds. They listen to the talk of older folks and sometimes draw astonishing "The greatest reverence conclusions. is due to a child," is an old saying, which will hold true so long as children continue to be born.—The Illinois Missionary.

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SAVED BY A KISS.

Richard Seidel.

"A kiss saved me," a man said, as he stood one evening before a large audience. "I know nothing," he continued, "of my parents or of my birth. Nothing in all the bitter past clings so close to memory as the certainty that I belong to nobody and nobody belongs to me. Poverty isn't so hard if we've some one to love us: but no one cared for me. and all the days were alike, and the night seemed an eternity of time. There is a bitterness of sorrow in the lives of the homeless of which God only can know. The snow had fallen and the cold March winds were blowing, leaving us, the little waifs for whom no one cared, no choice except the sunniest side of the dismal street in which we found shelter. I, with others, had sought the sunny side, when a lady paused, smoothed back my tangled locks, and kissed me. That was the first caress I had ever known, and it saved me. It was years before I grew out of that life to a better one; but whether I had where to lay my head or not, I felt the presence of a light footfall and the soft touch of a hand. Out of the pure depths of her pitying womanhood she kissed me. Because of that kiss, and with the Father's help, I stand to-day upon the firm basis of an honorable manhood."

Revivals in the World-Wide Field

At St. Andrew in Jamaica over 600 converts stood up for Christ. Though not required there has been a remarkable removing of ornaments and such things as were characteristic of the worldly life. The churches near enough together have formed a "Revival League of Intercession" which is doing effectual work.

Shantung, China.

The Spirit's power is greatly felt. Men are confessing and leaving their wicked ways; children are quickened. In one congregation 54 have been added to the church. At Union College and Academy all but four of the students numbering 200 have taken a stand on the Lord's side. At another place 23 women accepted Christ and at once unbound their feet.

German New Guinea.

Thirteen years missionary Flierl with others labored faithfully before any results were seen. When seventeen years passed they had but 15 converts. The last year 175 confessed Christ and the good work is very promising.

In Hakka, China.

With the open doors come the threatening adversaries. We need the prayers of our fellow-laborers everywhere, that we may husband the opportunities and guard the Lord's work against all dangers. I am sure you remember us often in your prayers. How we need to be many as we seek to buy up time here for our Savior. This quarter has witnessed more baptisms than any previous one since I have worked here. To date

we have had one hundred and fifty-two baptisms. Also, there is a marked increase in the contributions of the Christians for the work in their own midst.

—J. R. Sanders, in Foreign Mission Journal.

Borneo.

Four chiefs of Miris were among the 41 heathen received into church fellowship of the Rhenish Missionary Society of Germany. One of these, an aged chief says he believes that all his people will follow him shortly. A congregation of 51 sprang into existence at Musang recently and there is a demand that a school be started for the children.

Areia, Brazil.

In the revival going on near the city of Areia, several rich men have been converted; one, I suppose is worth \$100,-000 in lands and property. He owns a village of forty houses. His conversion was genuine, also that of his wife. He has suffered and is still suffering persecution. One night, after preaching at his house, three brehren were attacked by a mob and beaten with clubs. knocked off their horses and all put to flight through the woods. One lay prostrate in a ditch and was left for dead, but came to his senses afterwards and wandered through the woods home, getting there at 2 'oclock in the morning. In one neighborhood the missionary had baptized 55. We organized a church at one place, where I preached to about 500. Another church will be organized soon. Many are turning to the Lord from their dumb idols. Truly, the kingdom is coming in Brazil.-Z. C. Taylor, in Foreign Mission Journal.

Punjab, India.

Mr. H. C. Guyer of the Dera Ismail Khan mission says that the missionaries followed during the last year the revivals in Wales and India with deep interest and is now glad to report in the "Church Missionary Intelligencer" of a similar outpouring at their place. On May 7 he wrote: "Last month the way was made open for one of the Indian pastors who had been blessed as a leader at these revivals to come to us. He arrived for Easter Sunday and stayed with us for eight days, during which time he was wonderfully used of God. A 'mission' to Christians was quite a new thing to most of our people, and indeed one could see that the straight talking made them rather uncomfortable; the Spirit was working among them. On the afternoon of the third day at the prayer meeting two young men prayed for courage to make a public confession of their sins; at the evening meeting they and one other stood up, and in a few simple, straightforward words made their confessions.

"From that time on there was one continual shower of blessings; I should say there was hardly a member of the congregation who was not helped. Others confessed their sins, bad feelings and misunderstandings were all put right, and the 'mission' finished with practically the whole congregation standing up and solemnly promising to follow Christ more wholly and truly in the future.

"One of their favorite hymns just now is, 'Can I go to Jesus empty-handed?' Nearly all the men go to the bazaar, those who cannot preach helping in the hymn singing."

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Khassia Hills, India.

The revival in these parts that has been going on for over a year, with an enthusiasm much like what was seen following Evan Robert's work in Great Britain, progresses with the same fervency and persistency as before. In new places the Spirit's power is manifest as much as ever as is seen in the following:

What would you think of a big market or bazaar deserted at the busiest hour of the day, all buying and selling at a standstill, whilst the people flocked to hear the preaching of the Gospel at an open-air service nearby? And the power that brought them there, kept them listening spellbound, as they learned the way of salvation from the lips of a simple village teacher, until from many hearts in that crowd the cry went up, "What must we do to be saved?" Women were there who were liquor-sellers; they returned to their stalls in the market, only to pour their liquor on the ground, and then hastened away to their homes in order to destroy all trace of its manufacture there, although this was their only means of livelihood. After cleansing their houses, they came at night to the meeting in the little schoolhouse, and offered themselves and their families to the Lord. This happened only the other day in one of our villages, far away in an almost uncivilized district, where there are scores of villages in which the people have been living in darkness, physically, morally, and spiritually; for they live in the midst of the jungle, scarcely seeing the light of the sun; they are steeped in drunkenness and immorality, and know nothing of the Light of the Sun of Righteousness. But, thank God-and we do thank Him, too-this description of them will soon be "past tense;" the present is brightening already, and what their future will be only eternity will tell.-Life of Faith.

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Auranabad, Western India.

"After months of prayer and expectancy God has given us a gracious revival. It commenced in April with the visit of the Mukti praying band from Pandita Ramabai's mission, and now, two months later, it is going on as gloriously as ever. The Holy Spirit first of all came in mighty power on our

orphanage children, and from them the sacred influence spread to the men and the women present at the 'mela.' A great number of these persons were the preachers and schoolmasters of the mission, who, with their wives, had traveled in from the out-stations to be with us at the meetings. The sound of all these praying aloud was like music of the ocean in a gale of wind. This was followed by a spirit of repentance, and many stood up and confessed their evil deeds before God and the Church, and asked their fellow Christians to pray for them. The result of this was not only a great cleansing of heart and life but as quarrels were made up, and old prejudices and wrongs removed, a spirit of brotherly kindness, of love to God and man was engendered. There was no settled program, but as we were led of the Spirit we sang and prayed and preached. The meetings lasted for

hours. The scripture teaching at all these gatherings was full of help. This was one of the great features of the mission for as the leader remarked, 'A revival not founded on Scripture would soon prove to be no revival at all.' As first fruits of the blessing we have sent out a praying band of eight young men under a leader to conduct revival services in all the outstations of the mission, and already news has come of great blessing and help. One has to thank God again and again for the children in this revival. They are not full of doubts and difficulties like so many of their elders; but from the first they vielded their young hearts to Jesus, and the Spirit came upon them in all His gracious power; and it was when the older people saw what God was doing for them that they gave way and sought the blessing for themselves.-" C. W. Thorne, in C. M. Intelligencer,



Oct. 7, Two Great Commandments.— Mark 12: 28-34; 38-44.

Here is a new convert from heathendom who proved her obedience in no unmistakable way. The Rev. J. Batchelor from Sapporo: "A very poor Ainu widow of some five and forty years of age, ill and tired, yet happy, one morning walked into my study from the rest-house. Arrived there, she sat down with a sudden thump and heavy characteristic sigh upon the floor at my feet, and holding out her hand to me with one yen (2s.) in it, said in a timid, trembling voice, 'This is a yen which I should like to offer to Jesus.' This little speech was altogether unlooked for,

for I well knew how very poor the widow was. But it was another case of 'the widow's mite,' and I rejoiced and, I am bound to say, almost wept. I fetched my offertory-box from an adjoining room, and asked her to put the money into it. It was a very touching scene, and it was most interesting and instructive to see this spontaneous act of consecrating that yen, and the reverential attitude of the woman."—Awake.

Oct. 14, The Ten Virgins.—Matt. 25: 1-12.

To serve Christ under the tension recounted in the following is a different kind of service from what the foolish virgins,—indifferent Christians of today are rendering:

"A Brahman boy (by name Rhagaviah) attending the Noble College in South India had for some years longed to confess Christ, but dare not do so until he was 'of age' (i.e. sixteen years old). Early this year he decided to come forward for baptism. On the very day that the baptism was to have taken place the Principal of the College (the Rev. W. C. Penn) received an official notice from the magistrate forbidding him to baptize the boy, for his friends declared that he was not sixteen years old and was not in his right mind!

"The matter was therefore taken into court. Rhagaviah easily proved his age and as clearly convinced the magistrate

of his sanity.

"When the decision was given in his favor he at once left the court and proceeded to the C. M. S. Hall, where he was baptized into the Christian Church. Whereupon his relatives determined to entrap him and take him away.

"A messenger ran up to the College to say that Rhagaviah's mother was seriously ill and dying—that she longed to see her son. Should he go? The missionaries saw it was only a ruse and urged him not to visit his home. Other messages were sent, but in vain. At last the boy's mother was brought lying in a bandy, apparently very ill indeed. She called piteously for her boy. Rhagaviah, much concerned, bent over her to console her. Suddenly the mother sat up and, laying hold of the youth, attempted to drag him by force into the bandy.

"Men were ready at hand to force him into the vehicle, but Mr. Penn, suspecting guile, rushed to the lad's help and rescued him."—Intelligencer.

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Oct. 21, Parable of the Talents.—Matt. 25: 14-30.

Did it ever occur that the five-talented

and three-talented person pushes along and develops his talent? The world encourages him because of his successes and he closes life with a "well done" of his Master. Not so with the one-talented men. The world is full of them. The church is made up too largely of them. They are all together hiding their talents and losing all. This lesson is a missionary lesson to the church member who thinks he can do nothing, to teach him that, unless he does what he can, he will lose all. He has no more chance of salvation because he is little talented than was the one-talented man in the lesson.

To-day God is not needing three-talented or five-talented teachers, preachers, evangelists, Sunday-school teachers, —but just the one-talented men going to work as they can and should.

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Oct. 28, Jesus Anointed at Bethany.— Matt. 26: 6-16.

Contrasted with the simple devotion which Jesus is pleased to have given to Him is the worship of heathen as related in this incident:

In this part there is a man whose name is Muthaka; he is deceiving the people and teaching them to worship a snake. The snake is very big and very long, and is called Ndamathie. priest tells the people to bring oxen, sheep and honey. Some of the oxen and sheep are killed: the others are taken by the man (priest). The meat is placed by the side of the River Mathiova; the honey is made into beer. The snake will receive the meat to eat and the liguor to drink. When he has finished eating and drinking, the people who stand by blow their horns and one man will go up to the snake and pull its hairs out. Then they will leave singing, and go every man to his own village. They do not say a word, because they say if we tell any man one word, dying, he will surely die."



THE LORD'S PRAYER.

(Tune: "Flow Gently, Sweet Afton.") Our Father in heaven, we hallow Thy name:

May Thy kingdom holy on earth be the same!

O give to us daily our portion of bread; It is from Thy bounty that all must be fed. Forgive our transgressions, and teach us to know

That humble compassion which pardons each foe.

Keep us from temptation, from weakness and sin,

And thine be the glory forever. Amen. -Selected.

WORK FOR CHILDREN.

What can little children do For those who are lost in sin? How can they enter "open gates" To carry the glad news in?

Our little feet are too small to march In step with the mighty throng; But is there no work we can do for the King.

For our love is true and strong?

To every one He has given a part, And this is the children's share; To willingly give of their own to the Lord, And send it forth with a prayer. —Selected.

GOOD NEWS, HIGH AIMS.

Who brings good news, Who has kind things to say, Who from the world's best dares to choose A message for to-day?

Whose aims are high, Whose way leads to the hills, Who 'neath a gray or sunny sky With worthy purpose thrills?

He shall not fail.

When friends and comrades scan His paths, for that which shall avail The courage of the man. He shall not fail.

-Frank Wolcott Hutt.

DEAR LITTLE GLEANERS.

The fields are white to the harvest. And the laborers are few: Dear child, 'tis the Savior calling To little ones just like you.

Don't think it beyond your power To follow your Lord's commands, The sweetest work done for the Master Is done by the children's hands.

Would you know the delight of living, A delight without alloy An all-the-year-round Thanksgiving, A heart overrun with joy?

Then come, and your places, children, As dear little gleaners take, Come, work to-day in the vineyard, And do it for Jesus' sake.

-Mrs. Dana, in Children's Home Missions.

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WHAT JOHNNY GAVE.

Johnny gave a cent to missions, One whole cent-how large it seemed! Johnny felt himself a giver, As upon the plate it gleamed.

One bright cent from Johnny's pocket, Where a nickel and a dime And three other duller pennies Were reposing at the time.

"I should like to go for missions," Said the nickel, looking glum; "But I know too well I'm booked for

Lemonade or chewing gum!"

"I would love to help the heathen," Cried the dime; "but then, you see, Johnny wants a nice, new novel

That he's going to buy with me." "Well, we wish," the three cents murmured, "Johnny would have let us go;

But for marbles, cakes, or taffy We'll be quickly spent you know."

So they sighed and wished; but Johnny Wrapped in generous self-content, Felt himself a Christian, truly,

Since he'd freely given a cent!

-Selected.

ARE YOU SHINING FOR JESUS?

Are you shining for Jesus, children? Have you given your hearts to Him? And is the light strong within them, Or is it but pale and dim? Can everybody see it-That Jesus is all to you? That your love to Him is burning

With radiance warm and true? Are you shining for Jesus, children? Shining just everywhere?

Not only in easy places, Not just here or there? Shining when those beside you Are walking in the dark? Shining when no one is helping, Or heeding your tiny spark?

Then rise and shine for Jesus! Be brave and bright and true To the kind and loving Savior Who gave Himself for you. O shine for Jesus, children, And henceforth be your way Bright with the light that shineth Unto the perfect day!

-Frances Ridley Havergal.

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ONLY A LITTLE BABY GIRL.

In a recent letter from Tak Hing Chau, China, Dr. Jean McBurney inclosed these lines, written by Rev. A. B. Simpson and published in "Larger Outlooks on Missionary Lands." The picture which is here reproduced is that of a child, whom the Doctor describes as "a very winning and attractive little girl of about three years, and of whom she writes: "Her mother is a Christian, and for this reason and because the child is only 'a little baby girl,' her father has cast them both off, and will do nothing for them."-

> Only a little baby girl, Dead by the river side; Only a little Chinese child, Drowned in the floating tide.

Over the boat too far she leaned, Watching the dancing wave-Over the brink she fell and sank, But there was none to save.

If she had only been a boy They would have heard her cry: But she was just a baby girl, So she was left to die.

It was her fate, perhaps they said, Why should they interfere?

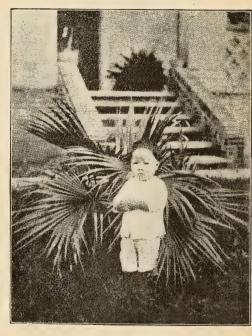
Had she not always been a curse? Why should they keep her here?

So they have left her little form Floating upon the wave: She was too young to have a soul. Why should she have a grave?

Yes, and there's many another lamb Perishing every day, Thrown by the road or river side,

Flung to the beasts of prev.

Is there a mother's heart to-night Clasping her darling child, Willing to leave these helpless lambs Out on the desert wild?



Is there a little Christian girl. Happy in love and home, Living in selfish ease, while they Out on the mountains roam?

Think as you lie on your little cot, Smoothed by a mother's hand-Think of the little baby girls Over in China's land.

Ask if there is not something more, Even a child can do; And if perhaps in China's land Jesus has need of you.

Only a little baby girl, Dead by the river side; Only a little Chinese child Drowned in the floating tide. -In Olive Leaves.

A CHURCH KILLED BY GIVING.

[Read by Mrs. Peter Stryker before the Ladies' Missionary Society of the Reformed Church of Asbury Park, N. J.1

This story is told by a bishop out West. With humor as well as fine eloquence blest, Who wished to impress on his people while living,

The sin of much hoarding, the blessing of giving.

A devout colored preacher with heart all aglow

Tried to make all his people in charity grow

But a drawback he found, in a well-to-do brother

vainly endeavored his efforts Who smother.

"Yo'r gwine to kill dis yere church, I well know, Give! Give! yo' keep sayin', and give it a

blow. No church can long stan' it, ef yo' keep on

Give! Give! Why dis people will soon all stop prayin'."

The sermon now ended, the preacher arose. Brother Jones put his spectacles over his nose. Took out his bandanna and wiped his hot

face. And for once in his life felt himself in disgrace.

The good pastor saw him, then turned to the people Looked at each empty pew, rolled his eyes

toward the steeple, ht," he exclaimed, "before service, "To-night,"

one brother Advised me these words of my sermon to cover.

"Bruder Jones says, I'se gwine to kill dis yere church, Ef I do, my dear bredren, we'll be in de lurch,

But ef any one bruder can show where one died

By givin', I'm gwine to see it," he cried.

"I'll climb on de walls ob dat church, sure's

day,
And under de light ob de moon I will stay.
And I'll shout and I'll sing wid de loudest accord,

Oh 'Blest am de dead when dey die in de Lord!'" .* .*

BOY WHO CARRIED THE MESSAGE.

When the century was dawning And of peace and hope we sang, Then in China old and hoary, Hate and bitterness upsprang. Thousands joined to drive the Christians Once and always from the land: And the cry, "Kill, kill the Christians!" Sudden rose on every hand.

You remember the strange story What in old Peking befell

When the gates shut in our workers. And all "foreigners" as well-And the world outside was sure, Such the silence and the dread, That the Christians had been conquered And were numbered with the dead.

But those living prisoners waited For the help that did not come; Waited for the sound of cannon And the beat of friendly drum. Had their friends forgotten? Was the World unmindful of their fate? Surely troops must soon relieve them. Soon, or help would be too late.

Could they send a pleading message? Eighty miles the word must go, For in Tien-tsin were the soldiers While between was massed the foe. Then a Chinese boy came forward-He would risk his life to save Those who taught him "Jesus' doctrine," Which to him such courage gave.

Silently the night closed round them; O'er the wall so high and grim Cautiously the boy was lowered, Prayers and blessings foll'wing him. "Come to us soon or we must die," This the message that he bore, Written close on slip of paper Hidden in the garb he wore.

So he started on his journey. More than once the lad was caught,-Boxers searched him, beat him sorely, Tried to drown him but could not, For a hand Divine was leading Through the darkness, through the day; Guarding him who bore the message From the perils all the way.

Weary, faint, he reached the soldiers With the message,-that brave boy! And at length found one who read it With surprise and shout of joy; "Those we mourned as dead are 'living!" Through the ranks was borne the cry, And like one man rose the soldiers Dangers ready to defy.

"On to Peking! to the rescue!" Not a moment then to waste; Through the cruel, hostile country Marched the men with eager haste. You remember how they levelled Walls and gates of old Peking,-How they freed those "praying Christians" While the world was wondering.

But where'er you tell the story In a tone of pride and joy, Don't forget who bore the message,-That heroic Chinese boy!

-L. A. S., in Children's Missionary Friend.

LING TE'S LETTER.

I am a stupid little Chinese girl. Some days I am so naughty my grandma says I shall probably be a monkey after I die. This scares me and gives me a big pain in my fleart. I am sure I was born on an unlucky day. They tell me my mother cried a great many tears because I was a girl and my grandma and father were very cross and angry.

I go into the temple and pray the old god to make me over a boy. Alas! it is of no use.

Sometimes I pray the god to help me to be good so I can be a boy after I die, but I cannot see that he helps me any. I still have my naughty days.

They named me Ling Te, which means "Lead along a brother," but when another baby came she was a girl too, I heard my father say, "We are too poor to keep another girl." Mother said, "I have had such a hard time that I wish I had died when I was a baby; the poor thing had better die."

She cried a great many tears. Father took the baby away and I never saw her.

After a few years a little brother did come, and that was indeed a joyful day!

I stood by and watched them tie the clothes around his little arms and legs. Day after day he lay upon the brick bed, looking towards heaven, making the back of his head so flat and nice.

I brushed away the flies and thought how proud we should all be to have him grow up and be a Mandarin and wear a button on his hat and ride a big black shiny mule! Of course we shall find a wife for him, and then we shall have a slave, at last, of our own. I say however, in my heart's center, "I will be real good to her."

When he was a month old we gave a big feast, and a barber shaved off every bit of his hair. Oh, how pretty his little white head was! His black eyes looked as bright as buttons. They untied his body, and it was funny to see his little hands and feet fly around.

Our guests brought money in big red envelopes, and gave him many presents, too.

Grandma gave him a red cap all covered with brass images and looking-glasses, because the devils get scared and run away when they see themselves in a glass. They put a chain around his neck and bracelets on his arms, to keep the bad spirits away from his heart.

When I said, "Grandma, why did you put a cat's head on his shoes?" she said, "Why, you small idiot, don't you know cats walk safely and never stumble or fall, and I wish the boy may go safely through life and always have a smooth road like the cat's."

Soon after this grandma bought bandages nine feet long, and I heard her say to my mother, "You must bind Ling Te's feet. Mother said, "Oh, I dread it, for she will fuss and keep us awake at night!"

"You must surely do it," said grandma, in her stern way. "Why, how do you expect to get a mother-in-law for her if her feet are not bound?"

This scared me, for I have heard some girls say it is terrible to have a mother-in-law. I ran away.

I had to come home at night. Grandma was angry and said, "If you run away again I will send the foreign devils after you; they will dig out your eyes and your heart, and take off your skin, and take you off to America, and after you die you will be a donkey for them to ride." This scared me, of course, and she began to turn my toes under and wind the long bandages around my feet.

Tighter and tighter she drew them, and when I could not bear it and began to struggle and scream, she called my father and mother to hold me. I could not sleep that night for the pain.

I can never tell how my feet ached; after a few days they were so sore and lame I could not walk. Once my mother said, real soft and sweet, "Poor child," and that seemed to make me feel a little better.

Now my feet are dead and do not ache

so bad, and I can walk on my heels pretty well.

I used to see my grandma stitching on some fine clothes and I said, "Grandma, who are these clothes for?"

"For me."

"Why do you make them so fine?"

"Because they are my grave clothes."

"Why! Are you going to die?"

"Yes."

"Very soon?"

"Who knows? Don't talk about it."

"Why do you put in so much cotton?"

"Because the grave is so cold." When she told me how cold folks are when then die, her old face looked so bad I could not look at her, and it made me shiver. I hope I shall not die!

One day I heard father say: "My venerable mother is getting feeble. I must sell a donkey and buy her a coffin. I know she will feel better if she sees it all ready for her."

The next day our little black donkey was gone, but a fine big coffin came and was placed in the hall.

When they lifted up the heavy cover I looked inside. It was painted black and looked big enough for all of us.

We looked in it a long time and said this and that, but grandma only looked once and then hobbled away.

I ran after her and said, "Why, grand-ma, don't you like your coffin?"

She did not answer me. I heard her say, "O Buddha! O Buddha! It looks so black and lonesome! How can I lie there all alone?" I saw it made her afraid to think of being put in the coffin.

One day my mother put a long brass pin in grandma's hair. "What is it for?" I asked.

"To rap at the gate of heaven with," said she.

All these things made me wonder about death, but when I asked anybody about it they said, "I don't know;" or else they got cross and said, "Don't talk about that; it is not polite."

During the sixth moon, Wen Shan, one of our neighbor's girls, came back from the Peking school. She looked so

queer to us! They had taken the bandages from her feet, and she walked like a boy, and her feet were nearly as big as a boy's.

I laughed at her because she had followed the foreign devils and had a girl's head and a boy's feet, but often my poor feet ached so I wished in my heart that I had boys' feet, too.

At first we all made sport of Wen Shan, because she had been off to Mission school, but she was so gentle and kind we got ashamed to make her feel bad. One day I said, "Why don't you get angry and revile like you used to do?"

"Because Jesus said, 'Love your enemies.'"

"Jesus. Who is Jesus? Is He your teacher?"

Then she told me a beautiful story about her Jesus. I did not believe it, but I liked to hear it, all the same.

We all liked to look at her doll and the pretty things that came from America in a box for the school. Not one in our village ever saw such pretty things. Everybody went to see her home after she trimmed it up with the bright pictures and cards. She called them "Christmas Cards." She savs Christmas is Jesus' birthday, and the nicest day in all the year. We girls wish we could have Christmas in our village! She says the verses on the cards are Bible verses, and the Bible, she says, is the Book the true God has given us to help us to be good and please Him, so we can go to heaven when we

When I told grandma she said, "Ask Wen Shan to bring her Bible book over here and read to me. I want to hear about Jesus God, too."

When Wen Shan came, I could see that grandma loved to hear her talk about Jesus. Wen Shan seems to love Jesus, but we are afraid of our gods, and sometimes I think her God must be nicer than ours.

No woman in our village can read. It is a wonderful thing to hear her read

as well as the Mandarins. One day she read where Jesus said He was going away to prepare a great many mansions, and He promised to come again for His friends.

Grandma said, "That is very nice for the foreigners."

But Wen Shan said: "He is heaven's Lord—our Heavenly Father; we are all His children. He loves Chinese just as well as He does Americans."

"Do you think there is a heaven for me, too?" said grandma, and her voice shook so it made me feel queer in my heart.

"Yes, surely there is."

"But I am nothing but a poor, stupid old woman, and I'm afraid He won't want me in His fine mansions," said grandma.

After this I noticed grandma did not burn any more incense to the gods, and sometimes it seemed to me that she was speaking to some one I could not see.

When the cold weather came she began to cough and grow weak, and one day I heard them say "She cannot live long." My mother bathed her and put on her fine clothes, and the priests came from the temple and beat their drums and gongs to scare away the devils that watch for the dying.

Poor old grandma opened her eyes and looked so scared I could not look at her. Mother put the brass pin in her hair and she shut her fingers around it tight.

All at once she said, "Send Ling Te to that Jesus school." Then she went off to sleep. About midnight she opened her eyes and smiled so glad. But she did not seem to see us.

"Oh, look! look!" "The door is open!" "Oh, how beautiful!" "Yes, it is my mansion!" "So big!" "There is room for all of us, I'll go first and wait for you."

Then she folded her hands and went to sleep, and they put her in the big black coffin and fastened down the cover with pegs. I found the old brass pin on the floor; I was so sorry for grandma,

until I remembered she said the gate was wide open, so I thought she would not need to rap.

After the funeral mother talked a great deal to me about going to the Jesus school. One day, when my father could not hear, she said, "I want to know more about Jesus." I can never read His Bible book, but you can go, my daughter, and learn, and then you can tell me."

I was very anxious to go, for the cold weather made my feet sore, and I cried every time I changed the bandages. At last my father said, "Oh, well, she is nothing but a girl—let her go. I shall save rice by it." So one day I sarted out on the little white donkey for the Jesus school. My heart felt big and shaky, but I was glad to go.

It was a long ride to Tsunhua. When we reached there the gatekeeper led us to Miss Hale. She took us into her beautiful room and let us see the Iron Tailor sew, and we heard the organ make its beautiful noise, and then showed us the girls' school.

I began to see that I had reached heaven, and looked around for grandma.

The girls looked very happy, skipping around on their big feet, and I was so glad to be there, too. But when my father talked to Miss Hale about leaving me here her face grew very sad and she said: "I cannot take her; my school is full! I have already turned away seven girls to-day."

"Why," said I, "you must be mistaken. Grandma said there was room for all of us.

She put her arms around me and said, "Poor child, I am so sorry, but there truly is no room for you. I have asked the kind friends in America to send money to put up more rooms; if they will send it, then I can take you."

This was a far-away hope and did not comfort me much.

My happy heart was turned to iron, and my words and tears were all frozen up together. My father led me away out through the gate.

I did not think the keeper would really shut it in my face, but he did. He shut the gate of heaven in my face, and I had not even seen my grandma.

Now I am thinking all the time about those happy girls inside, while I am shut outside. I often see a hungry look on my mother's face, and she says to me, "Oh, my daughter, I did hope I was going to know about Jesus!"

I don't know how to pray to Jesus—I wish I did—but every night I say, "Please Jesus, ask your friends in America that have money to send some over here to China—enough to make place for this stupid child, for, oh, dear Jesus, it makes me feel so bad to be shut out.—In "Around the World," by Permission of Clara M. Cushman.

* *

BABIES TO SELL.

"Dear me! What do you call that?" The new missionary shaded her eyes from the setting Indian sun and peered down the road.

At first, a tent woven of straw seemed to be walking straight towards her, but soon three pairs of brown legs were visible beneath. She watched with growing interest. Straight on they came, and halted under a spreading banyan tree on the mission premises. Then the tent began slowly to come down, and presently settled, as if for the night.

"Dear me!" said the new missionary again, "I wonder if they are going to stay here. I must see what they want—in the morning." And so when morning came and the missionary felt very brave, she walked out to call on her new neighbors.

A big man with no shoes or stockings or hat or shirt was cooking breakfast in a tiny brass pot placed upon a few stones. A little girl was scouring her shining white teeth with a piece of charcoal.

"Salaam," said the man, putting his hands together at his forehead and bowing almost to the ground. "Salaam," said the little girl, shyly, and then running towards the tent, she pulled away the straw door and looked as if to say, "Won't you go in?".

The missionary stooped and put her head inside, and what do you think she saw? The dearest, littlest mite of a brown baby lay on the ground blinking its eyes in the light; and over in the corner on a pile of weeds lay the poor sick mamma.

The little girl carried the baby outside in her arms. "It's a nice fat baby," she said, kissing it.

The man frowned. "The gods are angry with us. They send us only girls." Then he straightened himself up and looked at the missionary. "Will you buy it, your honor? We are too poor to fill so many mouths, and this is but a girl."

The sick mamma, hearing the words, crept to the door. "Oh, Miss Sahib," she pleaded, "do take her. Your face is kind. You will be good to her. She won't be much trouble. Soon she will be big and can serve you. Please take her, Miss Sahib. Don't leave her," and the face had a piteous, frightened look.

"I won't buy your baby, but I will take care of it if you will give it to me," said the missionary, soberly, for she knew that every year in India many little girl babies, who are not wanted, die mysteriously, or are sold to wicked men.

"Take her," said the father, crossly.

The mother lifted her head for one long kiss and a parting caress. The big tears ran down the little sister's face.

The next morning when the missionary looked out, the straw house was gone, and only a few ashes showed where the visitors had been. But the new baby who, one day—God willing—should go back to teach her people about the kind Heavenly Father, who loves little girls as well as boys, slept sweetly on her clean blanket.—Mabel Lossing, in Children's Missionary Friend."



ACKNOWLEDGMENTS

All things come to Thee, O Lord, And of Thine own have we given Thee.



Offerings are asked to sustain missions on the frontier in the various parts of the United States under the General Board, to aid the forty-seven districts of the Brotherhood in their respective fields, to support the work in Sweden, Denmark, France, Switzerland and India. The workers on the fields labor for a support, the members of the General Missionary and Tract Committee give their services free.

A copy of the Visitor marked "Sample" is sent to each person from whom money has been received within the time of the acknowledgment herewith made. Should any one thereby get two copies, please hand one to a friend.

See that the amount appears properly herewith. In case it does not, write at once to the Committee.

All mission funds for general work should be sent to and in the name of General Missionary and Tract Committee, Elgin, Ill.

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The General Missionary and Tract Committee acknowledges receipt of the following donations for the month of August, 1906.

WORLD-WIDE MISSION.
Indiana\$150.99.
Northern District Congregations
Baugo, \$13.25; Union Center \$37.39; Harvest meeting of South Whitley, \$9.05,
\$37.39; Harvest meeting of South
Whitley, \$9.05,
Individuals. Thomas Cripe, Goshen, \$10.00;
Hettie Myers, Goshen, \$1.00; Eliza-
beth Miller Sidney, \$2.00; J. O.
beth Miller, Sidney, \$2.00; J. O. Culler, New Paris, \$6.00; Sophia
Voorhis, New Paris, \$2.00,
Middle District, Congregations. Spring Creek, \$15.70; Eight Mile,
Spring Creek, \$15.70; Eight Mile,
\$2.90; Wabash, \$5.95; Eel River, \$32.75; Huntington, \$1.00,
Individual.
Levi Zumbrum, Columbia City,
Virginia—\$125.91.
Second District, Congregations.
Second District, Congregations. Cedar Grove, \$16.41; Mill Creek,
\$45.41; Linnville Creek, 45.09,
Individuals.
Regina Glick, Bridgewater, \$1
00; Henry Crummet, Deerfield, \$1,-
00; Henry Crummet, Deerfield, \$1,-00; A family in Beaver Creek, Bridgewater, \$8.00; Margaret Pence, Goods Mills, \$3.50; J. S. Wine and Wife, Centerville, \$2.00;
Pence Goods Mills \$3 50. J S
Wine and Wife, Centerville, \$2.00:
Rebecca Spitzer, Broadway, \$1.00;
John W. Rodeffer and Wife, Penn
Rebecca Spitzer, Broadway, \$1.00; John W. Rodeffer and Wife, Penn Laird, \$2.50,
Pennsylvania—\$95.09.
Eastern District, Individuals. Miss Lizzie M. Eby, Lancaster,
\$1.00. Solomon Strauser McAllis-
\$1.00; Solomon Strauser, McAllisterville, \$3.00; Mrs. N. A. Fyock, Arcadia, \$5.00; Sallie A. Price, Har-
Arcadia, \$5.00; Sallie A. Price, Har-
leysville, \$1.00; I. W. Taylor, New
leysville, \$1.00; I. W. Taylor, New Holland, \$1.00; B. F. Walty, Lan- caster, \$1.00; Mrs. E. H. Zug, Mas- tersonville, \$1.00; J. W. Myer, Lan-
caster, \$1.00; Mrs. E. H. Zug, Mas-
tersonville, \$1.00; J. W. Myer, Lan-
caster, Marriage Notice, 50 cts.; Katie Kraatz, Schaefferstown,
et on

Western District, Congregation.

Montgomery, ...,.,.,.,

\$1.00,

Individuals.		
A. Christner, Connellsville, \$1; J. L. Vought and Wife, Elklick, \$1; J. W. Zimmerman, Johnstown, \$1, Southern District, Individuals. Sarah Misner, Queen, \$1; Mrs. Geo. Snouse, Waterside, \$1; D. H. Baker, Hanover, Marriage Notice,		
T. T. Vought and Wife Filiplials \$1.		
I W Zimmermen Johnstown 21	9	00
Southern District Individuals	9	UU
Soroh Mignor Oucon 21. Mrs		
Coo Spouge Wetergide 91, D. II		
Polyon Honovon Monniego Notice		
50 ota : D II Dolon Harriage Notice,		
50 cts.; D. H. Baker, Hanover, 50 cts.; Mrs. Leah Baugher, Codorus,		
eg. Sugar Balton Hanguer, Codorus,		
\$2; Susan Baker, Hanover, 50 cts;		
J. H. Brindles, Kauffman, Marriage		
Dillabarra 650		
Notice, 50 cts.; G. B. Stauffer, Dillsburg, \$52, Middle District, Sunday School.	58	00
Smith Sold	0	4.0
Smithfield,	8	48
Individuals.		
Eld. Michael Claar, McKees Gap,		
\$2; C. F. Lingenfelter, Klahr, \$1;		
John S. Hershberger, Everett, Marriage Notice, 50 cts.; Levi		
Transport Discourse 11 20 Cts.; Levi	-	- 0
Hoover, Ducansville, \$2,	Б	50
Kansas—\$67.40.		
Southwestern District, Individuals.		
W. W. Horning, Larned, \$1; F. H.		
Crumpacker, Marriage Notice, McPherson, 50 cts.; Mrs. Rebecca		
Arnold Carfold %1. C. C. Thankla		
Arnold, Garfield, \$1; C. C. Trostle,	12	F 0
Nickerson, \$10, Northwestern District. Individual.	12	90
Louise T Williams Estate Bride!	0.5	0.0
Northwestern District. Individual. Louisa J. Williams Estate, Rydal Northeastern District, Congregation.	45	00
Wade Branch,	0	85
Individuals.	0	0.9
Mary C Gilman Dunlan \$1:		
Mary C. Gilman, Dunlap, \$1; I. H. Crist, Kansas City, \$1; Ethel M. McClain, Garnett, 5 cts.; Northwestern District, Individuals.		
Ethel M McClain Garnett 5 ets:	22	05
Northwestern District Individuals		00
Mrs B. J. Wimer and Miss Flor-		
Mrs. R. J. Wimer and Miss Florence Wimer, Concordia,	16	0.0
Congregation.		
Victor	1	0.0
Southeastern District, Individual.	_	
Victor, Southeastern District, Individual. Maud and May Sell, Fredonia,	2	0.0
Unio		
Northeastern District, Congregations. Chippewa, \$4.98; Mohican, \$6,		
Chippewa, \$4.98; Mohican, \$6,	10	98
Individuals.		
E. Loomis, New Philadelphia, 25 cts.; Mary Bender, Sugar Creek,		
cts.; Mary Bender, Sugar Creek,		

Amanda Bender, Rogersville,

\$1, Northwestern District, Individuals. W. Domer, Baltic, \$10; Geo. H. Irwin. Orrville. \$11.50,

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Southorn District Congregations			Nebraska—\$2.00.	
Southern District, Congregations.	29	17	Individuals.	
Individuals.			Mrs. Isaiah Lambert, Shickley, \$1; Mrs. L. R. Stutzman, Virginia,	
Noah Horn, \$1; F. C. and Margaret Puterbaugh, \$1,	2	00	\$1, 2	00
Iowa—\$36. Northern District, Individuals. Mary Dinners, Eldora, \$1; A. P. Blough, Waterloo, Marriage No- tice, 50 cts; Harry Burd, Waterloo, \$1; Hannah Troxtle, Washta, \$1; Southern District, Congregation. English Biver			Michigan—\$1.55.	
Northern District, Individuals.			Congregation.	==
Blough, Waterloo, Marriage No-			Little Traverse,	99
tice, 50 cts.; Harry Burd, Waterloo,			Congregation.	
\$1; Hannah Troxtle, Washta, \$1;	3	50		00
English River,	15	50	Alabama—\$1.00. Individual.	
Individuals.			J. A. Miller, Fruitdale, 1	00
Mrs. A. M. S. Logan, Red Oak, \$1; W. H. Black Estate, South Eng-			Oregon—50 cts. Individual.	
glish, \$13.50,	14	50	J. A. Royer, Arleta, Marriage	
glish, \$13.50,				50
W. H. Hood, Marshalltown, Mar-			Wisconsin—50 cts. Individual.	
Mrs. Minnie Himes, Beaman, \$1; W. H. Hood, Marshalltown, Mar- riage Notice, 50 cts; Simon E. Wea- ver Eldora, \$1;	0	F.0	W. I. Buckingham, Worden, Mar-	
ver Eldora, \$1;	2	50	Oklahoma—25 cts.	50
Maryland—\$30.50. Eastern District, Congregation.			Congregation.	
Middletown Valley,	16	50		25
Sunday School. 'Washington City,	10	0.0	Unclassified. W. J. Knipple,	0.0
Individuals	10	00		<u> </u>
Maggie Little, Westminster, \$1; Lizzie Gosnell, New Windsor, \$1; W. H. Swam, Beckleysville, \$2,			Total for August,\$ 661 Previously reported, 1640	18
W H. Swam. Becklevsville. \$2	4	00	rieviously reported, 1040	11,
Tennessee—\$26.00.			Total for the year so far,\$2301	29
Congregation. Pleasant View,	25	0.0	INDIA ORPHANAGE.	
Individual.	20	00	West Virginia—\$36.00.	
Mary Loyd, Mountain City,	1	00	Second District, Sunday School.	
Illinois—\$24.11.			Troutville, 16	00
Northern District.	6	0.0	Individual. A family in Beaver Creek 20	0.0
Congregation, Yellow Creek, Christian Workers of Elgin,		11	Maryland-\$32.00,	
			Eastern District, Sunday School. Fulton Ave.,	00
G. W. Miller, Lintner, Marriage Notice, 50 cts.; A Sister, Mt. Carroll, \$2; C. V. Taylor, Elgin, Marriage Notice, 50 cts.; L. W. Sollenberger, Naperville, \$1; Ruth Wine, Mount Morris, \$1; Callie S. Eshelman, Lanark, \$1; Mrs. May Y. Burd, Lee, \$5,			Individual.	00
roll, \$2; C. V. Taylor, Elgin, Mar-			J. S. Geiser, Baltimore, 16 Kansas—\$16.00.	00
lenberger. Naperville. \$1: Ruth			Southeastern District, Individual.	
Wine, Mount Morris, \$1; Callie S.			A. J. Crumpacker, Redfield, 16	00
Eshelman, Lanark, \$1; Mrs. May	17	00	Indiana—\$24.00. Middle District, Congregation.	
Southern District, Individuals.	11	00	Bachelor Run, 16	0.0
		0.0	Mission Circle of Summit, 8	00
			Pennsylvania—\$16.00.	
\$1; Mrs. D. F. Thompson, Kent, \$1,	2	00		
Idaho—\$15.48. Congregation.	2	00	Eastern District. Sisters' Sewing Circle of Eliza-	
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Ohio—\$18.00. Southern District, Congregation. Wolf Creek,	Iowa—\$2.00. Southern District, Individual. C. C. Smith, South English, 2 00
North Dakota—\$10.50.	Total for August, \$ 43 15
Individual. Mrs. Barbara Brown, Stark-	Previously reported, 704 61
Pennsylvania—\$9.00.	Total for the year so far, \$ 747 79
Western District, Sunday School. Morrellville,	Illinois—\$38.41. Northern District Sunday School.
Individual. E. R. Wimer, Salem, 50	Franklin Grove, 38 41 Iowa—\$3.65. Southern District.
Total for August, 82 00 Previously reported, 290 12	Christian Workers' Meeting, North English, 3 65
Total for the year so far,\$ 372 12	Total for August, \$ 42 06 Previously reported, 82 00
Ohio-\$21.30.	Total for the year so far,\$ 124 06
Northeastern District.	PALESTINE MEETINGHOUSE.
Sunday School and Congregation. Maple Grove,	Indiana—\$19.43. Northern District, Congregation. West Goshen
Northern District, Congregation. Hickory Grove,	South Dakota—\$5.00. Sunday School.
Western District, Congregation.	Willow Creek, 5 00 washington—\$1.00.
Plum Creek, 5 00 Middle District, Sunday School. Fairview, 4 42	Individual. Noble and Margaret, Centralia, 1 00
Kansas—\$8.70. Southwestern District, Sunday School. East McPherson,	Total for August,\$ 25 48 Previously reported, 12 75
Virginia—\$5.07. Second District, Congregation,	Total for the year, \$ 38 18
Manassas, 5 07	AFRICA. Illinois—\$25.00.
Total for August, \$ 64 84 Previously reported, 207 38	Southern District, Individual. A Sister, Lexington,
Total for the year so far,\$ 272 22	Total for August, \$ 25 00
Kansas—\$11.84. Northwestern District, Congregation.	Illinois—\$25.00. Southern District.
Belleville, 11 84 Indiana—\$7.00.	
Middle District, Congregation. Bachelor Run, 700 North Dakota—\$2.06. Christian Workers of Snyder	Previously reported, 10 00
Christian Workers of Snyder Lake, 2 06	Total for the year so far,\$ 35 00 PORTO BICO.
Lake, 2 06 Illinois—\$25.00. Southern District, Individual.	Fennsylvania—\$2.00.
A Sister, Lexington, 25 00	Southern District, Sunday School. Dry Valley,
Total for August,\$ 45 90 Previously reported,	Total for August,\$ 2 00
Total for the year so far,\$ 66 57	CHURCH EXTENSION FUND. Pennsylvania—\$2.00.
BULSAR MEETINGHOUSE.	Middle District, Individuals. Nelson Guyer and Wife, Mar-
Pennsylvania—\$26.12. Eastern District, Individuals.	tinsburg, 2 06
A Brother, Norristown \$5. A Sis-	Total for August,\$ 2 00
Middle District Congregation.	Previously reported, 6 00
Koontz Church, 14 00 Sunday School. Fairview, 4 42	Total for year so far,\$ 8 00 BROOKLYN MEETINGHOUSE.
individual.	Pennsylvania—\$52.64. Eastern District, Congregation.
J. T. Thomas, Grampian, 70 Virginia — \$5.06.	Eastern District, Congregation. Mountville,
Second District, Congregation. Manassas, 5 06 Ohio—\$5.00.	Tyrone,
Northeastern District.	Woodbury, 8 16
Northeastern District. Sisters' Aid Society, Chippewa, 5 00 Michigan—\$2.50. Individual	Woodbury, 8 16 Western District, Congregation. Plum Creeek, 5 06
C. W. Stutzman, Blissfield, 2 50 Idaho—\$2.50.	Individual. Lawrence Christner, Scottdale, 3 00 Indiana—\$29.43.
Individual. H. A. Swab, Twin Falls, 2 50	Northern District, Congregation. Goshen,
	,

Middle District, Congregation.		
Bachelor Run	8	00
Bachelor Run,		
lor Run.	2	00
Iowa-\$5.50.		
Middle District, Sunday School.		
Coon River,	4	50
Individual.	-	•
Eva S. Lichty, Waterloo,	- 1	0.0
Ohio—\$11.00.	_	• •
Southern District, Congregation	11	0.0
West Milton,	11	00
California—\$3.00.		
Individual.		
B. Riley, Tropico,	3	00
Virginia—\$1.00.		
First District, Individual.		
Sarah J. Hylton, Monarat,	1	00
Oregon—\$1.00.		
Individual.		
Elizabeth Workman, Marcola,	1	00
Idaho\$1.00.		
Individual.		
J. W. Wilsey and Wife, Win-		
Chester,	1	00
Maryland-\$1.00.		
Western District. Individual.		
James W. Beeghly, Hoyes,	1	00
-		
Total for August,\$	105	57
Previously reported,	225	02
Total for the year so far,\$	330	59

Cash Received from Ohio.

Cash Received from Ohio.

Canton church, \$12.03; W. H. Barker, \$2; W. B. Royer, \$1; Emma Royer, \$1; Aaron Shriver, \$3; Sisters' Aid Society, \$5; Mrs. S Covert, \$3; Mrs. Sarah Gough-nour, \$1; Mrs. Jonathan Walters, 50 cts.; Mrs. Cora Royer, \$1.

East Nimishillen church, \$15.60; Henry Eshelman, \$5; Herman H. Young, \$2; Ira Brumbaugh, \$2; Mrs. Sarah Hershberger, \$1; Lizzie Manuel, 50 cts.; Harvey Swonger, \$1; E. C. Wolf, \$1; Benton Bixler, \$2; Sarah Fausnaught, \$1; Morgan Fausnaught, \$1; Urias D. Hershberger, \$1; Anna Brumbaugh, \$2; Mary Brumbaugh, \$1; Amanda Brumbaugh, \$1; Christena Kurtz, \$1; Elizabeth Bowers, \$1; Eli Hershberger, \$1; Elizabeth Bowers, \$2; Harrold Mishler, 5 cts; Isaac Fall, \$5; Mrs. Isaac Fall, \$2; Lydia Wise, \$2.

Springfield church, \$27.60; Mrs Rena Swartz, \$2; Alice Mumaw, \$1; Louis Smith, 50 cts; O. H. Varger, \$2, \$2.

Springfield church, \$27.60; Mrs Rena Swartz, \$2; Alice Mumaw, \$1: Louis Smith, 50 cts.; O. H. Yarger, \$2; E. Brumbaugh, 25 cts.

50 cts.; O. H. Yarger, \$2; E. Brumbaugh, 25 cts.
West Nimishillen church.—Otis Newbauer, \$1; Rachael Beltz, \$1; Miss Elma Schrantz, \$1; Samuel Sprankel, \$1; Theo. Meyers, \$2; Minnie A. Young, \$2; Nettie M. Cox, \$1; Samuel F. Stover, \$1; J. A. Leeser, \$2; Mrs. Adam Albright, \$1.

Mahoning church, \$2.50; Joe Harrold and family, \$2; A. W. Harrold and wife, \$5; Henry Roher, \$2; H. W. Rohrer, \$5; W. H. Huffman, \$2.

Reading church, \$14.27; Pearl Heffner, \$1; Reading church Aid Society, \$9; Mary A. Cameron, \$5; E. B. Kelley, \$1; Mr. and Mrs. L. C. Heestand, \$2; Mary Summers, \$1; John Summers, \$1; Frank Bandy, 25 cts.; Mrs. Frank Bandy, 25 cents; Ethel R. Banday, 10 cents; Geo. L. Bandy, 8 csnts; Mrs. Frank Bandy, 25 cts.; Earl Stroup, \$2; Cots; Mrs. Frank Bandy, 25 cts.; Earl Stroup, \$1; Nellie Stroup, 25 cts.; Earl Stroup, \$2; Cts.; Mrs. Lucinda Stroup, \$2; Joseph Shaffer, \$1.

Mohigan church, \$1.65; Mrs. Joseph Kessler, \$1; Lou Frank, \$1; Gir Worst, \$1; Mrs. Bertha Worst, \$1; Mrs. and Mrs.

Bavid Worst, \$5; George Worst, \$1; J. P. Lehman, \$1; Jacob Wohlgemuth, \$1; Catherine Wohlgemuth, \$2; Allen Bowman and wife, \$5; Mrs. Alice Hileman, 50 cts; Clyde Bowman, \$1; Howard Kolp, 50 cts.

Maple Grove church.—W. L. Dessenberg, \$5; Mrs. Anna Dessenberg, \$1; Anna Beeghly, \$1; Clara Beeghly, and Sundayschool class, \$5; David Beeghly, \$5; Barbara Beeghly, \$1; Barabara Worst, \$5; Miss Shidler's Sunday-school class, \$5; Miss Ruth Fast, 12 cts.; Miss Miriam Fast, 7 cts; Miss Rhea Fast, 2 cts; Mr. H. H. Fast, \$1; Miss Edna Hiller, 10 cts; W. J. Shelley and Family, \$1.15; David Umbaugh, \$5; L. H. Baum, 30 cts.; Blanche Young, 5 cts. Katie Hicks, 5 cts.; Mrs. D. W. Martin, \$5; Maple Grove church.—\$2.78; Sarah Swartz, \$1; George Eby, \$1; Golda Swartz,

Swartz, \$1; George Eby, \$1; Golda Swartz, Danville church, \$31. Ashland church harvest meeting, \$24.54;

Ashland church harvest meeting, \$24.54;
Two sisters Ashland church, \$2.
Danville church...\$17.15; Viola Workman, \$2; J. H. Ross, \$1; Simon Rickert, \$1; David T. Ross and wife, \$5; Mrs. Herbert Schales, \$1; Alfred Helser, \$5; Rufus Young and wife, \$2; P. D. Strausbaugh, \$1:
Mrs. Clem Horn, \$1.
Report for August.

D. W. Kurtz, Solicitor.
Fennsylvania...Jacob Richard and wife, \$5;20; John Edmistter, \$1.75.
Illinois...Pine Creek church, \$5.33;
Mamie Forney, \$3; John Heckman, \$3; E. Toms, \$2; Polo church, \$7.93; A. Brother of Franklin Grove, \$1; A. Brother of Polo, \$2.

Report for August. Elizabeth Howe, Solicitor.

Elizabeth Howe, Solicitor.

Indiana.—Eld. A. C. Young and wife, \$7; S. McKinley, \$1; S. M. Rarick, 25 cts.; M. Rench, 25 cts; Julia A. Shoemaker, 50 cts.; Fred Shoemaker, \$1; C. P. Cruea, \$1; Dr. J. W. Arnold, \$2; A. Studebaker, \$2; George Cruea, \$1; Sol Deeter, \$1; Lea Shoemaker, \$1; Sarah Shoemaker, \$1; Lea Shoemaker, \$1; Sarah Shoemaker, \$0 cts; Ira Shoemaker, \$1; Levi Rarick and wife, \$1; John F. Shoemaker, \$1; Anna Yost, \$1; Jacob Hollinger and wife, \$1.

Illinois.—Z. Arnold, \$10.

Iowa.—Eld. H. H. Garwick, \$5; Clarence Wagoner, \$2; Ella Royer, \$5; Kate Heimis, \$2; Ellen Nicholson, \$2.

Missouri.—Nannie A. Harman, \$1; Rebecca Mays. \$5.

\$2; Ellen Nicholson, \$2.

Missouri.—Nannie A. Harman, \$1; Rebecca Mays. \$5.

Maryland.—E. B. Hoff, \$2.

Ohio.—Christina Kinsey, \$2; Ruth and Harrold Mishler, 55 cts; Addie Mishler, \$3; W. S. Fry, \$1; A. W. Aren, \$2; G. F. Royer, \$2; Lydia Stauffer, \$5; Hettie Stauffer, \$5; Lucinda Oaks, \$5; John Wenger, Sr., \$5; Jacob Eikenbery and wife, \$5; Eld. Isaac Frantz and wife, \$10; John Marshall. \$5; H. C. Royer, \$2; Samuel Brumbaugh, \$1; Martha Hollinger, \$1.

Pennsylvania.—Mrs. D. F. Lepley, \$12; Addison Buch, \$10; J. H. Buch, \$10; D. R. Coffman, \$10; Elizabeth J. Carroll, \$2; Lulu Carroll, \$1; Margaret C. Wood, \$1; Samuel Carroll, \$1; S. E. Critchfield, \$5; Upper Cumberland church, \$15; A Neffsville brother, \$5; A brother, \$2; Lavina Dombaugh, \$5; Edward H. Webber and wife, \$10; Mary A. Basler, \$10; Flsie S. Thomas, \$1; C. E. Nye, \$10; Walter Flory and wife, \$5. and wife, \$5.

Total for August, \$228.05. J. Kurtz Miller. Solicitor. 5901 3rd Ave., Brooklyn, N. Y.

Correction.

Under Chicago Sunday School Extension Report Sadie S. Myers and Frank Eisenbise should read Sadie S. Young and Forest Eisenbise, respectively.

The Missionary Visitor

Vol. VIII

NOVEMBER, 1906

No. 11

OUR COMING THANKSGIVING

By the EDITOR

Joy and thanksgiving should ever be uppermost in the life of every Christian. It was the dear old apostle Paul who set atune in every loyal heart the spirit of continuous thanksgiving when he said, "Rejoice always; and again I say rejoice." These words have echoed through the centuries since, and countless millions have responded to its purest sentiments. Years have rolled by and rejoicing has come and gone with them; and rejoicing is not at an end. Men are still learning of Jesus and finding the secret of continual rejoicing, and so it will be till time is no more.

Sometimes great sorrows overwhelm the heart; but even during these moments to hear the words of the apostle somehow helps one to bear the burden of sorrow. In time the sorrow passed away and the face lights up and joy fills the life. This is the story of man. Blessed is He who came into the world and made it possible to rejoice always.

Thanksgiving has been defined by one as the "incense of love burning on the altar of life." This is but expressing what Paul exhorts every Christian to do,—"in everything give thanks."

But is this possible?

"Paul, how could you say it? Did you mean when stripes came, stocks held you fast, chains clanged on your wrists, the shipwreck was on, or there were perils by the way—did you mean that then you could rejoice? I admit that we read that you sang at midnight when you and Silas were in prison and your backs

lacerated because of the scourging. But were your songs hymns of thanksgiving? Surely sorrow must have filled your heart, for to-day it is hard to understand how you could be thankful under such circumstances."

Listen to the reply from the brave old soldier of the cross as he answers for every listening ear to-day. Were it possible? Ah, surely my brother, my sister. "Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord."

"Your answer is enough, my dear brother Paul. I admit that you did rejoice when I hardly thought it possible. Your life is a rebuke and an inspiration to me. A rebuke in that that God has been abundantly good to me and I have never responded to His mercies as I should. I have never been tried by shipwrecks, prisons, whippings and such things and yet I have at times murmured because everything I expected did not come to me. Further, my labors have been wonderfully blessed. My garners are full affording all manner of store. My flocks have increased and my comforts have greatly enhanced. Yet in the face of all this I have turned too much to my own account and not enough to the Lord. I stand condemned in this before God as I compare my life with yours. The few losses I have had are as nothing compared to what was yours to endure. I have withheld even a pittance while you gave your all. You are an inspiration to me. If through what you have passed you could always rejoice, surely by God's grace, come what will, I too shall always try to rejoice."

Indeed such a reply to the words of the apostle might consistently be the expression of every one in the church and then be but a weak confession of what should come from the heart. For note the following for which every one should be thankful no matter whatever else may be his lot:

That another year has rolled around and we are just that much nearer our eternal and much-longed-for home.

That the church militant is marching on to victory as seen in the many blessed revivals of grace everywhere.

That there are younger men and women coming on in the church who already are showing themselves able, by God's grace,

to defend the faith and stand up for truth and righteousness against the stealthful inroads of the enemy.

That our Christian schools are well filled with earnest young men and women who are trying to prepare for life's duties and responsibilities.

That our young people in the Christian Workers' societies and the Sunday-school army, are daily gaining in strength and influence for right thinking and doing.

That our storehouses are bursting with the increase of the earth.

That our home missions have been progressing with remarkable speed considering what we have put into the work.

That the church in other lands is growing in numbers, but much more in understanding of the Word, and that the outlook for native help to carry forward the message is most encouraging.

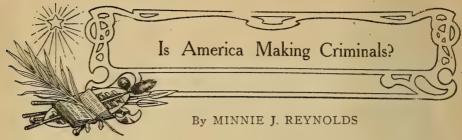
That the knowledge of the Christ is rapidly covering the earth and men who for years were in the darkness of heathen error, are accepting Him as their Savior.

Indeed, how fitting it is that our beloved President of the United States has proclaimed a national day of thanksgiving, and surely any small amount of reflection on the part of every Christian will prompt him to spend the day in greatest rejoicing.

Oh, let there be joy unspeakable. For have not the blessings of the Lord fallen thick and fast into every life! Besides what has been enumerated of a wider range, just come close home and just see for how much each one has to be thankful. There is life, love, home, sweet memories, noble aspirations, talents, a sound mind, health, comfort, contentment, food, raiment, strength, labor, safety, rest, meetings, partings, gladness, sadness, meditation, prayer, communion, fellowship, heart-leaps, heart-aches, pains, suffering, sickness, praising, endurings, Sabbaths, freedom, open Bibles, family aitars, letters from loved ones far away, the abiding of dear ones near us, the safety of loved ones gone over to be forever with the Lord.

No wonder the apostle said, "In everything give thanks." What is there not to be thankful for, if we but stop and say:

"Ill count my blessings—count them o'er and o'er—
I'll tell my Father's goodness—I will love him more;
I'll count my blessings, bountiful and free—
Yet I can never count them all—so good is God to me.



For this excellent article and illustrations we are indebted to Joseph B. Clark, editor of the Home Missionary of New York. The author is noted for her splendid contributions on the Home Mission Problem as it relates to foreign immigration

At the meeting of the American Social Science Association, held in New York last spring, Mr. Prescott F. Hall, of Boston, a well-known student of the immigration question, gave the following statistics, carefully gathered and not disputed:

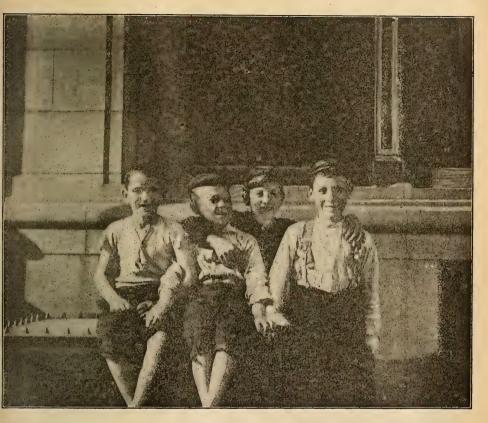
Comparing the number of adult male prisoners in the country with the whole number of males of voting age, it is

found that foreign born whites are 150 per cent more criminal than the native whites of native parentage. But the native white of foreign parentage, the son of the immigrant, is three times as criminal as the native element-300 per cent more-and as criminal again as the foreign born.

Among male juvenile offenders compared with the male population of school



Temptations to Theft.



Each of These Boys Needs the Church. Each is a Home Mission Field All in Himself.

age in the North Atlantic states, where the bulk of the immigration settles, the foreign born white boys furnish nearly three times as many criminals as the native boys of native parentage, but the American born sons of immigrant parentage furnish three and one-half times as many criminals as the native element, even more than the foreign born. The excess of criminality is greater among boys of the immigrant class than among adults.

Figures like these cannot be ignored or covered up. They must be faced and explained. Analysis reveals that while the immigrant furnishes an undue proportion of criminality he is not so apt to be criminal as his own native born son; and that the boy born in Europe is not

so apt to become a criminal as his own' brother born in America. This brings us squarely to the title of this paper. Is America in the criminal making business? If, so it is a poor business for America to be in.

We have always claimed that no matter how poor or degraded the immigrant may be, so great is the assimilative power of American life that his children will be speedily absorbed and become indistinguishable from the rest of the American masses. That this has been the case with a vast number we know. But at the present moment inexorable statistics show that the first generation on these shores tends to degenerate; that the American born sons give us more criminals than the peasant born



Truant Officer,-Often Street Boy's Best Friend.

fathers who came here to escape crushing Old World conditions.

This is a puzzling problem and not a pleasant one for Americans to face. To soothe our racial pride the proportion should be the other way about, but it is not. Of the same blood and ancestry, why should the American born sons of immigrants show more criminal instincts than their own fathers? There can be but one deduction. Something in their environment impels them. Individuals

cannot always be accounted for. But facts true of a class can always be assigned a reason. When we see a large group of people in which the sons are more criminal than the fathers, we can only conclude that some cause in their environment is producing this result.

A ray of light is thrown upon this apparently incomprehensible condition by a little story from a foreign quarter in New York. A boy was found crying bitterly after a whipping from his father.

"I wouldn't mind the lickin'." he sobbed resentfully, "but I hate to be licked by one of these blamed immigrants."

The story is quaintly humorous, but it is tragic as well. The American born son of foreign parents actually despises his own father as an immigrant. We, as a people, despise immigrants—some of the best of us and all of the worst of us. It is useless to say we do not, for we do. The native born son of the immigrant catches and reflects the general feeling. The very cult of the schools, the flag salute, the exaltation and glorification of everything American helps it along.

Now what does this mean? It means the loss of parental control. The personal liberty of young America, his offhand attitude toward parental authority, is often noted. He argues, and disputes with his parents and pays them no exaggerated or enforced respect. But nevertheless he feels that his parents know more than he does; that it is well for him to accept their advice and, generally speaking, to stand on friendly and respectful terms with them. His common sense tells him that they are older, wiser and more experienced than he.

That is the precise difference between him and the son of the immigrant. The latter thinks he knows more than his own parents, and very often he is right. Very likely he has a better education than they. Perhaps he can read and write, and they cannot. With the greater adaptability of youth, his quick catching on to the life of the street, he may actually understand and comprehend American life better than they. In the incalculable matter of the language there is a great gulf between them. I have



De Witt Clinton Park,-Boys' and Girls' Farm in the Heart of New York City.



De Witt Clinton Park,-Suggestive Lessons in Transplanting.

heard an Italian mother angrily order her children to speak Italian in the house. Raised in the schools, they speak English as a native language. She speaks not a word of it. Such a condition would prove humiliating to most American mothers. I know of an educated young Jew in New York who is actually debarred from conversing on a vast range of subjects with his parents. They speak only Yiddish, a dialect which lacks the words to express thousands of ideas which he would like to communicate to them. Russian parents on the lower East side have been known to oppose their children learning English because of the loss of parental authority entailed.

This English speaking boy finds his parents more ignorant of the laws, customs, history and traditions of the councannot adequately advise, guide or instruct him. All their ideas are different from those he encounters in school. He goes his own way, and in 350 per cent more cases than the native son of native parents and 50 per cent more cases than the foreign born boy, that way lands him in jail. The slightly smaller proportion of prisoners among the foreign born boys shows the proportionately greater hold which his parents retain over him. He, too, is under the ban. He himself is an "immigrant."

The economic independence of the immigrant's sons widens the breach. Immigrants are very poor. Ignorant of the language and methods of the country, their wages are the lowest paid. "Race suicide" is unknown among them. It is natural that the children should be put to work at the earliest possible moment. try than they are of the language. They And the minute the children begin to contribute to the family expenses, they consider themselves entitled to throw off the last vestige of parental control. What is to be done under these circumstances? Patriotic teachings cannot be eliminated from the schools. The child of the immigrant must learn the language, must be Americanized. A gulf must necessarily grow between him and his parents. It cannot be helped. But into this breach must step a friend.

If any boy on earth ever needed a friend it is the son of the immigrant. I say boy because the boy is a more obstreperous and dangerous animal than the girl and repays his neglect by society more strenuously. But the girl needs the friend as much as he. They need some one to step into the breach and explain America to them, bring them in touch with better phases of American life than they find it in the street.

The public schools are doing a colossal work. But statistics show they cannot do it all; that this breach between the parent and the child is still unfilled and dangerous. Settlements are doing something. Churches are doing something. The state is doing something. all together are not doing enough. There must be greater efforts if degeneration is to be prevented in the first generation of native born. America is to-day in the position of breeding criminals to prey on herself. There will necessarily be an undue proportion of crimamong adults reaching these inals shores. Criminals will flee hither as inevitably as absconding American bank cashiers flee to Canada. But we top even that abnormal criminal percentage with the native born sons of immigrants that we are sending to jail. We are neglecting the children, and we are getting our pay.

These boy offenders are frequently not really criminals. Often their first acquaintance with the jail comes from that universal instinct of all young creatures—play. It is as natural for a boy to play as for a kitten or a puppy. But the boy

has no place to play in the crowded foreign quarters where he lives. He breaks a window, or scares a horse or hits some one with a ball, and then he runs up against the government of America in the shape of a policeman. And the first imprisonment is apt to be the starting point in crime for the shamed and hardened boy. The American college boy can steal signs and barber poles, and we laugh at the college boy lark. But there is no such amused complaisancy for the boy offender of the foreign quarter. Yet children playing in the streets of the large cities are an undeniable nuisance. Play should be recognized as a natural, permanent need of the child's life as much as education and equally provided for by the state. The young cities of the West should take warning by the enormous prices New York has paid and provide ample play places while land is still cheap. Statistics of every neighborhood where a children's playground has been opened show a decrease in juvenile misdemeanors.

Work has its dangers as well as play for this child of the immigrant. Statistics recently published as to the working children of Chicago show 30,643 "working papers" given to children of fourteen in the last two and a half years. Of these children three and a fraction per cent were born of native parents; nine and a fraction per cent were foreign born, and nearly eighty-seven per cent were native born of foreign parents. This shows well enough who is doing the child labor of the North. It is precisely the class furnishing the abnormal proportion of criminals.

I happen to know the story of one such child. Susie was twelve years old, too young to get her, "working papers" for regular employment. But the Christmas season was on, and the "Christmas spirit" was sending thousands of extra shoppers to buy things to carry messages of love and good will to friends. A kind law permitted Susie and others like her to work till ten or eleven o'clock at night for two weeks before Christmas

that the Christmas spirit might be satisfied.

Susie was a very little, ignorant girl. The tenement house life she had lived was very poor and meagre. In the department store she was surrounded by millions of glittering things. She took a trinket worth fifteen cents. A child is seldom arrested for a thing like that. Instead she was discharged; loudly, publicly, angrily, as a thief. The story went all over the quarter where she lived: "Susie got fired from Blank's for stealing: Susie is a thief." In her own world she was branded as a thief. dropped out of school because of it. Her parents made her life miserable over it at home, and in every childish quarrel the word was flung at her. It followed her every time she tried to get work. Two or three years after-horribly, hideously young-Susie disappeared from home. She has not been heard of since. and that is the way we assimilated Su-Do we remember the petition, "Lead us not into temptation," when we permit the children of the poor to be plunged into the glittering temptations of the Christmas stores?

Ernest Poole of the University Settlement, spent some months, by night and by day, in studying the assimilation of boys in the street occupations of New York. He found near Newspaper row more than one hundred boys sleeping in the street. Other hundreds he found sleeping in stables, condemned buildings, halls of tenements and back rooms of low saloons. In Chinatown alone he found twenty young boys whose business it was to run messages for the denizens of opium dives, and every one of them had the opium habit. He found messenger boys cooking opium pills in Chinese dives. Of the messenger boys he found a large number doing all-night work between all-night houses and allnight people. That is one way we are "assimilating" these boys. He traced a number of heartrending life histories of boys plunged into the life of the street at tender years.

"Corruption of morals," said he, "spreads among the street boys like a new slang phrase. Minds already old are 'put wise' by minds still older."

Out of about one hundred newsboys talked with, sixty-six were twelve years old or under, thirty-seven ten years old and eight from six to eight years old. They sell as late as 2 A. M. An express company was found employing boys of eleven. They began work at seven A. M. and made their last trip at nine or ten at night. On Friday and Saturday they worked till midnight, and sometimes returned Sunday morning to finish up. Do we "remember the Sabbath day to keep it holy," when we let children be worked like this? America has got to have more applied Christianity in its government. All these things can be regulated by law. Why should the advertising circular which we toss in the wastebasket be brought by a grown man who has had to pass a civil service examination, while the telegram, which perhaps means life and death, is brought by a little irresponsible boy? Merely a difference in law. If there is any public affair into which Christians need to put a little more Christianity it is to the laws which safeguard and protect the child workers of the country. We can let the matter alone, of course, and go on making the sons of honest men into jailbirds, as we are doing now; but we shall pay in the end. The earnings for which all this sacrifice of child health, education and morals is going on are absurdly small. Twenty-eight newsboys confessed to Mr. Poole that they earned less than \$1.00 a week. It would be cheaper for society to pay their wages and compel their attendance at school than to provide increased jail accommodations later.

The child of the immigrant thrust at the earliest possible moment into the wage-earning world, performing to-day the child labor of the North, deprived, in the crowded foreign quarters, of the child's birthright of play, clean air and country life; with parents too ignorant

and bewildered in the new life to give him the guidance and training he needs. sending 350 per cent more of this number to jail than the son of the native born-this child needs the church. He is a home mission field all in himself. He needs mission schools and mission workers and mission visitors. He needs consecrated, devoted friends, who will know his circumstances and his needs. He is legally as much an American as any of us. No foreign language is need-

ed to reach him. I would not say a word against foreign missions, for I believe in them and would not see their income curtailed. But is it reasonable. is it logical, is it good sense, to carry a fine type of Americanism to distant lands and leave this native born child to end in jail? Is it the old, traditional, glorious mission of America, founded for faith and freedom of conscience, to take the sons of honest men and transform them into criminals?



NEED WE TELL HIM HOW TO WORK?

By MISS AMY WILSON-CARMICHAEL, of India

The following is an address which was delivered at the Coonoor Convention in May, 1906, and printed in the Baptist Missionary Review of Bapatla, India. It should be read by every one longing to see the Spirit's power manifest anew among the churches

Dohnavur has been named as a place where there has been a revival, but we who live there do not think that we have yet had what God means by a revival. We have not seen the Hindu or Mohammedan community touched. We have not seen even our village of Dohnavur thoroughly stirred. We have had what Ezra calls a "little reviving," but truly it has been a blessed reviving, and we feel through and through revived and glad, for our God has lightened our eyes:-

> "We have seen the face of Jesus. Tell us not of ought beside: We have heard the voice of Jesus, All our soul is satisfied."

When the little reviving has been so good, what will the great revival be?

The longing for a real revival has grown in strength all over India during the past year. There are many missionaries now who have thrown all care to the winds and are prepared to go all lengths fearing nothing, if only souls are saved. But there are some just as true, we know, in desire, who are still a little anxious; a little afraid of noise and irregularity and excitement, a little adverse to any undue exhibition of emotion, a little desirous to conduct even revival meetings on properly proved and regular lines. We want a revival they say and they pray, but we do not want unseemly commotions. It is not noise that saves souls. Let us have a quiet revival.

Perhaps if one tells simply how the reins were taken out of all human hands at Dohnavur, it may help someone who longs for revival and yet honestly distrusts much that is now associated with the word in India.

It was Sunday, October 22. Months

afterwards we heard how on that very day Rev. Barclay Buxton, comrade of old in Japan, met a friend in Australia; and they prayed together for us the prayer that prevails. We seemed to be specially bereft that day. Mr. Walker was in North India; Mrs. Walker was on the sea. The pastor was away. There was no one of any importance to speak to the people that morning. There was nothing, humanly speaking, to account for what happened. What did happen was this: quite suddenly upon the one who spoke came an overwhelming sense of the reality and awfulness of eternal things: life, death, the judgment to come seemed suddenly laid bare. It was impossible to go on speaking. It was impossible even to pray aloud. One or two attempted to pray but broke down. Then the sound of bitter weeping began and gained in intensity every moment. There were cries about sin, about the blood of Jesus, cries of fear, too, and of pleading for forgiveness. But it was soon a sound in which separate sounds were indistinguishable, and it grew to a roar like the roar of the sea, or the wind in the woods. The heathen from the village outside rushed round the windows and doors and apparently shouted to each other, but one could not hear what they said. The nominal and utter careless Christians who chiefly sit in the lower half of the church got up and walked about and talked. Some of the older staider Christians were in dire dismay. One old man stood solitary and distressed, gazing at the extraordinary scene. An old woman seized my feet and by signs besought me to stop it. I looked up, as much startled as they were, and asked for clear directions.

"Do nothing, Do nothing," this was all I knew of guidance: Do nothing.

The thing was utterly new to me. One had read of it in North India, but to read of it and to see it are two different things. It had never crossed my mind that our Tamils, who are certainly not a weakly emotional people, would ever break down in this visible, audible, quiet unrestrained fashion. At that time we knew of nothing of the sort in our district. For the first moment I feared it was just a sudden escape of the Oriental in them, something human and therefore fruitless. I had felt overwhelmed myself before this sudden bursting of the bounds, but then with oneself that had only meant a deeper withdrawal into silence, and the noise perplexed me. Could it be real? Such a scene in church -was it reverent? I was glad when the first bell came and we could sing softly a lyric about Jesus' love and death. The people sang on their knees. seemed to sing, as each had prayed, oblivious of one another. Over and over we sang it, tears streaming down the faces of men and women, big lads and little children:

> "He died-Jesus Christ, For me-sinner."

The lyric runs "for thee, sinner," but we instinctively changed it to "for me." Then the prayer broke out again, waves and waves of prayer, and for hours that passed like minutes these strange waves rose and fell, and all the perplexity passed, the reiterated "Do nothing" ceased in one's ear, and instead came a new word, and one knew one was not meant to be just a spectator, looking on, praying for it, so to speak, but in it, praying in it, caught by the same power, swept by the same wind. Oh, how cold one felt beside those glowing people-a stone, an icicle; I have no words to describe the sensation of coldness by comparison. Granted the difference of temperament, do any of us know enough of that stirring up of ourselves to take hold of the Lord, of which the prophet speaks in the chapter which prays the

revival prayer, "Oh that Thou wouldst rend the heavens, that Thou wouldst come down, that the mountains might flow down at Thy presence. As when the melting fire burneth, the fire causeth the waters to boil—the mountains flowed down at Thy presence!" God stir us up to stir up ourselves to take hold of Him.

Meetings of a similar character went on for over a fortnight. There was no preaching. All conversions during that time took place during prayer, and prayer usually of that tumultuous sort. It was not as intense after the first fortnight, and gradually and naturally things became more normal, but prayer meetings, which for life and power were very different from anything we had ever known before, continued for months, and in some cases still continue. We are praying now for the real revival to come and complete the reviving.

During the time when things were at their height it seemed often as if something untoward must happen. Something entirely hysterical, wild, fanatic. But I can truly say that nothing of this sort ever did happen, and others who have had similar experiences say the There was a curious sense of order in the midst of disorder. The confusion never got confused. I cannot describe it better than by saying it was as if invisible hands held invisible reins. None of us attempted to lead the meetings until things had quieted down of themselves.

Once, and only once, I tried to still what seemed to me beyond bearing. A poor coolie woman appeared to have lost all power of self-control and I feared for her reason. I touched her gently and said to her not to fear. Jesus would save her. Instantly she stopped her wild cries for mercy and was perfectly quiet. But it was a petrified quietness. For two days she was as if turned to stone. One trembled lest that human touch had been as the touch of death to her. On the third night another woman broke out in the same wild way. One dare do

nothing then. While she cried that piercing cry of fear because of great sin, the other woman joined in. For three days those two women walked in darkness, and one had no liberty to speak even a word of comfort to them lest one should be healing the wound slightly, saying peace, peace, when there was no peace. On the third night, without interference from us the agonizing despair passed. Peace came through the Word of the Lord, "Though Thou wast angry with me, Thine anger is turned away, and Thou comfortest me." This incident said once more most solemnly, "Hands off."

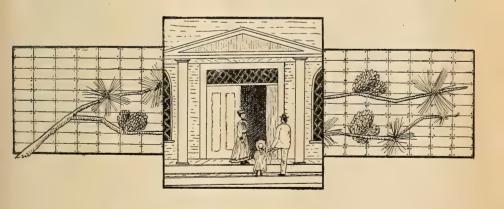
The pastor who returned during the week was much perturbed at first fearing the appalling irregularity would get us all into trouble, fearing, too, lest it was mere excitement, though he had to admit he had never seen his people excited about spiritual things before. One of the congregation, a very steady reliable man, had been converted during the first few days, and this was used to reassure our good pastor. Soon he became as keen as possible, and all the true Christians who had been alarmed at first fell into line, convinced by its fruit that the thing was of God.

Soon and almost insensibly, one grew into the meaning of the simultaneous praying. In a meeting of, say, a hundred people, chiefly young and very eager, and full to overflowing of a strong desire to pour out their hearts before the Lord, how would there possibly be time for each to pray separately while all others waited till each long prayer was finished? After all what need is there to wait? If we are praying for each other to hear, of course, we must be careful each to wait for the other, but if we are praying for God to hear, what does it matter how many pray at once? He who separates the great sound of all the prayer that rises up from all lands, at all times, into little sounds so small, that the tiniest cry of the tiniest child has a separate voice for His ear. difficulty in dealing with finds no

the simultaneous prayer of a single Indian meeting. We know this, of course, but do we not sometimes act as if we forgot it? As for our being disturbed by the noise and the happenings about us, why should we be? If we could only let ourselves go, and forget our neighbors and everything else, and remember only the presence of our God, we too should pass the place where such things can disturb. The great thing is, that unless we reflect our own feelings upon our Indian people, unless we, as it were, inject our views and opinions into them, they are not disturbed. The Eastern in them responds, and wherever we Westerners have kept our hands off this movement it has swept souls to the Savior's feet. God save us lest we civilize the Holy Spirit out of our churches. There is more to fear from stagnation than from excitement where the things of God are concerned.

I have purposely omitted all mention of those more evident signs of abandonment of spirit of which much has been made in revival writing, because it seems to me that reserve about those things. what my fellow-missionary calls "a holy reticence," is more according to the mind of the Spirit than detailed description. We are not told what the men of Acts 2 did to cause other people to say they were full of new wine, beyond the bare fact that they spoke various languages. And perhaps when we ourselves are filled far more than we are as yet with the love of our Lord which is better than wine, we too shall be misunderstood. It is true that the East and the West may express the new-found joy quite differently, but however it is expressed, or however the soul's sudden realization of the facts of sin and hell. Gethsemane and Calvary, may affect that covering of the soul we call the body, surely these are details better left unremarked. They are not essentials, but merely accidental accessories. that is only that, will pass. The less said about it the better, lest fleshly curiosity come in, and the Spirit go away grieved.

As to the result of the movement, wherever there has been care of newborn life there, all seemed to be agreed, the result abides. In our case we can most thankfully say that the work has lasted. As I said before we have not had anything like the full sense of the word, but in our own compound the change is very marked. There has been observably a new intensity of love to Jesus. Even the very little children seem to love Him with a vivid tenderness of love which finds expression in the simplest of childish ways. "What were you doing, Leela?" I asked one of our little Temple girls, a little child of four, who had run away by herself and been found sitting alone in a corner of the nursery: "I was only kissing Jesus," she said half shyly, but without a doubt that the kisses she had blown to Him, Tamil fashion, had really reached Him. And there is a new sensitiveness about sin, a new willingness to do common duties gladly, a new earnestness in prayer, and, I think I may thankfully say, a new power to expect to see God work in power. those who know India, anything that makes sin truly felt, and anything that causes common duties to be honestly and joyfully performed, is hall-marked at once, and forever placed beyond suspicion. So, friends who still fear, shall we not let go our fears? God give us the grace of fearlessness! If only these whom we love and long over may be saved with such a salvation shall we not let go all, even all our natural inclination and desire as to how God is to work? He who fulfills Himself in many ways works through tempest and monsoon as well as through calm and the silence of dew-fall. So that he works is it not enough? Need we tell Him how to work?



A GREAT MISSIONARY OPPORTUNITY

A careful perusal of facts here will certainly quicken interest in problems of evangelization at home. It ought to do more. It should provoke most liberal patronage to such institutions as the Chicago Boys' Club

"If I could have my choice to be born in the wilds of Africa or in a London slum I would choose the former." This saying is credited to Mr. Huxley. In many ways the African jungle-dweller has the advantage over the waif of a city slum. Here the child is not only left in ignorance and superstition; but is also thrown from its earliest child-hood into the midst of contaminating influences which are entirely unknown to the heathen in Africa.

Missionary problems are constantly changing. Although the needs in foreign fields are still great and the Macedonian cry is becoming ever louder for helpers in distant lands; yet in the cities of our own land to-day the needs are becoming imperative, the conditions appalling, and the dangers for the future of our country almost unspeakable. Think of it! Almost a million foreigners, mostly of a low class, are coming into the country every year. These foreigners-the most dangerous class of them at least settle almost exclusively in our cities. "This foreign population, unchurched masses," says these writer, "with all their dreadful problems of ignorance, sin and want constitute from one-half to three-fourths of the population of our great cities."

The missionary opportunity and responsibility which these foreigners entail upon us is vividly shown in the words of the writer of a recent book, "The Burden of the City." She says, "We must 'save America for the world's sake.' More and more are home and foreign missions shown to be but varying phases of one problem. The heathen are within our own gates. Idolatry and all heathenish vices are in our cities, while in Japan, India, Africa and the isles of the sea it is American rum

and English and American wickedness that offer the most serious obstacles to the progress of the missionary. Truly, 'He does most to Christianize the world who does most to Christianize America, and he does most to Christianize America who does most to save our cities." The following facts will show this standpoint to be true. A century ago America was a nation of one blood. Then our churches began to send their loyal sons and daughters to foreign lands to carry American civilization and American Christianity to the heathen abroad. Our nation continued to be practically an English-American people until 1840. Since 1820, when the first records were kept, twenty-two million immigrants have landed on our shores.

Almost a fourth of these have come within the last ten years.

To-day the heathen are coming to us. Last year they came more than a million strong.

Within the last twenty years the floods of immigrants have been coming more and more from southern Europe, from Italy, from Austria-Hungary, and from Russia.

Mr. Whelpley, the author of "The Problem of Immigration," says on this subject, "Like a mighty stream it finds its source in a hundred rivulets largely northern, southern and eastern Europe. It's an army moving at the rate of nearly two million each year, and is invading the civilized world. tongue is polyglot; in dress all climes from pole to equator are indicated: all religions and beliefs enlist. There is no age limit-young and old alike travel side by side. The army carries its equipment upon its back. Throughout Europe the word America is synonymous in all classes with freedom, prosperity

and happiness. The desire to reach America is the first sign of awakened ambition: the first signal of revolt against harsh environment: the dream of age and youth alike. Gaining in volume and momentum every year, the pressure of this army has already made itself felt upon communities in which it finds its destination. When these alien to physical, social, moral and political security," "These colonies," says another, "become hotbeds for the propagation and growth of false ideas of political and personal freedom."

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There is little value, however, in worrving over the damage and destruction which these heathen hordes may bring upon us. They truly are encamped



Another Home in Chicago.

remain in New York, and crowd together like swine in its city slums. A little proportion comes to Chicago and to the other large cities of the continent. Only the better class of the immigrants settle in the country."

An expert on the question has said, "These congested alien centers within our cities and States become a menace

hordes reach America 32 per cent of them against us as a great army and we, in ourselves, have no might against them; but let us lift up our eyes unto the hills and we will find the horses and chariots of the Lord there ready to help us. It is a call to arms.

As John Willis Baer has said, "Instead of placing undue emphasis on the menace of this invasion, I consider it a mission, not only for the loyal disciple

of Christianity, but a mission for every loyal American. We must Americanize the immigrant or he will Europeanize us. We must lift him up or he will pull us down. Our hope lies in God, a strong heart, a clear head and an outstretched hand. Let the American people put their ears to the ground, and they will hear the tread of feet of men and women from other countries in the world who are coming to our shores. Coming to help make America a greater America. Let us throw over them the Stars and Stripes and over Old Glory the blood-stained banner of the cross. Let us give each 'newcomer,' a man's chance."

Viewed in this Christian way, the foreigners are not a menace, but an opportunity. An opportunity of which foreign missionaries fifty or a hundred years ago never dreamed.

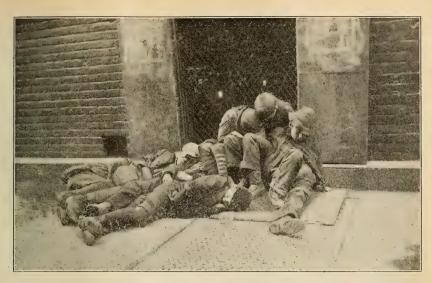
Think of it! To-day the heathen from foreign lands are coming to us. Hitherto we have sent our missionaries into other lands and to other peoples, to learn their language, their customs, their viewpoint of life, and then try to infuse our religion and our civilization into theirs. To-day the tables are being turned. Now from these foreign lands they are coming to us; to learn our language, our customs and our view of life. Before, we have gone to reach them, and * often to teach to unwilling ears; now they are coming to learn of us, willing, eager, expectant.

The all-wise Father, seeing that we have been faithful in a few things, in sending our missionaries abroad, is committing unto us larger things. The foreigners, ignorant, childlike, teachable, who are landing on our shores in such great and ever-increasing numbers, are a sacred trust which the "God of hosts" has committed to our charge.

Will we be faithful to the trust? We as a nation and as a Christian



Habitues of South Clark Street Having a Day's Outing.



Sleeping by a Warm Air Ventilator.

church are just beginning to realize both the need and the opportunity with which these foreigners are confronting us.

The hope of reaching these lies in the children, the "men of to-morrow," the citizens of the coming generation. To them we must look for our statesmen, our business men, and what will be in larger numbers, our working men of the future. It remains with us, with our potential influence over them, to say whether they shall fill these places, or whether they shall become the political bosses, the saloon-keepers and the criminals of the next generation. As Dr. Channing once said, "If the child is left to grow up in utter ignorance of duty, of its Maker, of its relation to society, and to grow up in an atmosphere of profaneness and intemperance, and in the practice of falsehool and fraud, let not the community complain of its crime. It has quietly looked on and seen him, year after year, arming himself against its order and peace; and who is most to blame, when at last he deals the guilty blow?"

The above describes how the children of these foreigners are now growing up in the slums of our great cities, and statistics are abundant to show what is the outcome.

A large portion of the crime in our great cities occurs in these congested districts where sin and vice abound, where children live in homes which are devoid of all decency and order, where they are thrown out into the street, into that "great school of crime," during their earliest years. And these congested districts are mostly composed of the foreign element.

It is evident that the churches, according to the present methods, are not reaching the foreigners and outcasts. The only way to reach them is to get into the midst of them and to make your life one with theirs. As someone has said, "We must take Christ to the people if we expect the people to take Christ."

This the Chicago Boys' Club is doing. This institution has planted itself in the very heart of Chicago, right in the midst of the most corrupting and congested part of Chicago's slums.

Chicago's first ward, which extends from the river on the North to Twentysecond street on the south, and east and west from the lake to the river, includes



One of Many Homes.

the typical slum district of the city. Here there are 36,626 souls, from forty different nationalities and jabbering in as many different languages. Here, where sin abounds most frightfully and where the population is most congested, the agencies for good are noticeably the least.

In order to afford some idea of the conditions as they exist in this ward, a description of one of its smallest precincts may avail. Let us consider the twelfth precinct, which is bounded on the north by Harrison street, on the south by Polk, on the east by Dearborn and on the west by Clark street. The entire precinct is only 235 by 700 feet in area, not as large as many a front lawn in more favorable surroundings. In this small inclosure dwell between two and three thousand souls, and almost every nationality, and color and type is represented among them. Here on every hand are reeking crowded tenements, open unscreened saloons, gambling dens, cheap theaters and cheap lodging houses, and every other debasing by-product of modern civilization. This is the plague spot of Chicago.

Included in this precinct are the worst portions of Custom House Place and South Clark street, both notorious for their character of wickedness and crime. Here and in the nearby surroundings there exists every influence and agency to deprave, and but few efforts to save and uplift the people. True, here or nearby, are the Railroad Y. M. C. A., the Life Boat and Pacific Garden Missions, and other smaller agencies. All of these are doing noble work with their class; but none of them are to any degree reaching the resident element of the district. At least not the swarming children of the twelfth precinct, and it is these children who most need reaching.

The Chicago's Boys' Club has stationed itself right in the midst of this

district, just outside of the precinct described, and is making its sole object to reach these children with the Gospel and give each of them a "man's chance,"

The thing to be noted about this institution, however, is not so much that it is located in the midst of a vile and needy community, but that it is located in the central and the strategic part of the great and growing city of Chicago.

It is the preëminent possibilities that confront us here that make our work important.

Our superintendent after fifteen years of experience with waifdom in and out of Chicago has said, "I look upon Chicago as the greatest mission field on the continent. Several things contribute to make it such. Among these is its strategic location. There is not another city of like proportions in the civilized world so favorably located in the very heart of such boundless agricultural wealth as Chicago. It is the greatest inland port as well as the greatest railroad center in the world. Eleven hundred and thirty-eight passenger trains arrive in the city daily. These eleven hundred and thirty-eight passenger trains run over twenty-three railway systems, all centering here. These twenty-three systems have a combined mileage of 67,000 miles. or more than one-third of the total mileage of the United States. In the course of the year the Illinois Central Railroad alone carries to the city something like 18,000,000 passengers. The twenty-three roads carry to the city a daily average of 160,000 passengers.

"These unlimited transportation facil-



Children's Aid Society,-Boys Bound for Western Homes.

ities are bringing to our city men and women of all manner of languages, from all quarters of the known world, and making it a city of different nationalities. The name and the fame of Chicago has gone abroad to the poor and distressed of all nations and they have flocked and are still flocking to the place where a few men have made millions and where multitudes go down in the struggle. Chicago has more Swedes than Stockholm, more Germans than Berlin, more Jews than Jerusalem, and more Irish than New York."

It is difficult to grasp the idea of the immensity of a city like Chicago, a city of two million souls. It is also difficult—it is impossible—to fully grasp the meaning of the trainloads of foreigners who are daily crowding into this city—this "Mecca of Waifdom."

As Walter Wellman has said, "In a single year there pours into the country a multitude of humble people equal to or greater than the present population of any one of eighteen states of the Union. It means that if all these newcomers. poor of purse and most of them poorer yet in qualifications for citizenship, were to assemble in one place they would alone make a city exceeded in population by only New York, Chicago and Philadelphia. It means that to every eighty men, women and children in the United States at the beginning of the year one is to be added during the twelve months from the steerage of the trans-Atlantic steamships. And daily hundreds of these are crowding into the already overcrowded slums of Chicago." With these facts before him and with himself immediately in the thick of the fight, a recent writer has said, "There can be no doubt that the religious campaign of the future must be waged chiefly in the great cities." "The time has come," says the same writer, "to hurl at least a hundred times our present forces and funds into the evangelization of our great cities."

This must be true when we consider that to-day over one-third of the entire population of the United States dwell in cities of over 8,000 population. One-thirty-eighth of the entire population are crowded into the fifty-five square miles which we call Chicago, and in some parts there are over 60,000 people to the square mile. Chicago alone has as many inhabitants as all of Delaware, Florida, Wyoming, Nevada, Montana, and Idaho, and three-fourths of these are foreigners.

Within five years of its existence the Chicago Boys' Club has shown itself to be a mighty factor for good among these foreign hordes into the very center of which it has thrust itself.

The following figures look small enough when placed side by side with the above immense figures which show the entire population of Chicago; but they mean something. They are a part of the "leaven in a great city." They are like the leaven which a woman took and hid in three measures of meal till the whole was leavened.

The Chicago Boys' Culb has a membership of 1,265 street boys, thirty per cent of whom are Italians, another thirty per cent are Jews, about fifteen per cent are negroes, while only about three per cent are Americans, and almost every nation on the earth is represented. With the above figures and facts in mind, tell us if you will: Is not this a foreign missionary work? Take a walk with us up Custom House Place or Sherman Street, hear the rattle of foreign tongues, see the children half-naked, undersized, uncared for, swarming on the streets, look up into the reeking tenements from which they come, and tell us if there is not need here for missionary work. Or go with us into the Ghetto-or Maxwell Street-whence many of our boys come, see the push carts and wagons, booths and shops right out on the street, see the throngs of people crowding, all speaking in an unknown tongue, and tell us if we need to go to some far distant land to find the heathen.

Truly, they are here all about us, just as ignorant of the true Christ and of the

way of life as any heathen in darkest Africa. Superstition and formalism, and idolatry are among them, and their children are all as "sheep who have no shepherd."

These children swarm the streets in thousands.. We have set ourselves to evangelize them, to form them before they need reforming, and to save them

pentering, printing, shoe-cobbling, basket weaving, drawing and various other industries. The girls are taught cooking. sewing, dressmaking, housekeeping, and boys and girls together are taught that there is someone, both in heaven and on earth, who loves them, cares for them. dirty and ragged and wicked though they be.



Result of Training in Boys' Club.

before they are beyond the possibility of saving.

We send our Friendly Visitors and our Visiting Nurses into their homes, into the dark alleys, the dingy garrets, and the damp cellars to ferret out these children and discover the abodes of the poorest of the poor. To these they tell the story of Jesus and His love, and before these at the same time they live the life of the loving Jesus by ministering to their needs and brightening their surroundings. They are gathered into our mission rooms and there taught car-

These children, Jews and Italians as they are, are susceptible to the Gospel. They are yearning for someone to love them. They come to us with inquiring minds. Case after case could be cited of those who have voluntarily acknowledged that the faith of their fathers is unsatisfying, and that the love of God in the heart, as they see it exemplified in their teachers, is better than the amulet about the neck or the miter upon the head. Truly here the harvest fields are ripe and white for the sickle, as well as in foreign lands.

MISSIONARY ENTERPRISE IN CHINA

By CHESTER HOLCOMBE

It is very gratifying to every thoughtful Christian that such a high-class literary magazine as the Atlantic Monthly should publish so strong an article on missions as the one under the caption here given and appearing in its September issue. Recently another standard magazine published an article setting forth the theory that all recent internal troubles in China were directly due to missionaries and missionary endeavor. The following, which is only a part, very strongly offsets this theory

After calling attention to the "rising tide of American interest in China," and the more or less turbulent conditions attending the movement toward "a new and modern life," and citing to the Boxer difficulties as a proof that the Chinese do not want the missionaries in their land, Mr. Holcombe says:

"It might be pointed out that the Boxer uprising was an abortive attempt to drive all foreigners of every class from China, and thus to save the empire from partition and distribution among the great cormorant powers of Europe, -which was believed to be the distinct purpose and inevitable result of the continued presence of foreigners there; that, in fact missionaries formed the only class of alien residents who had no part in the development of such a fearful frenzy; that they suffer most because they alone of all alien classes had established themselves at remote parts of the interior, in close touch with the people, and out of reach of battleship, cruiser, or any other means of defence or place of refuge. In a general raid against all foreigners, the missionary was first attacked because he was first at hand, and, to put it frankly and truthfully, he suffered because he was in, or part of, bad company; not because he was a missionary, but because for the crime, in Chinese eyes, of being a foreigner.

"So, too, in response to the charge of attempting to force an alien and inappropriate form of belief upon a people well suited to and satisfied with their own, it might be said that, in the entire history of missionary effort in China, or in other parts of the far East, nothing even remotely approaching the exercise of force has been attempted. To talk to persons who choose to listen, to throw wide the doors of chapels where natives who desire may hear the Christian faith explained and urged upon their attention, to sell at half cost or to give the Bible and Christian literature freely to those who may care to read them, to heal the sick, without cost, who come for medical treatment, to instruct children whose parents are desirous that they should receive education,-surely none of these constitute methods or practices to which the word force may be applied under any allowable use of the English language. And this, thus briefly summarized, constitutes the entire body of missionary effort in China."

In answer to those who say that Christianity is not suited to the Chinese, the writer points to the "long list of native martyrs, of both sexes, and all ages, who readily and gladly gave up their lives in the Boxer movement rather than adjure the Christian faith."

. He then strikingly characterizes the missionaries as "unselfish men and devoted women, enthusiastic in what appears, to them at least, to be a great cause, who are ready to expatriate themselves and abandon all their ambitions and their lives to its promotion in foreign lands." He pleads that they "have as good right to carry out their self-sacrificing wishes, to enter China and do their chosen work there by all proper methods, as have their fellow-citizens who seek the same empire in order to win fortune by dealing in cotton goods, kerosene, silk, tea, or possibly in opium."

All claims at defense of doctrine taught, quality and quantity of work done being waived, the question raised is, "What do the Chinese themselves think of missionary enterprise, and what is the government's attitude towards it?" Proceeding at once to answer these questions, Mr. Holcombe states that the Chinese are intellectual, have "shrewd common sense" and that, save in the instance of the Emperor, officials of all grades are chosen by the people. That they judge other nations by what they do, not what they say. Holding these things in mind:

"It is necessary to keep certain facts of Chinese history in plain sight. The first knowledge which the Chinese had of the Western world, . . . came through buccaneering expeditions, or piratical attacks, as they would now be called, upon the Chinese coasts by the Dutch, Portuguese, French, and Spaniards. In more modern times, barely seventy years ago in fact, the entering wedge to break open the barred doors of Chinese seclusion was driven home by the military power of Great Britain mainly in order to force a market for Indian opium, of which that Christian government held a monopoly. . . . To this must be added more than sixty years of unjust and inexcusable diplomacy, the exploitation of China to suit the rival ambitions and satisfy the evergrowing greed of the great European

powers, robberies of territory upon every border, and a consistent disregard of every claim which the Chinese might put forward to the ownership of their own territory and the management of their own affairs. Most clearly it must be understood that, not the missionary in the cabin, but the opium and gunpowder in the hold, has fixed the hatred and established a permanent opposition among the Chinese towards all things foreign. Once for all, it must be most emphatically declared that not Christian propagandism, but most unchristian politics and practices of aggression, dominance. and spoilation upon the part of certain governments of Europe brought about the horrors of the Boxer uprising."

The treaties with China make no distinction as to foreigners, even though the Chinese governments would like to know who are missionaries, who are travelers, and so on. Further the Chinese government has not held to the strict letter of the treaty but has tried to protect missionaries and make good injuries to those who reside far interior and beyond the bounds of treaty protection. In fact, in these particulars the heathen Chinese government puts to shame the course and conduct of the United States in the instances of mob violence against Chinese in this country, passing it all by without any reparation to China. Further, the writer states how pleased Chinese are to have colleges, hospitals, and how the wealthier ones contribute for their maintenance. instance of the Chinese legation to America asking among the first places to visit in Boston the rooms of the American Board of Commissioners for Foreign Missions of the Congregational church is given as another instance of good will towards mission work. This same legation expressed itself to the officers there, "We know who are our friends."

Mr. Holcombe makes a hard and direct hit to the globe trotters who are so loud in their criticism in the following words:

"To speak quite frankly and to the fact, for many years more unfriendly critcism and complaint of the presence of missionaries and their work in China has been heard from foreigners, either like them alien residents in the far East, or at home, than from the Chinese officials or people. It has even been customary and the fashion with a certain class, which need not be more particularly described, in speaking of the missionary to prefix an offensive and condemnatory adjective to the word. Regarding the opinions and judgments of such with all possible charity, they have been far more fearful of the evil results of all attempts to do good in far Cathaway than have the Chinese themselves."

Admission is made of instances where injudicious interference on the part of missionaries between native Christians and officials has stirred up local difficulties. More serious consideration of mis-

sionary efforts and good done is pleaded for most eloquently, and then the closing paragraph sends home a plea for better treatment:

"When the government and people of the United tates are ready, and determined, to return to a dignified and decent policy in the treatment of the Chinese who are within our borders or may seek to come here; when we realize that now is always the time to apologize for insult or to right a wrong; when, in short, we resume our earlier attitude and practice of fair play and genuine, helpful friendliness toward the Chinese race and nation, we shall easily secure a renewal of their confidence in us and win back all and more than all that now, thanks be to our own folly, appears to have been lost. And the American missionary enterprise in China will play a part in our relations with that great empire of even greater value in years to come than it has in the past."

THE HAYSTACK CENTENNIAL CONVENTION

By J. W. KURTZ

The American Board of Commissioners for Foreign Missions held their annual meeting this year at North Adams and Williamstown, Mass., from Oct. 9 to 12. The special feature of this meeting was the celebration of the one-hundredth anniversary of the Haystack prayer meeting which took place Oct. 10, 1806. This celebration was, as it should have been, open to all denominations. The program consisted of speakers from many religious bodies besides the Congregational, whose servant the American Board is.

The story of the Haystack is familiar to all students of missions the world over. But for our new readers I shall reiterate it briefly. At Williams College, Williamstown, Mass., there were a few boys who were accustomed to hold a prayer meeting under the maples of the campus for deeper consecration and

spiritual growth. On the morning of Oct. 10, 1806, while meditating and pray-



The Ordination of the First American Foreign Missionaries.

ing, a storm came up suddenly and these young men took shelter under the lea side of a haystack near by. There, while the storm was raging, they dis-

cussed the possibilities of spreading the Gospel to other peoples besides Americans. Samuel J. Mills, the leader of the party, made the proposition, whereupon one of his comrades remarked that it was impossible. Then Mills responded. "WE CAN DO IT IF WE WILL." Two of the men left Williams College and entered Yale and Union, to arouse the missionary spirit there. They also came in contact with Andover, where the same spirit was brewing in the minds of Newell and Judson, who were America's first foreign missionaries. It was quite fitting that Dr. Edward Judson, the son of the great missionary, should take part in this celebration. His address was very interesting.

On the very spot where the haystack stood is a marble monument, with the figure of the world on its top and the haystack carved on its side. The inscription on the monument is as follows:

"THE FIELD IS THE WORLD."
THE BIRTHPLACE OF
AMERICAN FOREIGN MISSIONS,
1806.
SAMUEL J. MILLS.
JAMES RICHARDS.
FRANCIS L. ROBBINS.
HARVEY LOOMIS.
BRYAN GREEN.

The program scheduled a sunrise prayer meeting for us all at this monument, but like a hundred years ago, it rained and we held our prayer meeting under shelter—in Jesup Hall.

The direct outcome of this new movement was the foundation of the American Board. But its results are not measured by this. There is a golden chain of influence which is of utmost consequence. Mr. Mills wrote a pamphlet challenging the Christians to evangelize the whole world. Dr. Scudder noticed one of these lying on a stand while visiting a sick patient. He read it and became America's first medical missionary. On the day he sailed there stood in the crowd of spectators a man by the name of Taylor. He was so deeply impressed with the missionary idea that he re-

signed his lucrative position and went to Princeton to prepare for mission work. There he met Gulick, and together they formed a students' organization for Bible work. A little later they invited Dr. Hopkins, of Williams, to address the young men, and he suggested they take up the work laid down by the Haystack men—the evangelization of the world. The Student Volunteer Movement is the result. Also the



The Haystack Monument.

World's Christian Federation was formed as a direct result; and what is more remarkable, it had its birth at the monument of the Haystack. The motto of Mills, "We can do it if we will," as a living principle in the lives of men, has changed the map of the world; it changed nations; it changed races; it changed Christianity itself into a life instead of a mere form.

It is impossible in a short article to sketch the results of this century of missions. The results are inestimable, both in the foreign and in the home field. It has brought three million heathen to

But the knowledge of Jesus Christ. what is far more than these individuals. it has created an atmosphere where evangelization is possible. At the time of the Haystack, the world was closed to missions, the heathen world was controlled by heathen, western influence was spurned, facilities for commerce were primitive. There was no steamboat: no railroad, no equipment whatever for the world evangelization. Today the pyramids of Egypt look down upon American engines; the rulers of China eat American food in German dishes with English cutlery. The Bible is translated into 452 living dialects and languages. The railroad and postal system reach the most secluded nations; nine-tenths of the heathen, except China, are to-day governed by alleged Christian nations.

What, then, should the story of the Haystack signify to us to-day? In the first place, it should make us blush with shame that we are not doing more with our increased opportunities in the light of what they did with their opportunities. We have, as a Christian nation and

as a Christian church, become selfish, worldly and cowardly. We have been merely playing with missions. We have not yet come to realize the fundamental teachings of Jesus—"The Fatherhood of God and the Brotherhood of Man." We have given a few cents with the feeling that we have done a generous deed to an unworthy people, forgetting that not many centuries ago our fathers were heathen, dressed in skins and carrying clubs on their shoulders.

We must get in earnest and make the motto of Mills, "We can do it if we will," the motto of our own lives and of our churches. Fathers and mothers must cease preventing their sons and their daughters from going to the foreign field. Men and women of wealth must consecrate it to the support of missionaries, instead of selfishly hoarding it for others to fight about. Young men and women of talent must use their talents for the glory of God.

May the story of the Haystack spur us on to manly, courageous stewardship to our Master and our God.

New Haven, Conn.

LIFE'S DAY

By IDA M. HELM

Few realize how life is slipping away and its close will come. To many then may be the cry, "Must I go empty handed to my Father!"

Tick-tock, tick-tock, tick-tock. As we hear the clock tick the moments away do we attach any serious significance to it? Listen, tick-tock, one second is past, one more pulsebeat in life's day is gone. The hour hand moves on and soon it points to the midday hour. Time slips silently away, whether we improve it or not and soon the noonday of life is reached. Surely with so many years mercifully granted to us we have had abundant opportunities for sowing much of the good seed that will spring up unto life eternal and yield "an hundredfold" of the priceless grain.

One cannot fully comprehend the

great amount of suffering that has been borne with patience and love, for the sake of the Gospel or the magnitude of the work that has been accomplished since the great Commission was given. Any work of true worth is not accomplished without determination and sacrifice, and the great amount of work that has been done in God's world-field declares to us that many, many liberal, loving hearts have in the past, and at the present time continue beating in unison with the great, true heart of the Master who says to all, "Follow me."

It has cost the Christian world much (as this world counts) to carry the con-

quest of Christian faith into unenlightened lands, where ignorance and superstition reign supreme, and where the savage cannibal awaited the coming of the missionary, with instruments of death and heated roasting ovens and where "death lurked in every passing breeze." Yet many devoted Christians gladly said, "I will go with the message of salvation, to those perishing ones, and I will be happy if I be counted not unworthy to follow my Redeemer in a martyr's death." It will yet cost us much in both lives and money to evangelize the whole world for Christ and when the work is once done the debt that the "brotherhood of man" owes to the compassionate All-Father will not be paid. Jesus says, "So likewise ye, when ye shall have done all those things which are commanded you, say, we are unprofitable servants: we have done that which was our duty to do." No one merits salvation. Eternal life is a free gift to rich and poor alike, on the terms that Jesus has given.

To-day the command comes to you and to me, "Go work to-day in my vine-yard." When Jesus says "Go" He means for us to begin sowing good seed now right where we are. Near our homes are many unconcerned, perishing ones for whom Jesus died, to-day He is seeking them and He is looking to His

professed followers to plead with them to seek Him and obtain pardon and the Christian's reward, eternal life. We can never know

"How deep were the waters crossed Nor how dark was the night That the Lord passed through Ere he found His sheep that was lost."

But we can obediently tell the sweet story of Jesus and His dying love to lost and careless ones. If we earnestly look to Jesus we may catch from Him an electrical current that we can communicate to those about us, and that will reverberate from soul to soul till many will have felt the life-giving thrill, and perchance some seed that we drop may in time produce golden grain in far away China or Thibet.

Tick-tock, tick-tock. We look at the clock, and behold the hour hand has moved all around the face; the day is gone and its record never can be changed. Soon the evening time of life will come and our life's sun will set forever in this world to rise in some undiscovered country. Oh, may we all so live that when our bodies are mouldering in their beds of earth our souls may repose

"Safe in the arms of Jesus Safe on His gentle breast There by His love o'ershadowed, Sweetly our souls shall rest."

R. R., Ashland, Ohio.



LITTLE BITS OF EXPERIENCE

Sister Norrie Berkebile and Sister Nora Lichty were talking together. They were remarking about the fact that their names were the same, when Sister Nora spoke of their father, Eld. John Arnold. Sister Norrie said, "My father's name is John too," Both laughed, "And mother's name is Mary," she added. "It is!" exclaimed Sister Nora, "so is mine." Both were amused, and they went on with it. Both have a grandmother by the name of Susannah. "Our husbands' names are not the same," said one, to which the other added, "But what are the names of their parents?" Bro. Berkebile's father's name is David. So is Bro. Lichty's father's name David. Bro. Lichtv's mother's name is Sarah. And Bro. Berkebile's mother's name is Sarah! Really it seems a good thing that their husbands' names are not the same, else they might be too liable to get mixed up!

A contractor and builder in Pennsylvania, a good Dunker brother, was engaged in some work for another man, and the man was not pleased with the expense accounts. They were running high. He called at the home of the builder, and was angrily scoring him for dishonesty and rascality, while the other calmly did his best to explain that materials were high, that he was using only good material, etc., but the angry man would not hear. Both stood on the porch of the house, and the visitor, waxing hot, danced about till he stepped over the edge and went up to his neck in a snow bank! That cooled him off a good deal. But when the contractor reached out his hand to help him up, went in and got a good whisk broom and brushed all the snow from his clothes. and then insisted that he should come in and get properly dry before he went away, he cooled off and talked sense. They were good friends henceforth, and the man was glad to have so honest and praiseworthy a contractor complete the

work that he had already begun for him. Members of his congregation tell this story on the mission field in India.

The way a child learns a new language is amusing as well as instructing. Miriam Stover was talking to Deacon Mitabhai's little daughter, Shanti, the other day, and this is the way she said it: "Shanti, tumme long grass manahi jao, shoes and stockings vugger, kemke snake hoi to tamne bite kershe, ane tu die tashe." The two little girls are very great friends, and daily playmates. The meaning of the whole sentence can be guessed at by the few English words here and there along the way.

A certain man of peace principles lived in the state of Ohio. He was a good man and raised his family in the faith of the Brethren. And, as might be expected one of his children is now a missionary in India. One day old Jainholtz, who had undertaken a job of clearing off some land near by, came running down the road toward the brother's house, in a fit of anger that was not good to see. The fact is, the man had found that digging up stumps is pretty hard work, and although he was being well paid for his work, he talked it over with some other fellows in the neighborhood, and made up his mind he would not stand it any longer. So he came in anger to "fight it out." He came near the house, and seeing his victim in the vard, he jumped over the fence close to the gate, and came running up to the brother, and putting his fist under his nose, trembling, shouted, "You penurious little liar!" He was so mad, that was all he could say.

But the brother was calm. Presently he said, "Jainholtz, what is the matter with you now?" to which came the fiery answer, "You liar you, I will tell you!"

"Well now, let's just sit down and talk it over," said the good man, and they both sat down together. Jainholtz "My dear Mr. Ebey,

cooled off and the brother asked him about his chickens, and gave him a bag of corn to feed them with. And before he left with his corn, he had reversed the story, he had said that he himself was a liar, and was ashamed. Needless to say they parted as friends, and that Jainholtz went out the gate!

After the deaths of Bro. Ebev's children were announced in the Messenger, seventeen good people took the time and trouble to sit down and write them letters of consolation from America. Those letters are much appreciated, and are carefully laid away as keepsakes, in the children's memory. A number of letters also were written in India, which they value. One of these came without signature, and is as follows:

"What was my sorrow when I heard of the death of your only child, even a hard-hearted man should feel for it. I am astonished to see that you are so steadfast to your religion. Though you lost all your children in India you are firm in your mind to do the service of God. If any of our Hindoos would be out of India and if he would have lost his children he would have run away to home. Please if you are in this world God will give you others. Pray God that He should keep you long."

The story is told how 30 years ago in the Hayes-Tilden campaign some big boys asked Wilbur Stover whether he was a Democrat or a Republican. He said, "A what?" They said, "A Democrat or Republican." He said, "I aint either,-I am a Dunker." But when he went home, he told his mother, who explained.

Little Emmert is walking in the footsteps of his father. Not long ago he was reading some little books marked. "For Young Protestants," when a strange missionary lady called in. Seeing Emmert reading the books, she asked him if he was a Protestant. He said, "No, I am a Dunker." The lady langhed. And his mother explained it afterward. What a blessed inheritance to a boy is a good, true Christian mother!



THE END OF THE DAY.

Now the weary sun is sinking To his slumbers in the west, "He is tired," Rose was thinking, "I am sure he needs some rest."

But a merry little sunbeam Whispered softly in her ear, Gently kissed her little ringlets, Whispered so none else could hear,

"We don't rest, you foolish Rosy, We have far too much to do. Other folks are waiting for us, They need sun as much as you."

⇒ EDITORIAL COMMENT ⊱

THANKSGIVING DAY, THE SAILING.

At last Annual Meeting the call for a nurse to help in the hospital in India was so urgent that the Committee decided to seek for one to go out with the missionaries this fall. Diligent search was made during the summer, hoping to find some loyal sister, who was a graduate nurse and willing to go. One effort after the other failed. In doing this the engagement of passage for the mission party was put off till later than usual. When the secretary did make application he discovered that all berths had been sold for November sailings and the earliest possible date which the missionaries could depart, is November 29. The company, consisting of Bro. C. H. Brubaker and Sisters Ella Miller and Josephine Powell, will sail on the White Star Line steamer Cedric, and will reach Bombay some time during holiday week, Letters for the departing missionaries can be delivered to them on the boat, providing addressed as follows: Care of White Sar Steamship Company, Outgoing vessel Cedric, Nov. 29, New York City. The letters should reach New York not later than Nov. 28 to be sure to be delivered.

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"CIVILIZING THE HOLY SPIRIT OUT OF OUR CHURCHES."

That is the characterization which Miss Amy Wilson-Carmichael, in her article on another page, puts to the manner the church is treating the Holy Spirit to-day. Some reflection may lead one to conclude she is about right, even if it is painful to admit it.

But is it not a fact that the church has dwelt so strongly on the statement that "God is a God of order" that order has killed the working of the Spirit in most congregations? The service must be done exactly the same way or it does not suit a large portion of the congregation. Perhaps it don't suit them, because if they do not know just what is coming they will make some mistake, and it is too arduous a task to keep the mind and heart constantly in worship.

Say what one will, it is a fact that when the Spirit came on Pentecost the manner of worship or what you may call it, was designated by the cool-headed, level-headed observers, "full of new wine." What could have quenched the Spirit in their lives more than just such characterization?

What blessed prayer meetings there would be throughout the churches, if people could not wait to hear each other pray, so anxious were they not to hear, but themselves to pray to God. I am sure that He would not find fault with the "disorder" and the meeting would be more likely to be spirit-filled than are the average meetings where the leader must arrange beforehand for the pravers, or wait and wait until silence is painful, to have some one lead in prayer. There can be confusion in the house of God, but that is not of the Spirit. Where He dwells even what appears confusion is the Spirit's greatest order.

TEXAS MISSION.

This large district with a few faithful workers and more to do than ten times the number could do, report for the four months ending Aug. 31: 107 sermons preached by two evangelists, A. J. Wine and J. A. Miller. They put 189 days' time in the field. They presided at three councils, held one love feast, baptized six. They traveled 3,551 miles by rail at an expense of \$63.90. The collections from the churches amounted to \$18.20; 157 tracts and 3 Gospel Messengers were handed out.

OUR OFFERING; WHERE SHALL IT GO?

Under the direction of the Committee the following funds are open to receive contributions, and every assurance is given that contributions go where donors intend, for the amounts received are not only receipted, but acknowledged in the columns of the Visitor.

The World-Wide Fund.-From this fund the deficit of all other funds is met. We mean this: A large number of givers prefer some special fund: for instance, India Missions, and send their gifts for that particular fund. It is so entered. But these special donations lacked last year \$6,000 of being enough to meet the need in India and this amount was drawn from the World-Wide Fund. From this fund district work at home is supplied. During the fiscal year ending March 31, 1906, \$6,025 was appropriated to district mission work in the United States. From this fund the European missions are paid, so that it may fittingly be said that this fund meets the most urgent needs under the management of the Board.

The India Mission Fund.—Donations are used only in India mission work.

The India Orphanage Fund.—Donations are used only for the support of orphans. Sixteen dollars per annum provides food, clothes, and education for one orphan for a year. All those sending \$16 may know their money has been placed in this fund and used in India. Many are supporting a special orphan, know the name and have some knowledge of the history of the child. This can be had by all those arranging for a special orphan. Nearly three hundred orphans are in the orphanage now.

The Church Extension Fund.—Donations here are used to assist weak churches in building their meetinghouses.

The money is loaned without interest, to be paid back on easy installments. When paid back it is loaned to other congregations, and is thus a perpetual fund doing good in building meetinghouses.

China's Millions Fund.—Donations will be spent in China as soon as missionaries are sent. At last Conference three were approved and set apart for this field but were not sent, because in the judgment of the Board not less than six, and one of these a physician, should go. On April 1, 1906, the Committee had \$1,125.32 ready for this field. should not be less than \$6,000 on hand when the missionaries sail, which, it is hoped, will be this coming season. There has been pressure to open new fields. Those thus feeling can show their appreciation for this step by either sending in their gifts now, or pledging a certain support, to this work.

The above funds are considered regular funds by the Committee, to which the special Visitor subscription proposition, which follows farther on, applies.

In addition, the following two funds are open and contributions urged:

The Brooklyn Meetinghouse Fund.— Every one is conversant with the need of a more suitable home and church for the workers in Brooklyn, New York. Time after time this has been published and appeals made. The Committee would like to begin building this coming spring. Why not make a Thanksgiving offering of such proportions that this call can be taken from the list January 1.

The Bulsar, India, Meetinghouse and Dispensary.—Both are much needed at our mission in India. Those wanting to help the India work at perhaps its most needy point, should remember this fund.

THE MISSIONARY VISITOR AND \$1.00 CONTRIBUTIONS

The Missionary Visitor is growing steadily in favor and its mission among the churches is being more and more recognized. During the coming year its present ideals will be carried out with some special features added, one especially being this:

W. R. Miller, formerly pastor of the

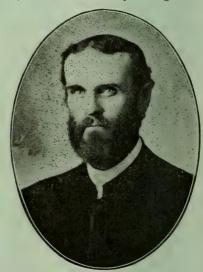


W. R. Miller, of Chicago.

Brethren church in Chicago, who a little over a year ago returned from an extended tour around the world, has again sailed. October 20, for another and more extensive tour abroad. With him are D. M. Glick, of Washington; C. W. Guthrie, of California; and D. H. Ziegler, of Virginia. They are going to see and to learn. They are all men of high standing in the parts of the United States from which they hail. They are equipped with a fine kodak, and Brother Guthrie has with him his typewriter. Everything has been provided to make the trip the most interesting and helpful not only to the members of the party themselves, but the church and friends they leave behind. They will travel through Scotland, Ireland, England,

France, Germany, Switzerland, Italy, Greece, Asia Minor, Palestine and Egypt. They will, of course, see what has been written much about. But Brother Miller has promised to write for the Visitor, and elaborately illustrate, a series of articles on Home Life at Close Range in these countries. Those who have heard his India Home Life at Close Range will be eager to read and see these illustrations.

But this is not all of the journey. Sinai is to be visited, the Euphrates Valley, with its ancient historic grounds, which include Babylon, Bagdad and other points of interest, will be carefully gone over, and this is strictly new ground to



D. M. Click, of Washington.

tourists among the Brethren. Then there is India, Ceylon, Java Islands, Sumatra, Manilla, Hong Kong, Canton, Makow, Shanghai, 700 miles up the Yangtse Kiang, across to Pekin, the Chinese Great Wall, Port Arthur, Korea, Japan, and Honolulu. All these are

among the points which the party will carefully visit.

Brother Miller will keep uppermost in his mind what the church and friends at home are most interested in. These he will make note of, and send to the Visitor a regular series of well-illustrated articles of their journeys. The first article will appear in the January issue, but it is possible he may get one ready for the December issue.

You cannot afford to miss this series of articles.

Now note what we propose.

The regular price of the Visitor for one year is fifty cents. For this we will send the paper to the close of 1907 to any one.

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\$100,000 This Year for Missions

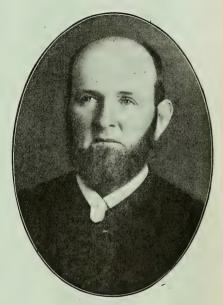
In order to spur every member of the church to lend a helping hand to make



C. W. Guthrie, of California.

our missionary contributions \$100,000 this coming year, the proposition of one year ago is repeated. We do this because of the decided increase in funds this past year through the same plan.

Here is the offer: For every dollar contributed to any one of the five funds first named above, the donor is entitled to a subscription to the Visitor one year. We prefer all contributions to be put together in a congregational offering, in which case a statement from any one

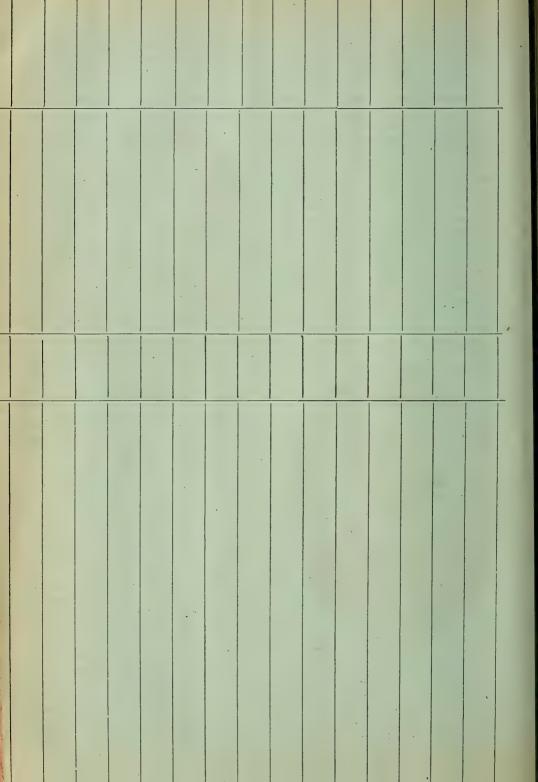


D. H. Ziegler, of Virginia.

saying he is entitled to subscriptions will be sufficient to secure them. The list of names may be thrown in with the contribution and sent by the treasurer. Or if any one has not this opportunity, let him send the money direct.

Always give name of the congregation and State district in which contribution is made, whether it be from a congregation or individual.

If the donor is already receiving the Visitor, let him give his dollar or more to help swell this fund and arrange to send the Visitor to some one who is not getting it. If he is able and prompted to give three, five, ten or more dollars to help raise this \$100,000, let him select as many friends in or out of the church to whom he would like to see the Visitor go, and send the names and addresses in. The purpose in this is to get others interested in the mission work of the



THE MISSION OF SONG.

In no phase of church activity does song play so important a part as in the onward march of the King's army to victory. Marching songs, revival songs, missionary songs, songs of heart searching for greater inward power,-these have a most important element in them for the success of the church. Show me a missionary church and I will show you one not lifeless in song. Our missionary hymns are soul-stirring though they are few in number. It would be a blessed good thing if there were more "From Greenland's Icy Mountains" hymns in our music: for enthusiasm can often be sung into the hearts of the people when talking and writing are fruitless.

Much might be said about singing, but let this duty rest heavily on the heart of each congregation. Arrange with some good leader to give you a good singing class. Do not be afraid of the few dollars it will cost; for a good teacher is never paid what he is worth to the people he serves in the way of improvement and spiritual uplift in the Lord. Among the few good teachers in the Brotherhood stands out prominently Bro. Geo. B. Holsinger, of Bridgewater, Va. By the aid of the Annual Meeting committee he has edited our hymnal; he has sent forth our Sunday-school song books, which have given such splendid satisfaction. In these books are his best productions and they alone add greatly to the value of the publications. His services as teacher may be had as far as he has not already engaged his time.

Let there be a mission of song which makes the heart glad and fills the life with service to the Master.

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PHOTOGRAPHS.

Now and then some one writes in asking if they send a picture of their Sunday school, or churchhouse, whether the Visitor will be willing to publish the same. We always say, Yes. In fact, all the pictures of this class that have been appearing have come to the office un-

solicited and were gladly received. It makes no difference what size the picture is, it can be used. Further, the photographs are all returned uninjured. The Visitor is glad to prepare these pictures and the interest in them is gratifying. Further, it is the rule to allow the congregation having a picture appearing to have all the copies of that issue free. We would guard against having pictures taken at improper times, but would encourage them to be sent to the Visitor for the information and inspiration that they are to others. Please note in sending in pictures to put the name of the house, the session represented, and the name and address of the sender on the back of each picture. Also state that the picture is for the Visitor if so intended. We are glad to get a short account of each picture if it can be had.

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THE VISITOR IN ITALY.

On a pictorial post card beautifully colored and showing Naples, Italy, in panorama with Vesuvius seen in the distance, J. M. Cox, of Lordsburg, Cal., under date of Sept. 27, writes from Naples, "Many thanks for the Visitors. They are exceedingly interesting in this faraway land. I climbed to the top of Vesuvius to-day."

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DO NOT MISS IT.

There is an article in this issue, entitled, "Need We Tell Him How to Work?" by Miss Amy Wilson-Carmichael. Recently she published a book entitled, "Things as They Are," giving in straightforward, unbiased manner the real condition of mission work in the fields coming under her notice in India. She is not afraid to say that there is little encouragement at some stations, that many Indians do not care whether they want the Gospel or not, and really writes not to please the church sending the missionary, but just as things are. The book should be read by every one.

This description, however, of the

book, and it was most intensely interesting to the editor, is but the foundation of the reason why you should carefully read the article appearing in this number from her. Many persons are disposed to take these accounts of revivals far away with a large degree of allowance. Here is an account of one given by a writer that needs no allowance as far as her statements are concerned, and the account and reasoning along with it, should set some churches to thinking.

A CORRECTION.

In the Annual Report of last June, page 31, under India Native Support, receipt 1991 should have been West Manchester, Ohio, instead of West Alexandria, Ohio.

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FAMINE IN JAPAN ENDED.

Such has ben the report sent to Washington, D. C. One year ago when government reports on crops came in, famine was inevitable. At once people in America tok up the loving task of sending relief. Other countries helped, but the assistance sent in from the United States was more than all others, the amount contributed being \$320,000. This fund reached Japan at least six weeks earlier than funds from any other land. Upwards of a half million people, living in a territory of 15,000 square miles, were aided. Much food and grain from Canada and other countries were sent in besides the money amounting in total to \$750,000 in gold. The distribution was conducted on a very systematic and effectual basis. One official was placed in charge of twenty-five families and he was to see that these were provided. Each day he reported to his superior officer, and thus the work was carried forward successfully. When famine came on and people resorted to eating acorns, roots of trees, and such things as they could get their hands on, the government made quick analysis and then sent agents among the people to tell them

what was fit or wholesome to eat and what would be injurious. This precaution prevented the usual mortality which attended famines formerly. In addition to all this good work, two orphanages for girls were established, one at Sendai, where 250 girls are being cared for, and another at Okayama, where there are 850 girls. These have been rescued from the human vultures, who were taking advantage of their want and buying them for lives of shame.

MISSIONARY BLOOD.

Miss Annie W. Stocking, lately appointed missionary to Persia by the Presbyterian church, has two generations of missionary effort back of her. Her grandfather, Wm. R. Stocking, in 1837, left Boston in a sailing vessel and in six months reached his journey's end, Urumia. In 1870 her father, Wm. R. Stocking, took steamer and reached Persia in twelve weeks. Now the daughter expects to reach Teheran, in the same field, in about one month's time. It is also pleasing to know that the mother of the present missionary was Miss Isabella C. Baker, a greatly-loved missionary in Turkey. It is no wonder that this young woman can so easily go to one of the most difficult fields of the world.

D. L. MOHLER, TRAVELING SEC-RETARY.

From time to time the Committee appoints an active brother to represent it in some part of the Brotherhood as a traveling secretary. These parties are authorized to represent the Committee in nearly every capacity of a secretary and report all business which they cannot complete to this office. They can arrange for endowment, preach missionary sermons, and in any way facilitate the work of the Committee.

Some time since Elder D. L. Mohler, of Leeton, Missouri, was appointed to this position, and he consented to do what his limited time will permit. While he will especially give attention first to his own and adjoining States, his territory is not limited. We know that all who know Bro. Mohler will approve of the Committee's appointment and we believe every member will lend him all possible aid to do the best for the work.

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THE MINISTERIAL BUREAU.

This was created a little over a year ago. A list of churches applied and they were published much like the list found herein. A few ministers applied for an

appointment. Last April one congregation secured a minister through the Bureau. Of this we just learned lately. Perhaps others have been supplied of which we know not. We know this, The Bureau makes it possible to bring into negotiations the church needing a minister and the minister willing to change locations. The Bureau has nothing to do with the terms. It simply brings the two together. If there are others who wish to know more about the Bureau, information will be gladly sent upon request. Address, General Missionary and Tract Committee, Elgin, Illinois.

SENTIMENT, PROGRESS, REFORM

Medical Missions of the Church Missionary Society.

The editor of the Church Missionary Gleaner, in commenting on the painful fact that many members of the church are prejudiced against foreign missions, appeals to them on the grounds of the good done in their medical missions. He states the following concerning medical missions alone:

"The society has forty-eight medical mission stations and thirty-six affiliated dispensaries; seventy-six qualified male and female medical missionaries are on the staff and fifty-two trained nurses. Last year over 22,000 in-patients were treated in its hospitals, and nearly a million (exactly 924,406) out-patients were attended to."

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Moravian Annual Mission Report.

The receipts for the year amount to £95,911 13s. 10d., or about £650 more than the previous one. The various mission fields have given well, and some are approaching self-support. The receipts in Surinam were £11,577; in the West Indies (E. Province), £8,599; in South Africa West, £8,135; in Jamaica, £6,-

835; in South Africa East, £3,413; and in Nicaragua, £1,164. Nyasa, one of the comparatively new mission fields, contributed £206. Demerara, which has only 988 members, raised £536, and only had to draw £50 from the General Mission Fund. Altogether the local contributions from our missions reached £42-465, or an increase of nearly £1,000 on the previous year. As regards the membership, there is a slight decrease in the figures. In 1904 the total was 101,391. and in 1905 101,260. The decrease is, however, more apparent than real. In Surinam (which is responsible for 553 of the decrease) it is occasioned by the roving character of the people, and in the West Indies E., where there is a decrease of 529, it is due to fluctuations of business, whereby the natives are attracted from one island to another. South Africa East shows an increase of 277; Nicaragua, 107; Alaska, 100; Trinidad, 80; Nyasa, 67; South Africa West, 61; and Jamaica, 58.-Moravian Missions. . 38

Leh, British Tibet.

Dr. Shawe writes from "the roof of

the world," 11,000 or 12,000 feet above the sealevel, that he has never been in danger from men in the course of his work, and that the wildest beasts that have attacked him are the savage dogs which guard most of the houses in Leh, and which recognize no distinction between doctor or nurse or beggar. Last year he had 1,285 patients, who paid him 6,077 visits. Of these patients, fifty-one were in-patients, a small number comparatively, but yet growing, as very slowly the fear of operations is passing away and confidence in the doctor is increased. More than half of the inpatients were cataract cases, two or three of them lamas. As a rule, these cataract patients went away with fair vision, and they advertise the hospital admirably. One of them was an old man who had traveled seven weeks, from Central Tibet, in order to find the doctor. The success of his case brought another, a blind woman, accompanied by her husband, from the same distant village. She also, by God's blessing, was sent away seeing and happy. "We are also," writes Dr. Shawe, "getting into connection with the aristocracy of Ladak, and have been called in to treat the ex-king and some members of the families of the old nobility, all Lamaistic Buddhists. We had as an in-patient for some time a man belonging to the principal Mohammedan family in Leh, and though this family keep their ladies strictly secluded, on two occasions we were asked to see and prescribe for one of them." Some, as they recover, insist on considering the doctor as a god, and in spite of his vehement protests, promise to worship him for the rest of their lives. "When we point them to Christ, they say that they will worship Him too, but we must be gods, for they have been cured under our care when all their own doctors could do nothing for them. Many other patients think that they confer a favor on us by allowing us to treat them. By so doing they give us the opportunity of gaining merit, the supreme consideration for the Tibetan soul. It is

very hard for them to understand that all the years spent in turning prayer-wheels, or counting rosaries, or going on pilgrimages to sacred places, have been spent in vain. Still, many of them listen intently to the gospel story as it is proclaimed day by day."—Medical Missions at Home and Abroad.

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The Kind of Missionaries Needed.

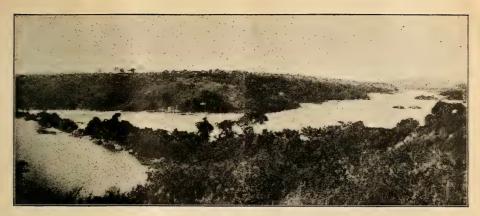
The resolution adopted by the annual meeting of the society drew special attention to the fact that the pressing want for the foreign field at this juncture is men and women who possess the education and gifts required to make them successful leaders and trainers of others, so that the 'indigenous native churches' may be developed and their missionary energies called forth and organized. Inasmuch as a 'leader' is born rather than made, we should betake ourselves to prayer that the ascended Christ, who, as at this time gave gifts to men, should separate unto himself, and endue with Pentecostal power, those who are more particularly suited to lead and train younger and less experienced workers.--Church Missionary Gleaner.

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Dr. Dickie, pastor of the American church in Berlin, is interviewed by the "Chicago Interior." He says there is a great revival of religion in Berlin. The churches are crowded. There is also a remarkable change in the keeping of Sunday. The merchants must keep down their show-window blinds all day, they are fined if they don't. Asked what was the secret of all this change among the Germans, Dr. Dickie replied that the largest single factor is the example of the German Empress, who cares more for religion than any other interests in life.—Maritime Baptist.

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No life is a failure which is lived for God, and all lives are failures which are lived for any other end.—F. W. Faber.



The Ripon Falls, Looking Down the Nile.

THE RIPON FALLS.

The pictures on this page show the Ripon Falls where the River Nile first starts on its course towards the north. The writer of "A Trip up the Uganda Railway and across the Victoria Nyanza," in Blackwoods Magazine, thus describes a visit to this spot:

From Jinga (the seat of government in Busoga), if one follows a path past the bomba, you will find it dip steeply into an unsuspected valley, which must curve out of some hidden corner of the bay. Go down the valley and you will come on a river 200 or 300 yards wide, flowing in swift eddies out of a little gulf in Jinga Bay, and then rushing over a twenty-foot drop. In places the water curves smoothly over, and drops in an unbroken shoot into the pool beneath, dissolving there into clouds of spray; in other places the water is torn in its descent by a jutting rock, and leaps up and out over the drop in a tumble of foam. This is the source of the Victoria Nile, and if the Ripon Falls are not impressive in themselves compared to other well-known falls, yet they are interesting as the first swoop of the mighty river towards the north. Out of the lather of foam at the bottom of the falls the Nile flows eddying and frothing between steep bush-lined banks away into gentle-heaving country.



Ripon Falls, Looking Towards the Victoria Nyanza.

The Newspaper in China.

Till the change brought about by the war with Japan (1894), only a few Chinese organs had made a timid beginning at the treaty ports, more or less under foreign editorship or patronage. the list includes hundreds, the greater part issued daily at several thousand copies: many are of a polemical character, brimming over with a new instinct of national life, but most are educational and highly beneficial and instructive for the people. About a dozen daily papers are issued in Peking; one of these, a daily, is entirely for women, and the greater part of it is the work of native lady writers. These dailies contain news by telegraph from all parts of the world. "And in all provinces of the empire," writes Dr. Griffith John, "the literati and the officials are dsiplaying, under the active direction of the government, sure sincere sympathy with this newlyawakened intellectual thirst, that in all kinds of available spots copies of approved newspapers are placarded up, in order that multitudes of the poorest people may read them, or listen to those who are able to read the contents."-China Inland Mission Report for 1906.

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Anxious to Get a Sound Religion.

One of the speakers at a garden meeting held in the grounds of the Fisherton Rectory was the Rev. P. Y. Matsui, of Japan. He said that missionaries were a great force in his country, not merely because they preached the Gospel, but because they preached and practiced the Christian virtues.

"Soon after his conversion his friends mocked at him, and his parents opposed him, but by the help of God he was able to endure that. It had been his great ambition to go over to Western Europe to see the Mother Church, as they called the Church of England, and to learn many things from her. He expected to go back to Japan in about a month's time to take up his work again at the

college. For some years before the war with Russia began there was a tendency amongst the young Japanese students to seek after truth and to attempt to solve the problems of life. They wanted to know where they had come from, where they were going to, and what they had to do. These questions were not difficult for Christians, but for those who did not believe in God they were very difficult, and it was almost impossible to get satisfactory answers. . . It was clear the influential classes were not satisfied with their own religion, and that they were anxious to get a sound religion for themselves. . . He thought he could safely say that his people were quite in favor of Christianity and ready to listen to the Gospel."-The Home Gazette.

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Baptist in Japan.

The statistics of Baptist work in Japan for 1905 may be summarized as follows: The number of missionaries remains as in 1904 at sixty-one, of whom seventeen have been absent from their posts six months or more. The stations now number eleven, having been increased by the enrollment of Morioka and the Inland Sea in this category. The total number of regular meeting places shows an increase of ten, now being ninety-one. The staff of Japanese workers has increased from 135 to 146, of whom sixtysix are teachers in our schools, while the remainder are engaged in church and evangelistic work, and in allied interests.

For a second time there must be recorded a loss of a number of organized churches, there being now but twenty-nine instead of thirty-one of a year ago. The Kofu and the Ashikaga churches have seemingly quietly passed out of existence. The Kawaski church is reported as having again risen to a self-supporting basis, which makes four of our churches now independent of financial aid. The baptisms for the year were 219, as against 207 in 1904. Church membership shows an increase of twenty-one, from 2,089 to 2,110. A proper

revision of church rolls would, however, materially reduce the membership. The Sunday schools have increased in number from eighty-five to ninety-four, and their enrollment from 3,878 to 4,819. In 1904 the churches raised yen 3,917.32 (\$1,958.66), a per capita rate of yen 1.87 (94 cents); in 1905, yen 4,927.92 (\$2,013.96), a per capita rate of yen 1.91 (96 cents).—Baptist Missionary Review.

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The Mapuche Woman of South America.

That she has a wonderful love of gaudy display is clearly set forth in the South American Missionary Magazine, of which the following is a part of the description:

The dress of a Mapuche woman is most picturesque. Over a white camisa (shirt) is the chamal or dress. This is simply a large square of black cloth, bordered with crimson wool, and with a bright tassel of crimson and green wool at each of the four corners. The chamal is simply wrapped around them and confined at the waist by a gaily-woven girdle of various colors, one corner being brought over the right shoulder and pinned to the front. A large shawl—crimson being the favorite color—is then brought over the shoulders and pinned.

But the pride of a Mapuche woman is in her silver ornaments. In times of fiesta all her treasures are worn, the wives of the Caciques being resplendent with the wealth of the house. The hair is parted in the middle, and braid, thickly silver beads, studded with around it. Sometimes the two long twists hang behind, "Marguerite" fashion, often joined by a silver necklace; or they are brought round the head, the bushy ends of hair being then on either side of the face. Silver coins are made into buttons, and stitched on tape to wear on the head, or beautiful necklaces, with pendants about the size of a shilling, are worn across the forehead. Many curious chains and pendants hang from the shawl pin, some having little figures cut out in the center, or dangling from them, others little bells or crosses. Indeed, the cross is used a great deal, but always of the Maltese shape.

Earrings are worn by every woman and girl, some being large oblong pieces of silver five inches long! Some of the pins are also very curious. The favorite style is a long pin with a silver ball for the end, adorned with a small cross.



A S. M. A. M. D. Missionary in Mapuche Dress.

Some of these pins are sixteen inches long and the silver ball ten inches in diameter. Others again have, instead of the ball, a round, flat piece of silver, many being the size of a teaplate. Beautiful chains of small silver beads are twisted round their dark brown wrists, and as many rings are worn as they possess.

The Koreans as Givers.

The believers in Korea, somehow from the very start, believed in sharing bountifully of all they had with the Lord. They time after time have put the home church to shame in their benevolence, and W. A. Noble, from another view, recites their generosity in these words:

I have been for fourteen years a member of the Wvoming conference, which occupies some of the thriftiest parts of the States of New York and Pennsylvania. On two districts of that conference there is a total of sixty-four charges. The Pyeng Yang city church during the past year contributed for all purposes, exclusive of large subscriptions for our future school building, ven 1915.43 in actual cash, which is equal to or more than was contributed for all purposes of forty-six charges of those two districts, and only eighteen charges gave more. In other words, the Pveng Yang church has contributed for the support of the Gospel an amount in cash equal to the salary of a pastor, benevolent collections, and running expenses of the church of about seventy per cent of the churches in these two districts of the Wyoming conference, with the difference that a laborer's wages in Pennsylvania and New York are two dollars a day, and in Korea twenty-five cents a day. In the great majority of cases our people are very poor.

The world lauds the American people for their readiness to give their money to help philanthropic causes. We boast of it as a mark of civilization. But I standy ready with this and other facts to challenge any people, whether white, brown, yellow, or black, to show a better record than the Korean.

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Concubinage a Barrier.

Mrs. H. Miller, in Korea Mission Field, tells of spending a week at Kongju and meeting wide-awake and eager-to-learn women; yet problems confront the missionaries which make one's heart sick. She then relates the following illustration:

The very brightest woman in this group was the concubine of a petty official of the town. We were given their guest room during our stay in the town and had two or three calls from him. while I learned to know her pretty well. She is an earnest Christian, I believe. and was anxious to be baptized some time ago. So far as knowledge and works are concerned, she was an acceptable candidate, but she had to be refused "the outward sign of that inward grace" for the sake of the church. She was bitterly disappointed and we must give her our sympathy in not being able to comprehend clearly as we see it, where the harm will come in. Would it not seem hard to some of us to be told that we could not be taken into church fellowship until death came into the home and took away a member of it? This poor young woman was told that until the older wife died and left her the legal one, or she was left a widow, she could not be admitted into the church unless she was willing to leave her husband, home, and children for Christ's sake.

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The Korean Field.

Speaking of the general growth all over the province of Korea within the last year, resulting in doubling some groups, forming eighteen new groups of believers, C. E. Kearns, sums up the entire by these striking remarks:

To sum up the year's growth briefly. our ten circuits have increased to thirteen, our sixty churches to seventy-eight, and the 6,507 adherents reported last year has jumped to 11,943, a gain of 831/2 per cent. There are 3,121 baptized and 3,020 catechumens on the roll. The number of adult baptisms for the year was 1,164, catechumens received 2,297. Of the fifty-two church buildings reported last year, twenty-seven have been enlarged and eighteen entirely new buildings were erected. Offerings increased from Y7,830.63 to Y19,542.46. For every dollar of Board funds used in native work the Korean church in our province gave this year \$8.01.

The Great Soudan.

Last January a band of six missionaries of the Church Missionary Society reached their stations in this great field of labor. Splendid progress has been made, for "a temporary medical mission dispensary has been opened. A grammar and vocabulary of over 2,000 words (based on the British and Foreign Bible Society's Dinka version of St. Luke) have been completed. A first reading sheet, containing a selection of Scripture texts has been printed at Cairo; while portions of the prayer-book and a dozen hymns have been prepared for the press. Such are the initial labors of an enterprise that has been conceived and cradled in prayer.

"One of General Gordon's old stations, Bor, is on the east bank of the Nile, 1,011 miles south of Khartoum, Sheikh Bior lies ten miles inland due east from Bor. The population is considerable, and a remarkable chain of villages extends north for some two hundred miles. The Dinkas are warlike and quarrelsome, but are famed as breeders of magnificent cattle. The men wear no clothing, and but few ornaments. The women are dressed in dried skins and do most of the hard work, such as building, thatching, making of pottery, cultivating, fetching water, pounding and cooking the dhurra (millet), their staple food. The Dinka national characteristic is laziness. persistently refusing to give any presents, and only giving payment for work, the pioneers after a time succeeded in changing public sentiment so that a band of Dinka men became willing and even eager to render them service. These laborers and some Dinka boys, whom the missionaries are training as household servants, will form the nucleus of the first reading classes.

"The value of medical mission work in breaking up fallow ground is again receiving marked demonstration in the Dinka mission. Illness naturally prevalent, owing to the fact that the Dinka will use the same water hole for drinking, washing himself and watering his cattle! As the benefit of proper treatment is appreciated the pioneer doctor's hands are kept full.

"Contact with clothed Europeans is also having an excellent civilizing effect. Clothes are desired, and the possession of cloth leads to the need of soap. Clothing does not harmonize with the daubing of grease, red ochre, and ashes, and so the civilizing process goes on."—The Gleaner.

J.

The Methodist Church in India.

Some time since Bishop Frank W. Warne gave the following statement in the Nashville, Tenn., Christian Advocate:

"We are now celebrating our jubilee as a mission, and we may well ask, What has been accomplished? From nothing we have grown until our work is organized into six annual conferences (North India, Northwest India, South India, Bombay, Bengal, and Malaysia) and three mission conferences (Burma, Central Provinces, and the Philippine Islands). The total membership, including probationers, of these conferences at the end of 1904 was 117,986, an increase over the previous year of 16,435; Sunday-school scholars, 132,390; missionaries, including those appointed by the Woman's Foreign Missionary Society, 202; native ordained and unordained preachers, 1.553. Adding the probable increase for 1905, the jubilee in 1906 will be celebrated by about 150 000 Methodists, with adherents numbering nearly 100,000 making in all a Christian community of about 250,000."

WHAT THE SOUTH IS DOING FOR HER CHILDREN.

In 1900 the States south of the Potomac contained, in round numbers, 16,-400,000 people. In these States there are 3,981,000 white and 2,420,000 colored of school age—a total of 6,401,000.

The important question is, What is the South doing for these children? In 1900

only 60 per cent of them were enrolled in the schools, over 2,500,000 of them being out of school. In that year the average attendance was only 70 per cent of those enrolled. Only 42 per cent are actually at school. One-half of the negroes get no schooling whatever. One white child in five is left wholly illiterate. Careful analysis of the reports of the State superintendents, showing the attendance by grades, indicates that the average child, white and black together, who attends school at all, stops with the third grade. In North Carolina the average citizen gets only 2.6 years; in South Carolina, 2.5 years; in Alabama, 2.4 years of schooling, both private and public. In the whole South the average citizen gets only three years of schooling of all kinds in his entire life; and what schooling it is!

This is the way we are educating these citizens of the Republic, the voters who will determine the destinies not only of this people, but millions of others beyond the seas.

But why is it that the children get so little education? Have we no schools in the country? Yes, but what kind of schools? The average value of school property in North Carolina is \$180; in South Carolina, \$178; in Georgia, \$523, and in Alabama, \$212. The average monthly salary of the teacher in North Carolina is \$23.30; in South Carolina, \$23.20; in Georgia, \$17, and in Alabama, \$27.50.

The schools are open in North Carolina an average of 70.8 days; in South Carolina, 88.4; in Georgia, 71.2, and in Alabama, 76.3. The average expenditure per pupil in average attendance is: In North Carolina, \$4.34; in South Carolina, \$4.44; in Georgia, \$6.64, and in Alabama, \$4.42 per annum.

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Serious Conflicts.

The "Mission Field" a neat monthly, published by the Reformed church, publishes the following thrilling experiences which one of their missionaries has been having in the State of Washington:

Driving twenty miles and preaching three times, driving thirty miles and preaching twice—this is the program for alternate Sabbaths of one of our home missionaries in Washington. Yet he says: "This is a grand work and I bless God I am privileged to tell the story of the cross to men who are hungering and thirsting for the Gospel."

The first sermon at one of his stations was preached ten years ago, and roused such opposition that the preacher was soon forced to leave. Yet he reaped his "first fruits," baptizing two or three converts in the river before he went away. A large crowd was present—among them about forty cowboys bent on mischief. During the baptismal service they threw into the river, dogs, stones, etc., greatly to the amusement of the spectators and the annoyance of the participants.

The Rev. Mr. S—, a friend of the old minister who conducted the service, was present, and in strong terms rebuked those men for their conduct. He said:

"There is not a gentleman in the whole outfit."

Immediately there was a burst of anger as many of them advanced toward the speaker. One man said:

"Did you say I was no gentleman?"
"Yes," said the minister, "I meant you."

And others pressed close to him with clenched fists and threatened to throw him in the river. The situation was not pleasant and would have been very serious but for the timely arrival of a few men who thought the preacher was right. One was an ex-pugilist. He elbowed his way through the crowd and said:

"If there is to be any fighting you won't have it all your own way."

The cowboys saw that they had a difficult problem on their hands, and they scattered in a hurry. That night, as the party, which consisted of the Rev. Mr. S—— and wife and little daughter,

and the old minister, were returning home, they were ambushed by thirty or forty cowboys, in a lonely spot at the entrance of one of the cañons. They began to shoot in the air and yell fiercely. Three men held the team while others tried to pull Mr. S—— out of the wagon. Just then Mrs. S——, who is a sweet singer, lifted her voice and sang:

"My Jesus, I love Thee,
I know thou art mine."

with such pathos that it touched the hearts of those men and they all fled.

This is the experience of the missionary in planting the Gospel. Many of those men were converted and are now in our congregation. Some of those desperate characters still remain. It is only two months ago since our missionary discovered a plot against his life, because of his faithful messages, but the plot was frustrated. There is a flourishing Sunday school there, and by next year it is hoped a minister will be able to live among these people, where much good can be done.

32.

What Shall be the End!

During September the Illinois State Liquor Dealers' Association held its convention at Galesburg. The sentiment and drift of discussion is summed up in the following report of the convention as published in the New Voice:

"THE WHOLE SPEECH (the chief address at the State Liquor Dealers' Convention) WAS A DEFENSE OF THE PRESENT LICENSE SYSTEM IN THIS STATE.

"Jesus Christ commenced his public ministry by making, as a miracle, wine in considerable quantities and of fine quality, and this apparently to add to the joyous festivities of a wedding; who apparently used wine constantly, if not habitually, and before all the world; and left as a legacy and example for his followers a sacred use of wine in the most solemn service of the church.

"During the past twenty-five years no less than 116 bills have been introduced in the Illinois House of Representatives and fifty-six in the State Senate (relating to the liquor traffic) which after being duly considered by our lawmakers, were deemed unworthy of passage, thus taking up much valuable time."

He claimed the support of Lyman Abbot, Cardinal Gibbons, Abraham Lincoln, and Jesus Christ for the whiskey busi-

ness.

. 48

Twenty Years Old.

The Student Volunteer Movement, an intercollegiate organization for stirring up greater missionary zeal among the young men and women of the colleges, now having organizations in nearly every college in America and Canada, and having affiliated with similar movements among students in every country, celebrated its twentieth anniversary at Mt. Hermon in July. A tablet was presented to the school there and put up in the room where the organization was first effected. It contains these well-chosen words:

In this room in the month of JULY 1886 during the

First International Student Conference the

Student Volunteer Movement had its origin, and 100 men signified their willingness and desire, God permitting, to become foreign missionaries.

In accepting the tablet for the school, Mr. William R. Moody referred to his own visit to the conference of 1886, when he was a little boy. Recalling his father's deep interest in that conference, he said: "I remember the great joy that had come to him from contact with young life, and I think it was the last summer he was with us that I said to him one day, 'You enjoy the student conference more than the one in August where the more aged saints are gathered.' 'Oh, pshaw,' he replied, 'give me the young men every time.'"—The Intercollegian.

What a Loss!

"What a loss to the church if Phillips Brooks had become a foreign missionary!" exclaims his biographer, after setting forth the vast influence of that great man among us. Hold! let us think a moment. How much greater was Philips Brooks than the apostle Paul? And we too exclaim: "What a loss to the church-and the world-if Saul of Tarsus had not become a foreign missionary!" If he, or such as he, had not forsaken all to go and preach the everlasting Gospel to benighted Europe, the following appalling losses, so far as we can see, would have resulted: The New Testament would lack three-quarters of the Acts of the Apostles, thirteen powerful epistles, and the most shining example ever seen since Christ himself; the Christian age would never have dawned in Europe; Western civilization would never have been evolved; we should all still be heathen; there would have been no great Germany, no mighty Britain, no glorious America, no New England, no Boston, no Phillips Brooks! Who knows whether the final triumph of Christ's cause and kingdom might not have been hastened by half a millenium if Phillips Brooks had become a foreign missionary?-Selected.

* *

Student Body in Latin America.

John R. Mott, chairman of the Student Volunteer Movement, in his world tour, speaks thus of the student body in South America:

"The student field of Latin America has impressed me as the most neglected in the world, not excepting even that of Russia or the Iberian Peninsula. They number not less than 70,000 young men and are found in over six hundred institutions of higher learning. They wield a larger influence than does the student

class in most other countries because of the prevailing illiteracy among the masses. From their ranks come the rulers of all the Latin Republics. The prevailing religion has lost its hold upon them. They are among the most fiercely tempted young men whose conditions I have studied anywhere in the world. The student meetings which I held and the personal contact I had with individual students impressed me with their responsiveness."

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MISSIONARY OR OMISSIONARY?

A Missionary Society

Meets regularly at least once a month: Interests each member by subdividing the work:

Sends regular reports to the Classical Committee:

Studies best methods of other societies: Interests outsiders so that they join; Opens its meetings promptly, and with prayer;

Never allows the meetings to get into a rut; Always makes all possible use of maps. pictures, etc.;

Raises missionary money through systematic giving-

Yes, this and much more does this society do. President, Miss Faithful.

An Omissionary Society

Often omits the regular society meeting; Makes no plans for the year's work; Is always late in beginning its meetings; Sends no reports to the Classical Committee:

Seeks for no new members;

Introduces no new features into its pro-

Omits the devotional service;

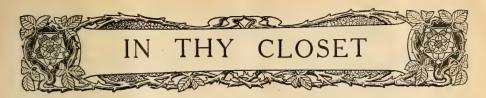
Never sends to the Board for new literature:

Arouses no interest in missions;

Refuses to give systematically to foreign missions-

Yes, this and much more does this society President, Miss Do Little.

> To which society do you belong? -Selected and Adapted.



God's Challenge to Young Men.

"Christian young men! The responsibility of saving the world rests on you; not on the old men, but on the young men. It is past the time for holding back and waiting for 'Providence.' I used to think missionary ought to husband strength; but this is a crisis in the world's history, and by keeping back, one may keep others back. Wisdom is profitable to direct, but the man that rushes to duty is faithful. At times, promptness becomes the rule and caution the exception. church is a military company; an army of conquest, not of occupation. Young men, forward!"

Thirty years ago, a missionary, after having been at work in foreign lands for seventeen years, lying on his death bed, roused himself suddenly and said with great emphasis: "I have a testimony to give and I would better do it now." Then followed the very words which stand at the head of this column; appropriate them, they are tenfold applicable to-day. Let young men ponder them.-Missionary Review of the World.

. X

The wife who would depend upon her words alone to express her love and her allegiance to her husband has a very poor medium of expression. It is the little act, the constant thoughtfulness, the unselfish care-taking that shows her real affection. And so with us. We ought, many of us, to speak more earnestly in the prayer meeting, to take a more active part in the public services. But there is a life that speaks more distinctly than words in a prayer meeting. It is the basket left at the door of the poor. It is the kneeling form at the bedside of the dying. It is the extended hand held out to the stranger. It is the beaming face reflecting the love of Christ. And the church member who they were all cannibals.

depends entirely upon his words for the expression of his love for God or man. or his allegiance to his church, is a very shallow church member, however finely he may speak, and however beautifully combined his words and sentences may be. He is loving God most who acts most like Him, does most for Him .-Exchange.

"If the Christian church in America could be brought to give one postage stamp, per capita, a week, to foreign missions, it would give \$10,000,000 in a year. If one car fare a week, \$50,000,000; if one dish of ice cream a week, \$100,000,-000."-Campbell White.

One hundred and twenty-four million Moslems are under Christian rule or protection-over one-half of the Moslem world. King Edward VII, Queen Wilhelmina and the Czar of Russia hold the balance of power in the Mohammedan world. There are a quarter of a million Moslems in the Philippines under the American flag, while France exercises political control over nearly all Mohammedan northwest Africa.

Never be discouraged because good things get on so slowly here. Enter into the sublime patience of the Lord.—Macdonald.

In the South Sea Islands there are now 850,000 Christian converts.

In Fiji there are 104,000 habitual church-goers out of a population of 110,-000. When the missionaries went there

I desire that God will station me in that part of the mission field where the difficulties are the greatest, and to all human appearances the most unsurmountable.—Robert Morrison.

Those, and they constitute a very wide circle, who have appreciated the lines-

"Away in the foreign land they wondered how

Their simple word had power."

(written originally for the Gleaner) will enter into the meaning of the following allegory sent to us by the same author:

"Gleaner 71.637."

Gleaner 71,637 knelt at his study table, as he did every night after the day's work was done, and the household had gone to rest. The little green book, his Interleaved Cycle of Prayer, was open before him, and his eyes rested on the long list of names now so familiar.

Who were they? What were they like? These men and women whose names he read month after month, and whose needs he whispered into his Father's ear.

To-night it seemed as though he could not pray! Was he very tired? Was he spiritually cold? Always before, these people, though known to him by name only, had been real people, with real needs, people whom he could help, people whose works were also in part his work! But tonight they were names, only names, a long list, nothing more.

Gleaner 71,637 was weary, very weary. But he must not fail; no, he must pray, even if it did no good-there were the names—the names. Would it do any good?

Suddenly someone spoke.

"Oh, thank you, thank you for what you have done for me! I fear I should often have failed if it had not been for you. Ah, I see you know me, too! Is it not just as he said-'The Lamb is the Light thereof. In His Light we see!"

Then another voice-

"Oh, dear friend, we meet at last! How I do thank you for your prayers. That time when our supplies failed, and it seemed as if we must starve, oh, how you helped us! Thank you! Thank you!"

Then another-

"Ah, there you are! You know me, don't you? I know you. Once, when no home letters came and I was crying with disappointment, you comforted me. You did not know it? No, I did not either; but I know now. Here we need no sun, no other light than Jesus; and in His exceeding light hidden things are revealed. Oh, how I thank you!"

And another-

"Oh, how I thank you for your prayers! That time when we thought our converts would go back, it was you who obtained for them the needed grace and held them up. Oh, thank you, brother!"

"And I," said another, "was often too tired to pray myself! Oh, thank you!

Thank you!"

And now crowds came from all directions, ever more and more, with faces of exceeding joy and gladness. Some could be recognized from personal acquaintance, some from pictures; but far, far more were new, and yet seemed not wholly unfamiliar! and every voice said, "Thank you! Thank you!"

Then there came another Voice, more gentle, more loving, more tender than any, a Voice which seemed to whisper-

"Said I not unto thee, 'There is nothing hid that shall not be known?' 'That which is spoken in the ear shall be proclaimed upon the housetops?' Said I not unto thee, 'Cast they bread upon the waters and thou shalt find it after many days?'"

Then Gleaner 71.637 spoke-"Lord, teach us to pray "-and speaking thus, he awoke! The fire had died out, and the candles had burned away, but he was still kneeling with the open book before him, and is it strange that Gleaner 71,637 knelt on till morning had come, holding up each name to God, asking Him to deal with each according to his or her need? Is it strange that every name seemed hallowed? and that from far, far away, each time he passed to the next on the list, there came a sweet sound-"Thank you"?

-The Gleaner.

,48

"Repent for the kingdom of God is at hand!" God's new order is at hand. Change your life if need be. Give yourself to Jesus Christ, and let Him prepare you for the crisis that is at hand. Follow Him wherever He leads you,-into the packing house, into the tenement house, across the seas to the heathen, into the pulpit, into the court room. Say unto Him, "Lord, I will follow thee whithersoever thou goest," and He will lead you far out into life. The Spirit of Jesus Christ is not haunting empty churches six days in the week waiting for them to fill up on the

Sabbath. The Spirit of Jesus Christ is out in the thick of life, there He will lead you, a man after His own heart, a man of His thorough sincerity, of His invincible good will, of His deepening peace, if you will give vourself to Him .- Dean Bosworth of Oberlin Theological Seminary in Intercollegian.

REVIVALS IN WORLD-WIDE FIELD.

Raichur, India.

One of the many welcome revivals in our work in India is that which has been progressing in the Raichur District of the South India conference. The awakening began in our church for Kanarese in Belgaum, in the latter part of April. The Rev. D. O. Ernsberger, in writing of the revival, says that of a membership of about one hundred "only one member of that church was not reached and quickened." A widow and her son who were visiting Belgaum were converted and upon their return to their own village, twenty-seven miles distant, they were the means of saving their whole family and many of their neighbors. After the meetings in the Kanarse church, successful meetings were held in our English church, resulting in forty persons being added to the membership. The revival soon spread to Raichur, formerly the headquarters of the district, and distant from Belgaum more than three hundred miles. most encouraging results were gained from ten days of meetings in which the majority of those in attendance were Methodist Christian workers. The special meetings had closed in July when Mr. Ernsberger wrote, but the revival was continuing in power.-World-wide Missions.

From Iceland comes, too, a word of cheer from a worker, who says: "Spiritual darkness has reigned supreme for vears, but the dawn is coming. A 'Revival' is 'coming down.' "-Life of Faith.

That was certainly a rare sight in London, when the Bishop of Stepney led a great procession of revivalists in the East End. After a service in Whitechapel church, conducted by the bishop. a procession marshalled, of 1,200 persons, mostly working people. About sixty surpliced clergy followed the bishop. Halts were made at certain points and addresses made by various missionaries. Think of the surprise of Whitechapel crowds at such a sight in mud and rain.

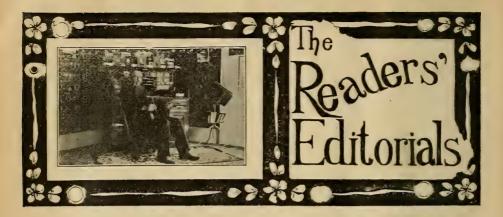
In Edinburgh lately, a three days' prayer meeting was held, for waiting on God. The hall was too small, and, notwithstanding overflow meetings, many had to be turned away. Some of Scotland's foremost men took part.-Missionary Review of the World.

WHAT I WOULD DO.

If I were a rose on the garden wall, I'd look so fair and grow so tall-I'd scatter perfume far and wide, Of all the flowers I'd be the pride. That's what I'd do If I were you,
O little rose!

Fair little maid, if I were you,
I would always try to be good and true,
I'd be the merriest, sweetest child,
On whom the sunbeams ever smiled.
That's what I'd do
If I were you,
Dear little maid!

-Selected.



Beatrice, Nebr., Oct. 13, 1906.

Not long since our little church had the pleasure of listening to two earnest and helpful talks by Sisters Ella Miller and Josie Powell. We truly appreciated their visit, which intensified our zeal for missions. May our Father prosper their journey and bless their labors for Him.

Mrs. L. D. Bosserman.

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Cerrogordo, Ill., Oct. 15, 1906

I am glad to tell you that we have at last, after working two years, raised over \$300 to support a foreign missionary. And this year the Sunday schools of our district decided to support a worker on the field.

A number are sorry now that they did not wake up sooner and support Bro. Brubaker from our district but that is too late now. Some prefer someone from our district, but however we want you to see to it that we can have a worker on the field in one year from now. This is only a small beginning in our district but we trust will grow rapidly and soon individuals, schools and churches will see their privileges. Let us hear from you if you have any suggestions. Your sister in Christ, Martha E. Lear.

Pasadena, California.

In the last number of the Visitor Bro. Brubaker made a statement that really

startled me when I read it. He stated that seventy persons paying one cent a day could support a missionary in India. I could hardly believe it until I figured it out for myself and found it to be an actual fact. It made me feel as though I would like to be in a position to go out and work up bands of members to agree to support a missionarv in some foreign country. It showed me how easily we could do so much more than we are doing. Fifteen persons paying daily what a smoker pays for one cigar could support a missionary. These figures only show the possibilities that are in the hands of the church by each one giving only a little. A. W. Vaniman.

Lordsburg, Cal., Oct. 7, 1906.

Dear Brother: From time to time we have been learning about the Sundayschool extension work in Chicago. Since Sister Tempie Sauble Funk, of Glendora, Cal., has had some experience in that line, we requested her to give a talk on that subject before our Missionary Reading Circle. She complied at the regular monthly meeting last Sunday evening at 7 o'clock. Her testimony from beginning to end was earnest, instructive and interesting. She said the Chicago teachers and officials do just like anyone does if he wants money-work hard to get it! They work hard to get children into Sunday school and from thence into the "fold" of the Master. Instances were narrated of the Word being planted in little hearts, which brought forth "an hundredfold" of fruit in after years.

Sister Funk referred to her own work in a "French Catholic" section of Chicago, and said that the parents had their doctrines so thoroughly instilled in their children that it was almost impossible to reach them at all. An appeal was made to us (Dunkard) parents to put more earnest effort on our children.

The sister assured us that the Chicago Sunday school proper has not been weakened in the least by her missionary effort; no, but, as is always the case with God's people, the more she helps and gives others, the stronger she becomes and the more she has to give.

At the close of Sister Funk's discourse a collection, amounting to \$10.82, was lifted for the Chicago work.

Let us all awaken out of our stupor of selfishness and make an effort to obey the "Two Great Commandments."

Grace Hileman Miller.

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Vada, Thana Dist., India. Sept. 5, 1906.

This is a picture of one of India's gods. In different parts she is called by different names, such as Mahalukshmi, Murrybai, etc., the latter name is the one used by the people of Vada.

This goddess is thought by India's people to have control of cholera, and as this disease is very general over India, this idol is therefore found in most places.

There is a temple here containing Murrybai's image; but this one shown in the picture is small and one of the two men on the left of the goddess carries it from place to place on his head.

Last April or May these men came to Vada and went through their performances as protection against the coming of cholera to this place. I am not sure, but I think this is done annually.

First the box in which the goddess is kept, is placed on the ground and the second man on the left, who has bells on his feet, dances around the box whipping himself with a large, black, snakelike whip, running along in front of the near-by houses and hissing like a mad cobra, rolling his glaring eyes around like some madman. He returns to the



One of India's Gods.

box and pulls out one of the small idols you see in front, on the ground. Repeating the above actions, he pulls out the second image and then the people come out with rice, etc., as offerings to the goddess. These are in the pans or fans in the front part of the picture. These fans are used by the people of India for separating the grain from the chaff. And what is done with the rice? Oh, this finds its way into the grain sacks or food sacks of those who play the game. This is the way they make their living.

Finally, he throws the curtain up so that all may see the goddess as shown.

Often this goddess is so fixed with strings that she can be made to drop the ring from her nose, the jewelry from her



A Tile-Roofed Bungalow of India.

neck and the bracelets from her arms, and at last to drop forward in the box. This is to show her intense sorrow at the sins of the people, and her humble willingness to keep cholera away, if she is properly worshiped, but how fruitless the effort and yet people do not seem to see it. Most of our readers know that during the last of May or June cholera raged here, and between one and two hundred people died (the exact number is not known, as many fled from the place and perhaps died in the jungle or in some other village). After good rains had fallen the disease ceased.

May the day soon come when these, our brethren, shall be loosed from idols to serve the living God.

Steven Berkebile.

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Bulsar, India, Sept 20, 1906. My dear Brother:

We have cause for rejoicing in the Bulsar church because of two souls that have been made willing to come out on the Lord's side and declare themselves "Christians." On Sept. 9, a man of some thirty years of age was baptized at the close of the Sunday morning preaching service. He has been with us for about a year but was afraid to take baptism for a while because of his caste. He belonged to one of the higher castes and of

course they opposed it, Last Christmas he ate with us and soon after one of his caste came (and, by the way, this man is a teacher in the Bulsar High School) and asked whether the other man had taken the Lord's Supper with us, to which I replied that he had not and said nothing about the other. was suspicion and they were about to outcast him. The seeker frequently came to the mission and for a while we employed him as teacher in the orphanage. for he is an educated man and speaks English quite well. But while living here he would not be baptized, so we got him a position in Sanjan, a neighboring mission station, where he is teaching. He has been there several months and now has openly confessed Christ, for which we are glad. After baptism, to avoid trouble he took an early train back to his work.

Last Sunday noon the other one was baptized, who is an old widow of about seventy-five years of age, whose daughter, son, granddaughter and great-granddaughter had all become Christians before her. These four generations are still living and all have received membership here in Bulsar. This old sister's husband had become a member of the Salvation Army many years ago but she always said, "the old is good enough for me." But finally she herself decided to

follow Christ before she dies. Someone said others would laugh if such an old woman should become a Christian. To this she replied, "Let them laugh; I want to do what Jesus says." And she is happy, and we are all happy with her. More of her relatives than those I mentioned have become Christians. great-granddaughter, about eight years of age, was baptized some months ago. Thus the work grows.

The work in the industrial school has taken on new life. Finally we are able to furnish a room with benches and all

necessary tools to give the children training in wood-work according to American fashion. Bro. Emmert conducts three classes daily and gives all the work personal supervision. It is a splendid thing and the children for the most part enjoy it much and are making fair progress. We hope for good results. Thus daily we endeavor to train heart, head and hand to the glory of God. Pray for us that all may be well done. All for the sake of our Christ.

In Him ever,

J.-M. Blough.

OUR COLLEGES

Bridgewater College, Va.

School opened this year with a large attendance, one-third more than any previous opening. But this is not the only encouraging feature, for the class of students must necessarily be taken into account. Both in scholarship and character they stand well. A general awakening along lines of Christian work is Prayer meeting is more noticeable. largely attended. Sunday school has a good enrollment and better collections, and the missionary society has a larger roll.

On Thursday night, Sept. 13, we had Sister Alice Garber, from Chicago, with The students enjoyed her address very much. We would be glad to have more personal reports from missionary workers.

A mission study class has been organized and a lively interest manifested. We will take up the "Call, Qualification and Preparation of Missionary Candidates" first. The class is already large and more are expected to enter. with its regular meetings the Volunteer Band has been doing some visiting among poor homes. Later some missionary programs will be given among the churches.

Maryland Collegiate Institute.

"Another year of progress, another year of

praise,
Another year of proving Thy presence 'all
the days,'
Another year of service, of witness for Thy

love, Another year of training for holier work above.

Such, we trust, this school year will be to each of us, which has just ushered in with its new duties, its opportunities and also its pleasures. The possibilities it holds in store for us we may realize only as we persistently live at our best day by day.

Old students have left us to take their places in practical life, while new ones have come in and the interest they are manifesting along the religious line show they are here not only for mental development, but for spiritual training Prayer meetings and Christian Workers' meetings are made interesting and instructive by the hearty cooperation of all.

The mission study class, under the direction of Prof. Early, is still studying the mission field of Africa. At present they are studying the book entitled "Daybreak in the Dark Continent." Our interest for those who are in spiritual darkness increases, as we learn

their condition, of what others have attempted and suffered for them, and of the results of their labors.

The Bible society renders a public program Saturday evening every two weeks. These programs consist of music, recitations, essays, orations and addresses, all along a religious line. These not only give development to its members but instruction and inspiration to the hearer.

The new Bible students, together with the old, have entered upon the year's studies with earnestness and perseverance. Teacher and pupil together are seeking for that information that will help them to be helpful to others, and in doing so they seek first to make a personal application of the truths that unfold to them. Thus following the instruction of Peter Heylyn, when he said,

"Read thou, but first thyself prepare,
To read with zeal and mark with care,
And when thou readest what here is writ,
Let thy best practice second it.
So twice each precept writ shall be.
First in the book and next in thee."

Anna Hutchison.

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Bethany Bible School, Chicago.

The work of the school has been going along finely. The interest is increasing as the students get better acquainted with each other, and get deeper into the Word of God. They are finding the Bible an intensely interesting book, and really easily understood if one really gives it hard and faithful study. And, as this interest and penetration into the Word grows, the spirit of consecration and of service is deepening from day to day.

The total enrollment at the present time is forty-one, and others are coming soon. There is one from Idaho, one from California, two or three from Virginia, one from Maryland, two from Pennsylvania, one from Minnesota, while quite a goodly number hail from Ohio, Indiana, Illinois and Iowa. One is coming from Missouri, two or three from Washington State, one from Michigan, two or three from North Dakota.

On Sunday morning, from 9 to 9:45, there is a workers' prayer meeting, where the work of the mission Sunday schools, of the preaching services, and of the Christian Workers' meeting are remembered. Then prayer is also made for all Sunday-school and church workers of the Brotherhood. Our missionaries are remembered, and all mission fields. Special requests are sent in for special prayer.

Several evening classes have just been organized. Bro. Trout began his course of lectures on Sunday-school work. There are two classes for some of our business men on Friday evenings, one for preachers on Tuesday evenings, and another for the young people of the neighborhood.

The interest in Bible institutes all over the Brotherhood is notably awakening. Quite a number of districts are organizing and arranging for either Bible or Sunday-school institutes. These never fail to create great enthusiasm.

Another sign of life and activity among the workers of the Brotherhood along the lines of more faithful and thorough study of the Bible is the ever-increasing demand for correspondence courses.

All this is very encouraging, for if we can but get people to studying the Word of God, the Spirit of God will have opportunity to stir up hearts to greater activity in His cause.

As fast as we can arrange for them, we are assigning our students to Bible classes here in the city, where they are to teach, and so at the same time be doing something to spread the good tidings, and also learn how to teach and do personal work by actually doing it. Two of our sisters have begun a class at the Florence Crittenden rescue home for girls. One has a class of girls of the neighborhood. Others are in contemplation.

A. C. Wieand.

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Elizabethtown College, Pa.

The Missionary Reading Circle met Sept. 8, 1906, for reorganization. Number enrolled is thirty-four. The following officers were elected for the school year: President, J. F. Graybill; vice president, W. E. Glasmire; secretary, L. Margaret Haas; treasurer, Luella G. Fogelsanger.

The Circle is giving special attention to the study of the foreign field, having as one of its members Sister Kathryn Ziegler, who is now preparing for the foreign work. As a beginning to the year's work we have taken up "Introduction to the Study of Foreign Missions," by Edward A. Lawrence. Later we expect to study "Sunrise in the Sunrise Kingdom," and "India and Christian Opportunity."

Bro. J. F. Graybill has been chosen

teacher for the present term. The Circle meets on Saturday evenings. After devotional exercises we have a discussion of the lesson, together with special topics of interest, which are assigned to different members from week to week. The following topics have been discussed at recent meetings: "The Day of Opportunity in China," "The Medical Mission as a Factor in the World's Evangelization," "A Call for Intercessory Missionaries" and "Missionary Money, Spirit and Collection in the Northwest."

As we study the field we see the work awaiting the worker, and believe that mission study will be the means of bringing some to the work that God wants them to do. L. Margaret Haas.

MISSIONS IN THE SUNDAY SCHOOL

November 4, The Lord's Supper. Matt. 26: 17-30.

Go back, dear believer, to the days when you sat back and did not enjoy the communion and fellowship of the Lord's table because you were not one of His. Recall the heart-searching of self, the wonder what strength there was in the supper and the forecast if never you became a child of God. Then step over into the moments of joy that came to your heart when for the first time you sat around the Lord's table and with loved ones in the Lord took for the first time the sacred emblems in your own hands.

But that thrill of joy and the pulse of strength was no greater than it is to the believer who from heathen ranks first surrounds the table. Months of teaching have intervened while he has yearned for this privilege. He has learned to believe on the Lord,—how he has longed to partake of the life-giving emblems. At last the time comes and he contrasts in inner experience the fullness which comes to him with the emptiness of idol worship.

But none of these experiences are to

be compared to the one the missionary himself has when he, having labored through years, amidst many trials and discouragements, sits down with the first one, two or three converts who have been received into the family of God. Perhaps he has toiled ten or more years waiting this time. Perhaps the number about the table is but three. the missionary, his faithful wife and the convert from heathendom. Yes, I daresay there is more joy in that little feast than there is where a thousand at one great feast sit around the table of the Lord. Love has labored long and is being rewarded. The heart of love overflows as the missionary breaks the bread to the first-fruits of heathendom. No matter if millions about are in darkness; for a few moments at least, his soul is at rest while in the light of Christ he sees that the work of redemption is progressing amidst mankind.

What strength, what enthusiasm and what courage would come to every believer at home could he enter into the same joys the misisonary has. And he may, if at home he but sets his heart upon the same work in the same manner.



Roann Church, Indiana, Sunday School.

November 11, Jesus in Gethsemane. Matt. 26: 36-50.

Gethsemane is too sacred a place to think lightly or carelessly about. Too many believers and others are not thoughtful enough of these moments which the Master passed in the garden until they must pass through a similar experience in their own lives. Then the common level of experience, as far as it goes, makes us all one family in sympathy and help.

When we have learned of the burden borne by Jesus we shall each be willing to take up the same burden of testifying before the world. When we find out that His sorrow was not only for my sin alone, but for the "my sin" of every creature on earth, our hearts, become enlarged in desire to reveal the love of Calvary to those who know not love.

But the church has gone to sleep; she has fallen into temptation and has given way to it. The sleepiness is seen in her awful indifference to the work of soulsaving, turning her main efforts upon herself and her own pleasures. She has given way to the devilish temptations of doubt,-doubt in the possibility of God's overcoming the world,-doubt in the promises of God,-doubt in the Word's being suited to all conditions of mankind.

Elsewhere in the Scriptures the life of the Christian in the world is likened to the night. The day will dawn when Christ shall come in all fullness and glory. In this nighttime the church, sleeping as she is, could, if she would but listen, hear the piteous words of Gethsemane, "What, could ye not watch with me one hour?"

The betrayal is no less real, no less serious, brethren and sisters, simply because we cannot kiss the Lord as Judas did. Our own indifferent and inconsistent lives speak louder against the Christ than do all the hosts of Satan.

Go back to Gethsemane! Enter it with bowed head and broken heart, made



Some of Batavia, Illinois, Sunday School.

so because of a lost world, a part of which you can be the means of saving. You will not sleep; but you will come forth from the garden and enter paths that will wipe sorrow from the earth.

. 42

November 18, Jesus Before Caiaphas. Matt. 26: 57-68.

Nowhere is Christ and His followers more fully on trial than in the mission field, before all of the fiendish trickery of heathendom. In Christian lands Satan will appear as an angel of light to try to deceive the faithful; in heathen lands he comes out boldly in all his awful and hideous wickedness and tries to overthrow the work of the Lord. The missionary is every day on "trial" before this "Caiaphas." His dealings are noted, his conduct is searched, and everything is taken advantage of to give

a reason why Christ should not be their Savior too.

While all this is true, no victories are more glorious and complete than those of the mission field. Think of Bishop Hannington dying in Africa at the hands of a cruel heathen king and this king's son now accepting Jesus Christ. Jesus on trial; the world rejoicing in the Savior. Hannington on trial, and the black-skinned of the same tribe praising the Redeemer in whose name Hannington had pressed into the dark regions of Africa.

So it shall be in the progress of the Gospel. Longfellow wrote, "And that a rose may breathe its breath, something must die." That the Gospel may go forward and souls breathe the breath of heaven, some of God's children must die. Blessed is their death, however, for it is in the Lord.



An Uniaithful Husband.-From Ram's Horn.

November 25, World's Temperance Lesson.—Isa. 5: 11-23.

Some Statistics of Startling Proportions.

These figures, though approximate, are as carefully compiled as one can make them, and were published recently in the New Voice. The are expenditures for our follies, luxuries and vices.

We spend for alcoholic liq-	
uors	\$1,925,440,000
Tobacco and cigars	400,000,000
Gambling, produce, and all	,,
forms	400.000.000
Social evil	400,000,000
Strikes	100,000,000
	30,000,000
Horse races	50,000,000
Soda water, chewing gum, un-	
healthy candies (most can-	
dies are unhealthy)	50,000,000
Luxuries all told not less than	500,000,000
We imported in gems in 1905	37,000,000
And many wore them who	
could ill afford them.	
Theaters, circuses, etc	100,000,000
Yellow literature (always	200,000,000
harmful)	50,000,000

Thus we are expending almost eleven million dollars a day on our follies and vices every day in the year, Sundays and all, the year around. These figures are

Total\$3,992,440,000

but approximations; but we have taken a good deal of pains with this estimate and are willing to be corrected by any one who can present authoritative figures. We believe them to be considerably below the actual figures. Every dollar of this vast sum could be annually added to the permanent capital of the nation, for total abstainers from all these things prove that they are not necessary.

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A TEMPERANCE LECTURE.

There is danger in the glass;
Beware lest it enslaves.
They who have drained it, find, alas!
Too often early graves.

It sparkles to allure,
With its rich ruby light;
There is no antidote or cure,
Only its course to fight.

It changes men to brutes;
Makes women bow their heads;
Fills homes with anguish, want, disputes,
And takes from children bread.

Then dash the glass away, And from the serpent flee. Drink pure cold water day by day, And walk God's footstool free.



"THY KINGDOM COME."

We are only little children, Yet at morn and eve each day When we kneel to say, "Our Father," "Lord. Thy kingdom come," we pray.

Jesus, King, we bow before Thee, We, the children, all Thine own; Thou hast shown us, in Thy kingdom, Room for children round Thy throne.

Thou hast holy men and women Strong and wise to work Thy will, Angel bands to do Thy bidding, Yet Thou callest children still.

Not alone in words, our Master, Would we pray, "Thy will be done;" Grant us. Lord, some little errands Such as feeblest feet may run.

Let us bear some little burdens, Some sweet message say or sing, Hearts and hands and feet and voices All shall serve Thee, Christ our King.

--- N. Y. N. H.

"THE LITTLE WIDOWS OF INDIA."

"There's a litle girl over in India, No bigger nor older than I, Who never laughs nor smiles at all, I'm sure you wonder why.

"I just can't understand it myself, How such a thing could be; For the little girls all over the world Should be happy, it seems to me.

"I think God wants us to laugh and smile At proper times you know-

For He made the beautiful sun to smile On this wonderful world below.

"But this little girl, no bigger than I, So sad across the sea, Is a widow already-'tis true, they say-

How strange it seems to me.

"I can't understand it myself at all, A widow's an outcast, they say; No home, no friends and no one to love; Just hated, and in the way.

SIX YEARS OLD.

The children all, both great and small. Flock hither, hand in hand-None too little, none too tall, To join the Mission Band.

Big brother John and sister Kate-They're twelve or more, I'm told, Then George is ten, and Maud is eight, And I'm your "six-year-old."



If other boys and girls should know What the missionaries do. I'm sure I'm big enough to go And hear about it, too.

And when the money-box goes round, I drop my pennies in. No boy or girl will e'er be found Too little to begin.

So George and Maud and Kate and John, They always lend a hand,

And help me put my bonnet on To join the Mission Band.

-J. W. Weddell, in The Missionary Messenger.

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DON'T FORGET.

Little children, when you pray To God to keep you through the day, When you ask that He would take Your sins away, for Jesus' sake; When you thank Him for your friends And the comforts that He sends.

Don't forget to breathe a prayer For those who know not of His care. Many little ones there are. Over the sea so very far. Who never heard of God above. Who do not know of Jesus' love. Children who have never heard From Christian friends this blessed Word.

That gentle Jesus, meek and mild Dearly loves each little child. And bids them always come and pray To Him who takes their sins away. This Savior they have never known, And therefore kneel to wood and stone. O children! ask of Him to send Some one to be the heathen's friend, To guide them from destruction's road Into the path that leads to God; That they may have their sins forgiven, And when they die may go to heaven; That they and you at last may stand Within that happy, happy land.

* *

"THE HARVEST OF THE EARTH IS RIPE.

A glory decks the course of time, A wondrous, changing glory, We see it in the deeds of men Now, and in ages hoary; Their prowess on the battlefield, Their valor on the ocean. Their skill in science and in art. Their fame in locomotion. Their great inventions, ever new-But 'tis a fading glory.

A gaiety pervades mankind, A thirst for passing pleasure, A love of things which please the sense, Uncurbed, and without measure; And this, in spite of want and pain And care, which groweth ever, No state of human woe we find From gaiety can sever. The world will worship at the shrine Of the fair goddess Pleasure.

A greed possesses human hearts, A base and mean desiring For that which should not be their own, Their bosoms ever firing; A lust for wealth and everything Around that falsely charmeth, For some delusive vanity Or toy that only harmeth; Still to possess such things proscribed Mankind is e'er aspiring.

A glory, yet there is in shame, A love of sin and sinning, A mind that deems earth's present things All that is worth the winning; God is despised, and truth is scorned,

Eternity is sneered at. And they who would their fellows warn, Ofttimes are only jeered at: While mercy from the heavens invites, Men still to sin are clinging.

"The harvest of the earth is ripe." The angel's sickle ready, The reaping time is almost here, It comes with footsteps steady: No opportunity will then Be given the evil-doer. For "Now is the accepted time"-No word was ever truer-The harvest of the earth is ripe, The angel's sickle ready.

London, Eng.

-J. Comley Page.

SONG FOR THE MITE BOX OPENING.

(Tune: "Bring Them In.")

We are a Mothers' Jewel Band-Not very large, I hear you say, But we can do a lot of good By doing something every day.

Chorus.

Hear them ring, hear them ring, Hear them ring for our Savior King-Hear them ring, hear them ring, Hear the pennies ring for Jesus.

We've mite boxes, don't you see? We've earned the money, all that's there, We've dropped in pennies, one by one, And with each one a litle prayer.

We'll send them on their journey soon, They'll surely joy and comfort bring To some poor child-and though the least, We know 'tis for our Savior King.

-Mrs. E. D. Case.

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THE WONDERFUL STORY.

I think that all little children, E'en the tiniest baby thing, Will learn the song that the angels And children in glory sing.

There are thousands of little children, A great and pitiful throng, Who never have heard the story And never have learned the song.

All over the world they are waiting For the song so simple and sweet, For the song the angels are singing As they bow at the Savior's feet.

'Tis for us who have heard it so often To send it far abroad-The wonderful song and story Of Jesus Christ our Lord.

TRAVELING IN CHINA

Railways are being built in China, and soon the traveler can journey into the interior in a comfortable coach. I shall always be glad that my visit occurred in the old days when the native methods of transportation were the sole dependence. The modes of conveyance in the interior of China are five—the donkey, the sedan chair, the wheelbarrow, the cart, and the shendza (mule litter); and, naturally, the first problem of the traveler is to decide which one he shall adopt.

The donkey is all right to one accustomed to horseback riding; but there is no protection from the sun and rain, and there are no foreign saddles. The traveler piles his bedding on the animal's back and climbs on top, sitting either astride or sideways. In either case his feet are free to flop loosely about, for there are no stirrups. It is hard to make



The Sedan Chair.

long trips in an Asiatic climate in this way, to say nothing of the consideration that a man feels like an idiot in such circumstances. "The outside of the horse is indeed good for the inside of a man," but a mattress on top of a donkey is a different matter.

The chair is comfortable for short distances, but is comparatively expensive, and as no change of position is possible, one soon becomes tired sitting. In pity

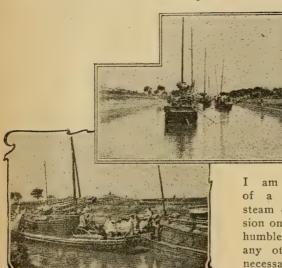
to your coolies, you have to walk up hill, and you are exposed to inclement weather, unless you hire a covered chair. This, however, is not only hot and stuffy, but makes people think you are aristocratic, as only the officials or the rich use such chairs in the country, though in the cities they are a common means



The Chinese Cart.

of conveyance. I had traveled in a chair in Korea, and I wished to try something else in China.

The Chinese wheelbarrow is a clumsy affair, with a narrow seat on each side of a central partition. When large and with an awning, it is not so uncomfortable, but it is not well adapted to a long journey, as it is slow and toilsome. When the mud is deep, progress is almost impossible. Moreover, the labor of the barrow-men constantly excites the sympathy of the humane traveler, and the dismal screech of the wheel revolving upon its unoiled axle is worse than the sound of filing a saw. The Chinese depend upon the screech, for when it dies away to an expiring groan, they know that the axle is wearing out. But the unhappy traveler finds that his nerves wear out faster than the wooden axle. In Tsing-tau, even the phlegmatic Germans found that agonizing shriek unbearable, and posted an edict to the effect that every barrow-man who did not grease his axle would be punished and his wheelbarrow confiscated. At first the order was ignored. But a few samples of Teutonic justice brought a run on the shops that kept axle grease, and now the German takes his afternoon nap un-



The Grand Canal, China,

disturbed by the strident wails of passing wheelbarrows.

The Chinese cart is a curious affair. There are no roads in the interior of China, except the ruts that have been made by the passing of many feet and wheels for generations. In dry weather they are thick with dust, and in the wet season they are fathomless with mud. Almost everywhere they are distractingly crooked, and in many places they are plentifully bestrewn with boulders of varying sizes. Instead of spending money in making roads, the Chinese have applied their ingenuity to making an indestructible cart. They build it of heavy timbers, with massive wheels, thick spokes, and ponderous hubs; and as no springs could survive the jolting of such a vehicle, the body of the cart is placed directly upon the huge axle.

A runaway in an American farmer's wagon over a corduroy road but feebly suggests the miseries of travel in a Chinese cart. It may be good for a dyspeptic, but it is about the most uncomfortable conveyance that the ingenuity of man has yet devised. The wretched

passenger is hurled against the wooden top and sides, and is so jolted and bumped that, as the small boy said in his composition, "his heart, lungs, liver, kidneys, stomach, bones, and brains are well mixed up." I tried the cart for a while, and gently- but firmly intimated that if nothing better was available, I would walk.

I am satisfied that nothing short of a modern battleship under full steam could make the slightest impression on the typical Chinese cart. In my humble opinion, a Chinese cart is like any other misfortune in life. When necessary, it should be taken uncomplainingly. But the person who takes



The Pack Mule.

it unnecessarily hasn't yet reached the years of discretion, and should be spanked and put to bed.

I, therefore, turned to the shendza. All things considered, it is the best conveyance for a long interior journey in China. It consists of a couple of long poles with a rope basket work in the

middle and a cover of matting. It is borne by two mules, one before and one behind the traveler. It has the advantage of protecting him from the sun and from light rains. An opening in the back gives him the benefit of any breeze, while it is possible to occasionally get relief by changing position, as he can either sit upright or lounge. Moreover, he can keep his bedding and a little food with him. He need not walk up hills in mercy to weary coolies, and he can make the longer daily journeys which the superior endurance of mules permits.

Ordinarily the motion is a kind of sieve-and-pepper box shaking that is not so bad, provided the mules behave themselves, which is not often. My rear mule had a meek and quiet spirit. He was a discouraged animal upon which the sorrows of life had told heavily, and which had reached that age when he appeared to have no ambition in life except to stop and think or to lie down and rest. The lead mule, however, was a cantankerous beast, which usually had to have his eyes bandaged before he would permit me to climb into the shendza. On the road he wanted to fight everything within reach, and went into a frenzy every time any other animal passed him. As this occurred a score of times that day, the uncertainties of the situation were interesting, especially when the rear mule paused or lay down without having previously notified the lead mule.

At such times the sudden stoppage of the power behind him and the plunging of the power in front threatened the dislocation of the entire apparatus, and as there is no way for the traveler to get out, except over the heels of the mule, life in a shendza is not always uneventful. But I soon got used to the motion and to the mules, and even learned to read and doze in comparative comfort, while the mules plodded on in their own sweet way. The most trying thing to the humane traveler is the soreness of

the mules' backs. I insisted on having mules whose backs were not sore, but was told that they could not be had, especially in summer, as the swaying and jerking of the shendza and the sweat and dust under the heavy pack saddles always made sores. It was all too true. I examined scores of mules, and every one had more or less ugly sores. Our head muleteer, for a Chinese, was careful of his animals, and washed their backs frequently, but no possible care



The Mule Litter.

apparently can prevent a shendza from making a sore back. The only solace I had at all was the apparent indifference of the mules themselves. They had never known anything better, and seemed to take the pain as a matter of course.

—New York Observer.

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"Is it from lip, or heart, we say
Thy kingdom come?

"God, lead us each to take some share In answering our daily prayer, Thy Kingdom come?"

What matter if I stand alone,
I wait with joy the coming years;
My heart shall reap where it has sown
And garner up its fruit of tears.

The stars come nightly to the sky; The tidal wave unto the sea: Nor time, nor space, nor deep, nor high, Can keep my own away from me.

-John Burroughs.



Indiana-\$227.29

ACKNOWLEDGMENTS



All things come to Thee, O Lord, And of Thine own have we given Thee.

Offerings are asked to sustain missions on the frontier in the various parts of the United States under the General Board, to aid the forty-seven districts of the Brotherhood in their respective fields, to support the work in Sweden, Denmark, France, Switzerland and India. The workers on the fields labor for a support, the members of the General Missionary and Tract Committee give their services free.

A copy of the Visitor marked "Sample" is sent to each person from whom money has been received within the time of the acknowledgment herewith made. Should any one thereby get two copies, please hand one to a friend.

See that the amount appears properly herewith. In case it does not, write at once to the Committee.

All mission funds for general work should be sent to and in the name of General Missionary and Tract Committee, Elgin, Ill.

63 29

50

15 50

51 79

24 55

21 30

19 63

The General Missionary and Tract Committee acknowledges receipt of the following donations received during the month of September, 1906:

WORLD-WIDE MISSION.

Northern District, Congregation.	
Yellow Creek, \$29.58; Yellow Riv-	
er, \$25.53; Walnut church, \$25.50	:
Pleasant Hill, \$3.50; Copper Creek	-C
\$8.40; Santa Fe, \$8.50; Pine Creek	
\$22.15; Elkhart Valley, \$13.35	
Burnetts Creek, \$9.32; Blue River	
\$17.46	
Individuals.	_
J. H. Fike, Middlebury, Marriage	
Notice, 50 cts; Elizabeth Whit	-
more, South Bend, \$1; Mrs. Nettie	е
Johnson, Nappanee, \$2.50; Thomas	s
Cripe, Goshen, \$5,	
Middle District, Congregations.	
Pipe Creek, \$16.60; Pleasant Val	-
ley, \$22.40,	
Individual.	
A. G. Crosswhite, Flora, Mar	_
riage Notice,	
Southern District Individuals	
Mrs. Geo. Kitch, Bowling Green	
\$2; G. V. Goshorn, Clay City, \$3	
Martin Ulrich, Mooreland, \$10	
Jas. A. Byer, Noblesville, 50 cts.	
Virginia—\$76.34.	,
Second District.	
Pleasant Valley, \$47.65; Wood	
	-
stock, \$4.14,	
Individuals.	
J. M. Kagey, Dayton, \$24.05	,
J. M. Kagey, Dayton, \$24.05 Gertrude Shaffer, Linville Depot	- 3
Marriage Notice, 50 cts.,	
Ohio-\$58.55.	

Southern District, Congregation. Wolf Creek,

A Sister, Bradford, \$5; Daniel Bock, Old Fort, \$10; Irvin Royer, New Madison, \$4.13; Lydia Stauf-fer, Arcanum, Marriage Notice, 50

Northern District, Congregation.

Individuals.

Black River,	17	12
T. S. Moherman, Ashland, Mar-		
riage Notice,		50
Illinois—\$52.63. Northern District Congregation		
Northern District, Congregation. Cherry Grove, Elgin Christian Workers,		0.0
Elgin Christian Workers, Individuals.	1	00
A Brother, Lena, \$33.33; a Sister.		
A Brother, Lena, \$33.33; a Sister, Kent, \$3; John B. Lutz, Shannon,		
\$3.75. Southern District, Congregation.	40	08
West Otter Creek,	3	05
Individuals.		
S. G. Bucher, Astoria, Marriage Notice, 50 cts.; G. W. Miller, Cerro-		
gordo, Marriage Notices, \$1;	1	50
Pennsylvania—\$26.75.		
Western District, Congregation. Manor,	7	0.0
John W. Spicher, Wilgus, \$5;		
tice, 50 cts.; Mrs. Fannie Moore,		
John W. Spicher, Wilgus, \$5; J. J. Shaffer, Berlin, Marriage No- tice, 50 cts.; Mrs. Fannie Moore, Smithville, \$1; A. Christner, Con- nelsville, \$1; W. G. Schrock, Mar- riage Notice, 50 cts.,		
riage Notice. 50 cts	8	00
Bouthern District, Congregation.		
Oriental,	3	00
Martha Martin, York,	3	50
Eastern District. Individual. Miss M. Emma Tyson, Spring		
City Emma Tyson, Spring	3	00
City Middle District, Congregation.		
Lewistown,	. 2	25
Congregation.		
Nacona, \$3.70; Saginaw, \$1.50,	5	20
Individual. Anon, Manvel,	20	00
Kansas—\$24.90.		
Southwestern District, Congregation. East McPherson,	10	00
Individual	10	00
Jacob Whitmore and Amanda,		
Jacob Whitmore and Amanda, McPherson, \$10; G. W. Weddle, Larned, Marriage Notice, 50 cts.,	10	50
Northwestern District. Congregation.		
North Solomon,	3	90
John Sherfy, Westphalia, Mar-		

Towns COA CI	50 Individual. E. F. Clark, Denton, 16 00
Middle District, Individuals. Daniel Stet, Sioux City, \$3; A Sister, Panther, \$10,	Illinois—\$24.00.
Daniel Stet, Sloux City, \$3; A Sister Panther, \$10,	Northern District, Congregation.
Northern District, Congregation.	Yellow Creek, 8 00 Individuals.
Individual	A Sister, Kent, \$12, A Sister,
Edward Eikenberry, Greene, Marriage Notice, 50 cts.; A. P. Blough, Waterloo, Marriage No-	Elgin, \$4,
Blough, Waterloo, Marriage No-	Second District.
tice, 50 cts.,	
Sunday School.	Kansas—\$16.00. Southwestern District, Individuals.
New Haven, 6 (Individual.	Jacob Whitmore and Amanda, McPherson,
J. M. Lair, Custer, 5	20 Iowa—\$10.00.
North Dakota—\$8.00. Congregation.	A Sister, Panther, 10 00
Congregation. Berthold,	00 Texas—\$10.00. Individual.
Individual. First Ripe Sheaf, 5	00 Anon, Manvel, 10 00
Louisiana—\$8.00.	California—\$2.00. Individual.
Congregation. Esterly, 8 0	
California—\$5.50.	Total for September, \$ 146 47
Fruitvale Christian Workers, 5 5 Missouri—\$5.50.	50 Total for September,\$ 146 47 Previously reported, 1821 70
Middle District, Individual.	Total for the year so far,\$1968 17
Riley Stump,	BROOKLYN MEETINGHOUSE.
D. W. Crist, Hardin, Marriage	50 Pennsylvania—\$40.90.
Notice,	Eastern District, Congregation.
Individual.	Ephrata,
Oklahoma—\$3.00.	Peach Blossom, 10 50
Individuals. Wm. P. Bosserman, Ames, \$1;	Individual. Abram S. Miller, Ephrata, 3 00
Edna Cooker, Frederick, \$2, 3	00 Southern District, Congregation.
Oregon—\$2.50. Congregation.	Oriental, 2 00 Maryland—\$23.15. Eastern District, Congregation.
Powels Valley, 2	50 Eastern District, Congregation. Meadow Branch,
Maryland—\$2.00. Eastern District, Individual.	Indiana—\$10.71.
Eastern District, Individual. W. H. Swam, Beckleysville, 2 (Idaho—\$2.00.	00 Northern District, Congregation. Turkey Creek,
	Iowa—\$10.56.
Individuals. Mrs. J. N. Gwin, Gifford, \$1; Liz- zie Greene, Lewistown, \$1, 2 (Nebraska—\$1.72. Sunday School.	Northern District, Individuals. 00 Susie Eakle, Waterloo, \$5; Eva
Nebraska—\$1.72.	L. Lichty, Waterloo, \$1, 6 00
Sunday School. South Beatrice,	Middle District, Congregation. 22 Garrison,
Individual.	Texas—\$10.00. Individual.
K. Heckman, Beaver City, Mar- riage Notice,	50 Anon, Manvel, 10 00
riage Notice,	Ohio—\$4.18.
Second District, Individual. Washington Phillips, Meadow-ville,	Sidney Creek, 4 18
ville, 1	50 Total for September \$ 99 50
Total for September,\$ 572	Total for September \$ 99 50 Previously Reported, \$2301 29
Previously reported, 2301	Less Error, 45 41 2255 88
Total for the year so far,\$2873	Total for the year so far,\$2828 07
INDIA ORPHANAGE.	
Pennsylvania—\$36.47.	BULSAR MEETINGHOUSE.
Eastern District, Sunday School. Indian Creek,	Pennsylvania—\$34.40. 00 Middle District, Congregation.
Individual	_ New Enterprise, 24 40
W. W. Culp, Pottstown, \$8; Miss M. Emma Tyson, Spring City, \$1, 9	Eastern District. 00 Indian Creek, Willing Workers
Middle District. Missionary and Temperance As-	Society, 10 00
Sociation, 6	Society, 10 00 10wa—\$19.00. 47 Middle District, Individual.
Individuale	A Sister, Panther,
Mrs. W. H. Swigart, Mattawana, \$1; CX, Avis, \$3,	00 Southwestern District, Individuals. Sylvia Sisters. 2 00
Oriental,'1	00
Oriental, '1 (Maryland—\$32.00. Eastern District.	Total for September,\$ 55 40 Previously reported, 747 79
Christian Workers' Meeting at	
Washington, 16	Total for the year so far,\$ 803 19

INDIA HOSPITAL.			Miss M. Emma
Pennsylvania—\$16.00.			
Eastern District, Congregation. Spring Grove,	16	00	Total for Septe Previously rep
Michigan—\$16.00.			Total for the y
Congregation. Woodland,	16	00	CHINA
Iowa-\$10.00.			Virginia—\$2.50.
Middle District, Individual. A Sister, Panther,	10	00	Pleasant Valley,
Ohio-\$8.32.			Pennsylvania-\$2.00
Southern District, Congregation. Upper Stillwater,		0.0	Second District, Co Pleasant Valley, Pennsylvania—\$2.00 Eastern District, In Miss M. Emma
	8	32	City,
Indiana—\$1.00. Southern District, Individual.			
Miss Snow Mahorney,	1	00	Total for Septe Previously rep
Miss Snow Mahorney,	9	ΛΩ.	,
North Manchester,	อ์	04	Total for the y
Nebraska—\$1.00. Individual.			BROOKLYN
Lizzie D. Mohler,	1	00	For Sep
_	55	21	California.—Lizzie
Total for September,\$ Previously reported,\$317 63	99	0.1	Della Mathias, \$5.
Mill Crk. Cong., Va., . 45 41			Jacob K Reiff \$2
			Indiana.—Nettle Jacob K. Reiff, \$2 Goshen Brother an
Total for the year so far,\$	372	97	Manchester prayer der, \$10.
			Iowa.—Frank K.
INDIA MISSION.			\$2,
Pennsylvania—\$7.00.			Illinois.—Sent thi
Eastern District, Individuals.			Kansas.—Wm.
Miss M. Emma Tyson, Spring			Cochran, \$1. Maryland.—Broad
Eastern District, Individuals. Miss M. Emma Tyson, Spring City, \$3; A Brother and Sister, Vernfield, \$2, Western District, Congregation. Manor	5	00	ers, \$5.
Western District, Congregation.			Massachusetts.—-I
	-4		
Manor, Congregation	1	00	New York.—Siste
Southern District, Congregation.		00	New York.—Siste B. Oller, \$25; Italia
Southern District, Congregation. Oriental,			New Jersey.—A S New York.—Siste B. Oller, \$25; Italia ard Seidel, \$1.
Southern District, Congregation. Oriental, North Dakota—\$5.05. Christian Workers of Snyder	1	00	Christian and Reb
Southern District, Congregation. Oriental, North Dakota—\$5.05. Christian Workers of Snyder Lake,	1		Chio.—S. S. at Christian and Reb burg Sisters' Aid Se
Southern District, Congregation. Oriental, North Dakota—\$5.05. Christian Workers of Snyder Lake, Ohio—\$4.00.	1	00	Chio.—S. S. at Christian and Reb burg Sisters' Aid So of Ludlow district, Jonathan and Mary
Southern District, Congregation. Oriental, North Dakota—\$5.05. Christian Workers of Snyder Lake, Ohio—\$4.00. Northeastern District, Individual. Mrs. Flora Moherman, Ashland,	1	00	Chio.—S. S. at Christian and Reb burg Sisters' Aid So of Ludlow district, Jonathan and Mary
Southern District, Congregation. Oriental, North Dakota—\$5.05. Christian Workers of Snyder Lake, Ohio—\$4.00. Northeastern District, Individual. Mrs. Flora Moherman, Ashland, Virginia—\$2.50.	1	00	Chio.—S. S. at Christian and Reb burg Sisters' Aid So of Ludlow district, Jonathan and Mary
Southern District, Congregation. Oriental, North Dakota—\$5.05. Christian Workers of Snyder Lake, Ohio—\$4.00. Northeastern District, Individual. Mrs. Flora Moherman, Ashland, Virginia—\$2.50. Second District, Congregation.	1 5 4	00	Chio.—S. S. at Christian and Reb burg Sisters' Aid So of Ludlow district, Jonathan and Mary
Southern District, Congregation. Oriental, North Dakota—\$5.05. Christian Workers of Snyder Lake, Ohio—\$4.00. Northeastern District, Individual. Mrs. Flora Moherman, Ashland, Virginia—\$2.50. Second District, Congregation. Pleasant Valley,	1 5 4	00 05 00	Chio.—S. S. at Christian and Reb burg Sisters' Aid So of Ludlow district, Jonathan and Mary
Southern District, Congregation. Oriental, North Dakota—\$5.05. Christian Workers of Snyder Lake, Ohio—\$4.00. Northeastern District, Individual. Mrs. Flora Moherman, Ashland, Virginia—\$2.50. Second District, Congregation. Pleasant Valley, Indiana—\$1.00. Southern District, Individual.	1 5 4 2	00 05 00 50	Chio.—S. S. at Christian and Reb burg Sisters' Aid So of Ludlow district, Jonathan and Mary
Southern District, Congregation. Oriental, North Dakota—\$5.05. Christian Workers of Snyder Lake, Ohio—\$4.00. Northeastern District, Individual. Mrs. Flora Moherman, Ashland, Virginia—\$2.50. Second District, Congregation. Pleasant Valley, Indiana—\$1.00. Southern District, Individual. Miss Snow Mahorney, Ladoga,	1 5 4 2	00 05 00 50	Chio.—S. S. at Christian and Reb burg Sisters' Aid So of Ludlow district, Jonathan and Mary
Southern District, Congregation. Oriental, North Dakota—\$5.05. Christian Workers of Snyder Lake, Ohio—\$4.00. Northeastern District, Individual. Mrs. Flora Moherman, Ashland, Virginia—\$2.50. Second District, Congregation. Pleasant Valley, Indiana—\$1.00. Southern District, Individual. Miss Snow Mahorney, Ladoga,	1 5 4 2	00 05 00 50	Chio.—S. S. at Christian and Reb burg Sisters' Aid So of Ludlow district, Jonathan and Mary
Southern District, Congregation. Oriental, North Dakota—\$5.05. Christian Workers of Snyder Lake, Ohio—\$4.00. Northeastern District, Individual. Mrs. Flora Moherman, Ashland, Virginia—\$2.50. Second District, Congregation. Pleasant Valley, Indiana—\$1.00. Southern District, Individual.	1 5 4 2	00 05 00 50	Chio.—S. S. at Christian and Reb burg Sisters' Aid So of Ludlow district, Jonathan and Mary
Southern District, Congregation. Oriental, North Dakota—\$5.05. Christian Workers of Snyder Lake, Ohio—\$4.00. Northeastern District, Individual. Mrs. Flora Moherman, Ashland, Virginia—\$2.50. Second District, Congregation. Pleasant Valley, Indiana—\$1.00. Southern District, Individual. Miss Snow Mahorney, Ladoga,	1 5 4 2 1 19 372	00 05 00 50 00 55 12	Chio.—S. S. at Christian and Reb burg Sisters' Aid So of Ludlow district, Jonathan and Mary
Southern District, Congregation. Oriental, North Dakota—\$5.05. Christian Workers of Snyder Lake, Ohio—\$4.00. Northeastern District, Individual. Mrs. Flora Moherman, Ashland, Virginia—\$2.50. Second District, Congregation. Pleasant Valley, Indiana—\$1.00. Southern District, Individual. Miss Snow Mahorney, Ladoga, Total for September,\$ Previously reported, Total for the year so far,\$	1 5 4 2 1 19 372	00 05 00 50 00 55 12	Chio.—S. S. at Christian and Reb burg Sisters' Aid So of Ludlow district, Jonathan and Mary
Southern District, Congregation. Oriental, North Dakota—\$5.05. Christian Workers of Snyder Lake, Ohio—\$4.00. Northeastern District, Individual. Mrs. Flora Moherman, Ashland, Virginia—\$2.50. Second District, Congregation. Pleasant Valley, Indiana—\$1.00. Southern District, Individual. Miss Snow Mahorney, Ladoga, Total for September,\$ Previously reported, Total for the year so far,\$ COLORED MISSION.	1 5 4 2 1 19 372	00 05 00 50 00 55 12	Chio.—S. S. at Christian and Reb burg Sisters' Aid So of Ludlow district, Jonathan and Mary
Southern District, Congregation. Oriental, North Dakota—\$5.05. Christian Workers of Snyder Lake, Ohio—\$4.00. Northeastern District, Individual. Mrs. Flora Moherman, Ashland, Virginia—\$2.50. Second District, Congregation. Pleasant Valley, Indiana—\$1.00. Southern District, Individual. Miss Snow Mahorney, Ladoga, Total for September, Previously reported, Total for the year so far,\$ COLORED MISSION. Indiana—\$10.00.	1 5 4 2 1 19 372	00 05 00 50 00 55 12	Chio.—S. S. at Christian and Reb burg Sisters' Aid So of Ludlow district, Jonathan and Mary
Southern District, Congregation. Oriental, North Dakota—\$5.05. Christian Workers of Snyder Lake, Ohio—\$4.00. Northeastern District, Individual. Mrs. Flora Moherman, Ashland, Virginia—\$2.50. Second District, Congregation. Pleasant Valley, Indiana—\$1.00. Southern District, Individual. Miss Snow Mahorney, Ladoga, Total for September, Previously reported, Total for the year so far,\$ COLORED MISSION. Indiana—\$10.00. Northern District, Congregation. Turkey Creek,	1 5 4 2 1 19 372	00 05 00 50 00 55 12 67	Chio.—S. S. at Christian and Reb burg Sisters' Aid So of Ludlow district, Jonathan and Mary
Southern District, Congregation. Oriental, North Dakota—\$5.05. Christian Workers of Snyder Lake, Ohio—\$4.00. Northeastern District, Individual. Mrs. Flora Moherman, Ashland, Virginia—\$2.50. Second District, Congregation. Pleasant Valley, Indiana—\$1.00. Southern District, Individual. Miss Snow Mahorney, Ladoga, Total for September, Previously reported, Total for the year so far,\$ COLORED MISSION. Indiana—\$10.00. Northern District, Congregation. Turkey Creek, Michigan—\$3.33.	1 5 4 2 1 19 372 391	00 05 00 50 00 55 12 67	Ohio.—S. S. at Christian and Reb burg Sisters' Aid S. of Ludlow district, Jonathan and Mary ler, \$2; B. F. Zerker Pennsylvania.—C. feltey, \$3; Mrs. L. Kilhefner, \$1; John Fisher, \$5; Mrs. C. girls, \$4; D. C. Ja and Wife, \$5; Sar Shellenbarger, \$2, 7]. Beegley, \$4; A. Branthofer, \$2.70; Myers, \$1; Alice Oc \$1; Upton church, and Wife, \$1; S. Foust, \$2; J. M. Wi wanger, \$4; Kate V Gibble, \$5; Nancy \$ John Weigley, \$5; mert Swigart, \$ cen Tennessee.—Effie
Southern District, Congregation. Oriental, North Dakota—\$5.05. Christian Workers of Snyder Lake, Ohio—\$4.00. Northeastern District, Individual. Mrs. Flora Moherman, Ashland, Virginia—\$2.50. Second District, Congregation. Pleasant Valley, Indiana—\$1.00. Southern District, Individual. Miss Snow Mahorney, Ladoga, Total for September, Previously reported, Total for the year so far,\$ COLORED MISSION. Indiana—\$10.00. Northern District, Congregation. Turkey Creek, Michigan—\$3.33.	1 5 4 2 1 19 372 391	00 05 00 50 00 55 12 67	Chio.—S. S. at Christian and Reb burg Sisters' Aid S of Ludlow district, Jonathan and Mary ler, \$2; B. F. Zerker Pennsylvania.—C. feltey, \$3; Mrs. L. Kilhefner, \$1; Johr Fisher, \$5; Mrs. C. girls, \$4; D. C. Ja and Wife, \$5; Sar Shellenbarger, \$2; J. Beegley. \$4; A. Branthofer, \$2,70; Myers, \$1; Alice Oc \$1; Upton church, and Wife, \$1; S. J. Foust, \$2; J. M. Wi wanger, \$4; Kate V Gibble, \$5; Nancy \$2 John Weigley, \$5; mert Swigart, \$ cen Tennessee.—Effie Texas.—Sam'l Mo
Southern District, Congregation. Oriental, North Dakota—\$5.05. Christian Workers of Snyder Lake, Ohio—\$4.00. Northeastern District, Individual. Mrs. Flora Moherman, Ashland, Virginia—\$2.50. Second District, Congregation. Pleasant Valley, Indiana—\$1.00. Southern District, Individual. Miss Snow Mahorney, Ladoga, Total for September, Previously reported, Total for the year so far,\$ COLORED MISSION. Indiana—\$10.00. Northern District, Congregation. Turkey Creek, Michigan—\$9.33. Sunday School. West Thornapple,	1 5 4 2 1 19 372 391	00 05 00 50 00 00 55 12 67	Ohio.—S. S. at Christian and Reb burg Sisters' Aid S of Ludlow district, Jonathan and Mary ler, \$2; B. F. Zerker Pennsylvania.—C, feltey, \$3; Mrs. L Kilhefner, \$1; Johr Fisher, \$5; Mrs. C. girls, \$4; D. C. Ja and Wife, \$5; Sar Shellenbarger, \$2, 70; Myers, \$1; Alice Oe \$1; Upton church, and Wife, \$1; S. TFoust, \$2; J. M. Wi wanger, \$4; Kate V Gibble, \$5; Nancy S John Weigley, \$5; mert Swigart, 8 cen Tennessee.—Effie Texas.—Sam'l Mo Virginia.—Mary ville Depot Brother
Southern District, Congregation. Oriental, North Dakota—\$5.05. Christian Workers of Snyder Lake, Ohio—\$4.00. Northeastern District, Individual. Mrs. Flora Moherman, Ashland, Virginia—\$2.50. Second District, Congregation. Pleasant Valley, Indiana—\$1.00. Southern District, Individual. Miss Snow Mahorney, Ladoga, Total for September, Previously reported, Total for the year so far,\$ COLORED MISSION. Indiana—\$10.00. Northern District, Congregation. Turkey Creek, Michigan—\$9.33. Sunday School. West Thornapple,	1 5 4 2 1 19 372 391	00 05 00 50 00 55 12 67	Chio.—S. S. at Christian and Reb burg Sisters' Aid S of Ludlow district, Jonathan and Mary ler, \$2; B. F. Zerker Pennsylvania.—C. feltey, \$3; Mrs. L. Kilhefner, \$1; Johr Fisher, \$5; Mrs. C. girls, \$4; D. C. Ja and Wife, \$5; Sar Shellenbarger, \$2; J. Beegley, \$4; A. Branthofer, \$2.70; Myers, \$1; Alice Oc \$1; Upton church, and Wife, \$1; S. J. Foust, \$2; J. M. Wi wanger, \$4; Kate V Gibble, \$5; Nancy \$ John Weigley, \$5; mert Swigart, 8 cen Tennessee.—Effie Texas.—Sam'l Mo Virginia.—Mary I ville Depot Brother
Southern District, Congregation. Oriental, North Dakota—\$5.05. Christian Workers of Snyder Lake, Ohio—\$4.00. Northeastern District, Individual. Mrs. Flora Moherman, Ashland, Virginia—\$2.50. Second District, Congregation. Pleasant Valley, Indiana—\$1.00. Southern District, Individual. Miss Snow Mahorney, Ladoga, Total for September,\$ Previously reported, Total for the year so far,\$ COLORED MISSION. Indiana—\$10.00. Northern District, Congregation. Turkey Creek, Michigan—\$9.33. Sunday School. West Thornapple, Total for September,\$ Previously reported,	1 5 4 2 1 19 372 391 10 9	00 05 00 50 00 55 12 67	Ohio.—S. S. at Christian and Reb burg Sisters' Aid S of Ludlow district, Jonathan and Mary ler, \$2; B. F. Zerker Pennsylvania.—C, feltey, \$3; Mrs. L Kilhefner, \$1; Johr Fisher, \$5; Mrs. C. girls, \$4; D. C. Ja and Wife, \$5; Sar Shellenbarger, \$2, 70; Myers, \$1; Alice Oe \$1; Upton church, and Wife, \$1; S. TFoust, \$2; J. M. Wi wanger, \$4; Kate V Gibble, \$5; Nancy S John Weigley, \$5; mert Swigart, 8 cen Tennessee.—Effie Texas.—Sam'l Mo Virginia.—Mary ville Depot Brother
Southern District, Congregation. Oriental, North Dakota—\$5.05. Christian Workers of Snyder Lake, Ohio—\$4.00. Northeastern District, Individual. Mrs. Flora Moherman, Ashland, Virginia—\$2.50. Second District, Congregation. Pleasant Valley, Indiana—\$1.00. Southern District, Individual. Miss Snow Mahorney, Ladoga, Total for September,\$ Previously reported, Total for the year so far,\$ COLORED MISSION. Indiana—\$10.00. Northern District, Congregation. Turkey Creek, Michigan—\$9.33. Sunday School. West Thornapple, Total for September,\$ Previously reported, Total for September,\$	1 5 4 2 1 19 372 391 10 9 19 124 143	00 05 00 50 00 55 12 67	Chio.—S. S. at Christian and Reb burg Sisters' Aid S of Ludlow district, Jonathan and Mary ler, \$2; B. F. Zerker Pennsylvania.—C. feltey, \$3; Mrs. L. Kilhefner, \$1; John Fisher, \$5; Mrs. C. girls, \$4; D. C. Ja and Wife, \$5; Sar Shellenbarger, \$2; J. Beegley, \$4; A. Branthofer, \$2.70; Myers, \$1; Alice Oe \$1; Upton church, and Wife, \$1; S. J. Foust, \$2; J. M. Wi wanger, \$4; Kate V Gibble, \$5; Nancy \$ John Weigley, \$5; mert Swigart, 8 cen Tennessee.—Effie Texas.—Sam'l Mo Virginia.—Mary I ville Depot Brother \$3.30. Total for Septem I am thy
Southern District, Congregation. Oriental, North Dakota—\$5.05. Christian Workers of Snyder Lake, Ohio—\$4.00. Northeastern District, Individual. Mrs. Flora Moherman, Ashland, Virginia—\$2.50. Second District, Congregation. Pleasant Valley, Indiana—\$1.00. Southern District, Individual. Miss Snow Mahorney, Ladoga, Total for September, \$ Previously reported, Total for the year so far, \$ COLORED MISSION. Indiana—\$10.00. Northern District, Congregation. Turkey Creek, Michigan—\$9.33. Sunday School. West Thornapple, Total for September, \$ Previously reported, Total for September, \$ Previously reported, Total for September, \$ Previously reported, Total for the year so far, \$ CHURCH EXTENSION FUND	1 5 4 2 1 19 372 391 10 9 19 124 143	00 05 00 50 00 55 12 67	Ohio.—S. S. at Christian and Reb burg Sisters' Aid S of Ludlow district, Jonathan and Mary ler, \$2; B. F. Zerker Pennsylvania.—C. feltey, \$3; Mrs. L. Kilhefner, \$1; John Fisher, \$5; Mrs. C. girls, \$4; D. C. Ja and Wife, \$5; Sar Shellenbarger, \$2; J. Beegley. \$4; A. Branthofer, \$2.70; Myers, \$1; Alice Oe \$1; Upton church, and Wife, \$1; S. J. Foust, \$2; J. M. Wi wanger, \$4; Kate V Gibble, \$5; Nancy \$ John Weigley, \$5; mert Swigart, 8 cen Tennessee.—Effie Texas.—Sam'l Mo Virginia.—Mary I ville Depot Brother \$3.30. Total for Septem I am thy 5901 3rd Ave., Br
Southern District, Congregation. Oriental, North Dakota—\$5.05. Christian Workers of Snyder Lake, Ohio—\$4.00. Northeastern District, Individual. Mrs. Flora Moherman, Ashland, Virginia—\$2.50. Second District, Congregation. Pleasant Valley, Indiana—\$1.00. Southern District, Individual. Miss Snow Mahorney, Ladoga, Total for September, Previously reported, Total for the year so far,\$ COLORED MISSION. Indiana—\$10.00. Northern District, Congregation. Turkey Creek, Michigan—\$9.33. Sunday School. West Thornapple, Total for September,\$ Previously reported, Total for September,\$ Total for September,\$ Total for September,\$ Total for September,\$ Total for the year so far,\$ CHURCH EXTENSION FUNDAMENTAL STATEMENT	1 5 4 2 1 19 372 391 10 9 19 124 143	00 05 00 50 00 55 12 67	Ohio.—S. S. at Christian and Reb burg Sisters' Aid S of Ludlow district, Jonathan and Mary ler, \$2; B. F. Zerker Pennsylvania.—C. feltey, \$3; Mrs. L. Kilhefner, \$1; Johr Fisher, \$5; Mrs. C. girls, \$4; D. C. Ja and Wife, \$5; Sar Shellenbarger, \$2; J. Beegley. \$4; A. Branthofer, \$2.70; Myers, \$1; Alice Oc \$1; Upton church, and Wife, \$1; S. Foust, \$2; J. M. Wi wanger, \$4; Kate V Gibble, \$5; Nancy S John Weigley, \$5; mert Swigart, 8 cen Tennessee.—Effie Texas.—Sam'l Mc Virginia.—Mary l ville Depot Brother \$3.30. Total for Septem I am th 5901 3rd Ave., Br
Southern District, Congregation. Oriental, North Dakota—\$5.05. Christian Workers of Snyder Lake, Ohio—\$4.00. Northeastern District, Individual. Mrs. Flora Moherman, Ashland, Virginia—\$2.50. Second District, Congregation. Pleasant Valley, Indiana—\$1.00. Southern District, Individual. Miss Snow Mahorney, Ladoga, Total for September,\$ Previously reported, Total for the year so far,\$ COLORED MISSION. Indiana—\$10.00. Northern District, Congregation. Turkey Creek, Michigan—\$3.33. Sunday School. West Thornapple, Total for September,\$ Previously reported, Total for the year so far,\$ CHURCH EXTENSION FUND Michigan—\$5.00. Individual. Mrs. Frank Reed, Constantine,	1 5 4 2 1 19 372 391 10 9 19 124 143 D.	00 05 00 50 00 55 12 67	Onio.—S. S. at Christian and Reb burg Sisters' Aid S of Ludlow district, Jonathan and Mary ler, \$2; B. F. Zerker Pennsylvania.—C. feltey, \$3; Mrs. L. Kilhefner, \$1; John Fisher, \$5; Mrs. C. girls, \$4; D. C. Ja and Wife, \$5; Sar Shellenbarger, \$2; J. Beegley. \$4; A. Branthofer, \$2,70. Myers, \$1; Alice Oc \$1; Upton church, and Wife, \$1; S. J. Foust, \$2; J. M. Wi wanger, \$4; Kate V Gibble, \$5; Nancy \$ John Weigley, \$5; mert Swigart, \$ cen Tennessee.—Effie Texas.—Sam'l Mo Virginia.—Mary 1 ville Depot Brother \$3,30. Total for Septem I am thy 5901 3rd Ave., B: CORR Bethel congregat credited with \$16.03
Southern District, Congregation. Oriental, North Dakota—\$5.05. Christian Workers of Snyder Lake, Ohio—\$4.00. Northeastern District, Individual. Mrs. Flora Moherman, Ashland, Virginia—\$2.50. Second District, Congregation. Pleasant Valley, Indiana—\$1.00. Southern District, Individual. Miss Snow Mahorney, Ladoga, Total for September, Previously reported, Total for the year so far,\$ COLORED MISSION. Indiana—\$10.00. Northern District, Congregation. Turkey Creek, Michigan—\$9.33. Sunday School. West Thornapple, Total for September,\$ Total for September,\$ CHURCH EXTENSION FUND Michigan—\$5.00. Individual. Mrs. Frank Reed, Constantine, Pennsylvania—\$4.00.	1 5 4 2 1 19 372 391 10 9 19 124 143 D.	00 05 00 50 00 55 12 67 00 33 33 06 39	Ohio.—S. S. at Christian and Reb burg Sisters' Aid S of Ludlow district. Jonathan and Mary ler, \$2; B. F. Zerker Pennsylvania.—C. feltey, \$3; Mrs. L. Kilhefner, \$1; Johr Fisher, \$5; Mrs. C. girls, \$4; D. C. Ja and Wife, \$5; Sar Shellenbarger, \$2; J. Beegley. \$4; A. Branthofer, \$2,70; Myers, \$1; Alice Oc \$1; Upton church, and Wife, \$1; S. J. Foust, \$2; J. M. Wi wanger, \$4; Kate V Gibble, \$5; Nancy S John Weigley, \$5; mert Swigart, 8 cen Tennessee.—Effie Texas.—Sam'l Mc Virginia.—Mary I ville Depot Brother \$3.30. Total for Septem I am th; 5901 3rd Ave., Bi CORR Bethel congregat credited with \$16.03 collection. Under
Southern District, Congregation. Oriental, North Dakota—\$5.05. Christian Workers of Snyder Lake, Ohio—\$4.00. Northeastern District, Individual. Mrs. Flora Moherman, Ashland, Virginia—\$2.50. Second District, Congregation. Pleasant Valley, Indiana—\$1.00. Southern District, Individual. Miss Snow Mahorney, Ladoga, Total for September,\$ Previously reported, Total for the year so far,\$ COLORED MISSION. Indiana—\$10.00. Northern District, Congregation. Turkey Creek, Michigan—\$3.33. Sunday School. West Thornapple, Total for September,\$ Previously reported, Total for the year so far,\$ CHURCH EXTENSION FUND Michigan—\$5.00. Individual. Mrs. Frank Reed, Constantine,	1 5 4 2 1 19 372 391 10 9 124 143 D. 5	00 05 00 50 00 55 12 67 00 33 33 06 39	Onio.—S. S. at Christian and Reb burg Sisters' Aid S of Ludlow district, Jonathan and Mary ler, \$2; B. F. Zerker Pennsylvania.—C. feltey, \$3; Mrs. L. Kilhefner, \$1; John Fisher, \$5; Mrs. C. girls, \$4; D. C. Ja and Wife, \$5; Sar Shellenbarger, \$2; J. Beegley. \$4; A. Branthofer, \$2,70. Myers, \$1; Alice Oc \$1; Upton church, and Wife, \$1; S. J. Foust, \$2; J. M. Wi wanger, \$4; Kate V Gibble, \$5; Nancy \$ John Weigley, \$5; mert Swigart, \$ cen Tennessee.—Effie Texas.—Sam'l Mo Virginia.—Mary 1 ville Depot Brother \$3,30. Total for Septem I am thy 5901 3rd Ave., B: CORR Bethel congregat credited with \$16.03

Miss M. Emma Tyson, Spring City,	1	00
Total for September,		00
Total for the year so far,	17	00
CRINA MISSION.		
Virginia—\$2.50. Second District, Congregation. Pleasant Valley, Pennsylvania—\$2.00. Eastern District, Individual.	2	50
Miss M. Emma Tyson, Spring City,	. 2	00
Total for September,		50 57
Total for the year so far,	71	07
DDAARTER ATTIBATE TIL	TD	

CHURCH FUND tember 1906.

ie Plugh, \$1; Oscar and

Creek church, \$18.25; 2; Amos Ellabarger, \$5; nd Sister, \$2.35; North meeting, \$5; John Sny-

Allen, \$2; Anna Harris.

rough Eld. J. H. Baker,

Flickinger, \$5: Susan dfording Christian Work-

Harry A. Hollinger, \$4. Sister, 10 cents. er Frederick, \$5; Mrs. J. an Mission, \$7.25; Rich-

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osler, \$2. M. Rexrode, \$1.50; Lin-er, \$10; Mrs. Wm. Long,

nber, \$427.95.

y servant, J. Kurtz Miller. Brooklyn, N. Y.

RECTIONS.

tion should have been ition should have been is under Annual Meeting Bulsar Meetinghouse apple Sunday school is This should have been spital Fund.

In consideration of the dollar contribution made to mission funds under your care General Missionary and Tract Committee, Elgin, Illinois.

and in accordance with your offer please send the Missionary Visitor for one year to the follow-

NAME	ROUTE	POST OFFICE	STATE

church. Or to put it another way. If some one wants to do \$50 worth of mission work in India, let him give the \$50 to the India mission fund, and send in fifty names and addresses at home for the Visitor, and by quickening fifty other persons to do just what he is doing, he will be doing some very effectual home mission work with the same money.

There is no mistake about this. A certain congregation in Missouri, which had not been able to give over \$15 to \$30 at any one collection, at last Annual Meeting donated \$108.50. "But sixty members in the congregation," so the writer says, "but we attribute the increased interest largely to the Missionary Visitor."

That is just the point. To this end the Visitor is working. It paid big for the mission work of the church, for world-wide evangelization, for the spiritual welfare of this congregation to have some thirty Visitors go to the families of these sixty members. The same will be true in every congregation.

Here also is the reason why every minister of the Brethren church receives the Visitor free. In consideration of his faithful service to the church as a minister, and with the hope that reading its pages, he will use every lawful means to have the paper in the hands of every family in the congregation, does the Committee send it to him. And it is hoped that no minister of the Brethren is indifferent concerning this matter.

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The Ministers and Missions

Say what you may about the ministers of the church, they are her leaders. Where they are not leading there is very little if any aggressive work of any kind done. The congregation may come together and "have meeting," but there is little or no growth in spiritual things. The outsider is conspicuous for his absence and the church is a dead, hollow thing.

The minister may try to throw off responsibility of leadership, but that will not relieve him. Neglect will not excuse him. In fact, a minister stands between God and the people, and from this place he cannot go unless he publicly renounces the ministry.

God meant that the minister should have just this kind of a place. First, it enables God to reach the people more effectually where the minister will listen to Him. Second, his leadership is precious in the sight of the Lord, for the average person will so much easier follow a godly man-leader whom they can see, than a spiritual Father whom they cannot see.

Every minister should bear this in mind and not think it strange that appeals are addressed to him first, and the burden of their execution rests largely upon his shoulders. As shepherds the flock is or is not productive, just in proportion to the manner he cares for it.

Here lies the reason for coming to each minister with the appeal for more active effort in missions. The minister is not asked to give more, but to foster the spirit of giving in the minds and hearts of the membership. It is not enough to announce the collection and its purposes. but God would have every minister "speak to the people that they go forward." Last year a goodly amount was contributed to missions. This year, the church should go forward and give a still larger amount. Why? Because the increase in the Lord is more; our spiritual blessings are richer; we are all nearer our eternal home, where we will want heavenly rather than earthly treasures.

Hear the word then, oh minister of the Gospel. Speak to the people that they go forward and give more liberally than last year. Make an effort to have this so in your own congregation.

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Finally

Let us make up our minds, each one of us, to place shoulder to shoulder and raise this \$100,000. We can do it if we will. The Lord is blessing every one of us richly and this is but a small part of what we could give if we would but rely upon His promises.



THE FIRST CHRISTMAS NIGHT

It is the calm and solemn night!

A thousand bells ring out, and throw

Their joyous peals abroad, and smite

The darkness---charmed and holy now!

The night that erst no name had worn,

To it a happy name is given,
For in that stable lay new-born,
The peaceful Prince of Earth
and Heaven,

In the solemn midnight

Centuries ago!

- Alfred Dommet.

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The Brethren Church

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The Missionary Visitor

(A Monthly Magazine)

Seeks admission into every family in every congregation. It also appeals to every one loving the cause of Christ to use diligence to bring it to the greatest possible usefulness.

The General Missionary and Tract Com.

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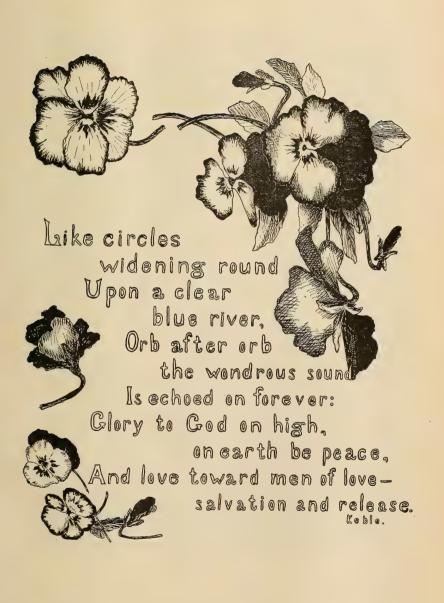
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Many are loud in their appreciation of its spirit, and among them our most loyal church workers.

Are YOU a subscriber?

If not, will you become one?

Will you not send in one or more new subscribers?





Andrew Hutchison.

The Missionary Visitor

Nov. VIII.

DECEMBER, 1906

No. 12

ANDREW HUTCHISON

By the Editor.

Perhaps there is not another living evangelist in the Brethren church who has held as many series of meetings in as many different congregations in every part of the Brotherhood,—north, south, east, west and center—as has Eld. Andrew Hutchison, whose portrait is on the opposite page. It may not only be interesting to many of his friends and colaborers to know a little of his life story, but it may be inspiring to others to know what led him to such a life of usefulness to the church and his fellow-man.

Born January 15, 1836, in an humble farm home in Monroe county, West Virginia, Bro. Hutchison from his youth received some of that hardy training of West Virginia farm life in earlier days, which enabled him to endure when many others would have given up in despair. His father had a mechanical turn of mind. but having but nine days of schooling was permitted to use it only in a very limited range. His mother,-and this is nothing strange of those earlier days. -was unable to write her own name at the time of her marriage. But she was not useless because of this lack. Her home and the love she poured into it, her skill in weaving which extended even to the making of beautiful counterpanes and table linens, all point to the fact of no small attainments in avenues within her reach. Sometime during the latter part of 1840 both united with the church. Though Andrew was then not quite five vears old he remembers the event with great clearness. Four years later his father was called to the ministry.

As is very needful even to-day, so it was for the farmer in those early days

on the farms nestled among the hills and mountains of the Virginias. In order to market produce and to haul loads with any degree of economy, every farmer had what he called his "four-horse team." To manage or drive this team was the heighth of ambition of every growing farmer boy. At the age of twelve Andrew was given charge of his father's team, an event which he looks upon as the beginning of a new epoch in his life. He threw heart and soul into his life on the farm and thus spent four very happy years.

But the Lord had other service for him, higher and broader than the farm. To change his life into that chosen course it would appear that an accident had to be brought into use. In his eighteenth year he was thrown from a horse and sustained internal injuries from which he has never recovered, and which have been the direct cause of much of the suffering of his recent years. Realizing his weakened condition, in his nineteenth year he entered school. In one of those earlier old-style schoolhouses, with furniture and conveniences to match the other conditions, this youth of nineteen summers began to study spelling and to learn to read in the second reader. Fiftyone days in school that winter, three months several winters later, and a two weeks' review still later in life, all told. about six months in the schoolroom was the total of his school days and their opportunities.

One commendable feature now appears looking towards his life of large usefulness. Dec. 19, 1858, he gave his heart to the Lord. That was early for those days

and that locality. Thus beginning, God has honored his consecration by some very rapid steps in service. For two years later, Oct. 20, 1860 he was called to the ministry; April 1865 advanced to the second degree, and Sept. 1870, ordained to the bishopric.

Aug 31, 1862, he was married to Mary M. Crumpacker, daughter of Elder Peter Crumpacker, of Montgomery county, Virginia. Until he became active in the evangelistic field he spent his time either in the store selling goods or on a little farm in West Virginia and then later in Missouri.

His faith was put to the test several times during the war of '61-5. Government officers sought to press him into service. On one occasion three guns were pointed at him with orders to shoot if he did not consent to enter service. His plea of inability because of his internal injuries were of no avail. His ministry did not excuse him in the mind of the officer. Nay, verily, these things only seemed to make the officer more determined. Then our brother said, "Well, if you see fit to take my life in this way, I will for Christ's sake give it up." At this point a soldier, stirred to deepest passion by the injustice, grabbed the officer by the throat and compelled him to order the guns lowered. Reluctantly this was done, and Bro. Hutchison was permitted to go away, realizing the words of the Psalmist, "I was in trouble and the Lord helped me,"

Brother Hutchison was threatened with death about the time the persecution broke out which took away Elder John Kline. Deliverance came each time and he was spared to serve the church even to this day. For though much afflicted during recent years, when hardly able, Bro. Hutchison has gone from place to place proclaiming the Word faithfully and earnestly. It is not necessary to speak of his power, his manner of delivery, the force and character of his argument. Who of our readers have not heard him! It is fitting to say of him. however, that he belongs to the doctrinal class of evangelists, a class that is all too rapidly disappearing from our rank. much to the peril of the faith and practice for which the church in earlier days so earnestly set herself.

He could not help but be a missionary man. His life has been one of a missionary in one of the most strategic fields of the world,—the church at home. As his labors roused the congregations in revival, so did he quicken them to reaching out for souls everywhere. But this was not all. Look over the programs for missionary meetings at Conference and see how often his name appears from the beginning, as one who pleaded with tears and tender words for souls in other lands.

God bless our brother, still laboring—just now in California—for the Master, and give him many more years of usefulness.



UNDEVELOPED CHURCH RESOURCES

A Talk with Deacon Jones

By J. G. ROYER

Though in dialogue form, this and two succeeding articles deal with important issues in a very able manner



O, Bro. Jones, I have never been abroad. I am glad you have come over, for after leaving you and those other deacons two weeks ago, I wished I could have a talk with you on the home mission problem. You remember, I then referred to church resources.

I had reference to resources and possibilities the church has in the children and the young people as they help to represent the organic power or strength of our church as a denomination. To my mind these forces are so poorly organized and so ineffectually utilized that it seems to me we may justly speak of them as undeveloped resources of the church."

Bro. Jones.—"You do not mean to say children are church resources? I can see how young people may be thus classed, but you do not mean to place children among the resources of the church?"

"Yes, children would be wonderful resources if they were, so to speak, properly harnessed and used. Of the classes just named the greatest possibilities are found in the children; because in them are included all other classes. Win and develop the children, and you have the young people, the women and the men."

Bro. Jones.—" Well, if you should even

class the children as resources, I do not see that they have anything to do with the home mission problem. You said you wanted to talk about the home mission problems."

"O yes, they have to do with the home mission problem. Let me explain. The children of the community round about your church, Bro. Jones, constitute the real home mission field of your church. The same is true of every church in our entire-brotherhood. You will win the grown-ups only as you win the children—the boys and girls of your community. They are the source of the church's growth. From them must come the future workers of the church. They can be won and trained for the service of the church, and the one institution outside of the home by which they can and must be won is the Sunday school. Our experience of the last ten years proves this to be true. Statistics show that the majority of the church's annual increase come from the Sunday school. We are just beginning to find out that the one way to win the world for Christ is to win the children-the boys and girls, and train them for His service."

Bro. Jones.—"Win the world through the children? Your idea is certainly a far-fetched one. To depend on the children as missionaries to win the world, to my mind would be a slow and expensive way."

"Just hold on till I explain. Let me point you to some of the church's opportunities along this line. First, the children of the families not already cared for by other denominations are practically all at our command. can have them if we really want them and will go after them. Except in rare cases, parents prefer to have their children in some Sunday school. If they do not send them voluntarily, a friendly call or two usually brings them. Those that do come are usually committed to the Sunday school for religious instruction with at least the good will, if not the kindly help of the parents. Parents want their children to be helped to become good men and women. In many cases the parents depend entirely upon the Sunday school for the religious education and training of their children. Here, Bro. Jones, you can see not only the church's opportunity with those children, but also the great duty she owes to them. These children receive no religious instruction in their own homes, and they receive none in the public schools. If the Sunday school fails to gather them in and instruct them they must grow up and become homemakers without any religious instruction. What sort of fathers, and mothers. home-makers, and citizens will they make?"

Bro. Jones .- "You are certainly becoming quite visionary. I suppose the next thing you will urge is to bring the public schools into the church. When you were in the college at Mt. Morris, I remember when people saw you coming round how they would say 'We know what he is after. He is looking for more money or more students.' I think it was usually both. Now you talk about the children as church resources; and all this as belonging to the home mission problem. That, you know, was what you started out on. I wonder what will be next."

"You refer to the public schools. Let us look at their work a moment. Why does our country exercise such great and wise care over our public schools? It is because in them are not only our future voters, but our future homemakers, fathers, mothers, citizens. Our

public schools are transforming thousands of children of foreigners into Americans. But what are our churches doing to transform those same children and the children in the non-Christian families in our church communities into Christians, so that they may become Christian fathers, mothers, and citizens. You know, Bro. Jones, that your own church is not only making practically no effort to win the children of the non-religious families of your own community, but in many cases you fail to hold in the church even the children of our own brethren's families. These, my dear brother, are facts that are facing us, and to my mind they are startling, alarming. Then again, we may have these children in the Sunday school not only during their growing time, when life with them is in the gristle, and easily bent-the years when their characters are being formed and set, but we may also hold them during the period when they decide the question of their religious life. If they leave the Sunday school it is presumably because they have decided to cut loose from the church. If they remain, it is because they have decided to be Christians. This explains why those churches that have live, growing, spiritual Sunday are uniformly schools prosperous churches. They are prosperous because they use the Sunday school to win and train the boys and girls of their community for Christ and the church. Find me a church, Bro. Jones, that is 'slumping,' I mean, that is barely holding its own, perhaps losing ground, and I venture to say that in nine cases out of every ten of such standstill or decaying churches you will find its Sunday school dull and lifeless, trying to exist without the fostering aid and care the church should give it. Yes, to have a growing church, you must have a live, growing Sunday school. But to have a growing Sunday school you must have a firm grip upon the community; to reach the community you must get hold of the young people, and to get hold of the

young people you must get hold of the children. Therefore to win your home community, which is your real home mission field for Christ, you must win the young-the children. The church that fails in this has practically no future. The church that fails to win her proportion of children and young people, almost invariably also fails to win adults by conversion. I know a State district in which eight out of seventeen churches received not a new member by confession from September, 1904, to September, 1905. Think of it! Almost fifty per cent of the churches in the district received not a new member by baptism in a year. Do you suppose you would find live spiritual Sunday schools in these churches? I ask you to judge, Bro. Jones, whether I speak the truth when I say that a large number of our Sunday schools are operated simply as so much church machineryalmost lifeless machinery. The methods of management and manner of service. if not old and rutty, lack the life and enthusiasm so essential to put interest into the school and render its services spiritual and inspiring. Such Sunday schools have little drawing and less holding power, and usually have a hard time to hold their own. As the manner or method of service in a church or a department of a church, or, for that matter any other enterprise, becomes formal or stale, to the same degree will it lose its life and interest, and from a church angle, must necessarily cease to be progressively effective for spiritual good. What we need in many of our Sunday schools is life, more life, more spiritual life. Life means growth, and growth means change,-change and improvement by adapting and re-adapting methods, giving the services life and warmth and inspiration. We know that no successful business man to-day is working by precisely the same plan he used five or even two years ago, and it seems to me as much sound judgment may be shown in keeping Sunday school methods of service fresh and warm-

blooded, as in the adapting and modernizing of business methods."

Bro. Jones.—"I am surprised at the way you talk, Bro. Royer. It seems to me you ought to know better than to favor these constant changes and new things. I suppose you will soon favor running both church and Sunday school on a sort of Sunday social order."

"No, I do not mean that our Sunday schools shall be turned into 'Sunday sociables,' 'sacred concerts,' or anything of that sort. The mission of the Sunday school is to further the practical ends for which the church has been established; and you know the church is a 'spiritual house,' an 'habitation of God,' the 'body of Christ.' In the world it is 'light' and 'salt'; designed to 'save men.' The true Sunday school helps in its own way to attain these lofty ends. If it fails to do so, then neither the church nor the world needs it. The work of the Sunday school is Divine and its atmosphere should be such as will develop the habit of hearty, reverent worship, making the school itself intensely religious and its services highly spiritual and inspiring. This doctrine demands special emphasis everywhere in these days of love-of-money, and desire for show and display; but the clearing of our Sunday schools of state, patterncut, spiritless methods of ministration demands even greater emphasis, because the former is dependent upon the latter and cannot be realized without the latter."

Bro. Jones.—"I suppose it may be true that some of our Sunday schools are run too much like machines, and are too formal and lifeless, but we must hold on to some order or we will soon run wild."

"That is tru:, Bro. Jones, and what you say of our Sunday schools may also be said of the church services in some places—too much dead formality. But formality in methods is not the real hindrance to success in our Sunday schools. The real trouble lies deeper. It is in the place the average Sunday school holds in the estimation of the

church. In how many of our churches does the Sunday school receive the official recognition and attention it deserves? 'Good singing is the life of a meeting' is a common expression among us, and many of our churches are giving much and rightful attention to praise in song. But you know, Bro. Jones, that aside from the worship part, our singing is to please the ear of adults.—largely by the ear of non-Christian adults in attendance. He makes room for them: we improve our singing for them; and we exert ourselves to entertain them and show them our appreciation of their presence. Such attentions to outsiders are perfectly right. There should be more of it. But how about the appreciation of a boy's presence? I know we are glad to welcome him into church membership if he is a real good boy. But how about the presence and welcome of the average normal boy, bubbling over with fun and surplus energy? How much appreciation do we show him for his presence at church? How much effort do we make to bring that boy even into the Sunday Who ever heard of church officials having meetings to discuss plans by which to bring the boys of the community-the lost boy, the bad boy of the community into the Sunday school? How many official boards show any degree of interest in the critical years of young life, and study to devise means by which to bridge that dangerous chasm in the life of the boys and girls of the neighborhood? How many special meetings are held by officials to discuss the efficiency of the Sunday school, and provide plans to interest every boy and girl during those critical turning-point years, that they may be held as young men and young women in the service of the church? Just there we lose many of them. We need not lose them, for we can win and hold them. We shall hold them when church officials wake up to a sense of their responsibilities and urge the church to do her duty to the Sunday school, and to the boys and girls."

Bro. Jones.—"I see you would have officials and all give their attention to the Sunday school. I am afraid your idea would give us all Sunday school and no church. We better look after the men and women in our neighborhood. Once they are brought into the church there will be time enough to look after the children."

"That is the very idea I would like to rid you of. Too many of us cling to the old inherited idea that religion is something for those of mature years, and so we aim our efforts, if we aim at all, at adult church life, as realized in the regular preaching services, leaving the Sunday school to do the best it can for the community, without us. Yes, the Sunday school of the average church gets on as best it can, getting its own workers, and paying its own bills, in many cases without the personal interest and help of the wealthy and otherwise influential members of the church. Is it any wonder that the church's resources in the children is not more largely utilized? Am I overdrawing the picture? If what I have said is not the trouble, Bro. Jones, will you tell me where and what it is?"

Bro. Jones.—"Don't you believe, Bro. Royer, that much of the falling off in many of our Sunday schools and churches is due to the fact that there are not as many children in our church families as there were twenty years ago?"

"Well, let us see. There are not fewer children in our country. In cities and towns all over our land the capacity of our public schools is being increased, in some cases it is doubled. country is not short of boys, and is not likely to be. It is short of Christian men; and no marvel when statistics show that seventy-five out of every hundred of the boys are lost to the church. No, my brother we are not short of boys, but we are short of Christian men, and will be if we do not win those boys to Christ. The boys are here, hundreds and hundreds of them, somebody's boys, if not the sons of our deacons and wealthy brethren. We must win those boys for Christ and train them for His service. It is the only way out, and it must be done by parents in the home, and by the church through the Sunday school. It has to be done in your church, Bro. Jones; in every church; and you and I must help to do it; and we must help to do it now!"

Bro. Jones.—"What you say may all be true, but I think we better look after our own children and get them into the church, and then if we have time we can look after those of the community."

"I know we are inclined, and rightfully, too, to look after the interests of our own children in preference to those of the community. But we should not forget that all the children in the community are God's. We too often fail to exert ourselves to save God's neglected ones, and I verily believe that such neglect is the cause in many cases, of our own being lost to the church. If we should warm up, yes, limber up more to the work of rescuing God's neglected ones in our community, we might have reason to expect his help in saving our own."

Bro. Jones.—"Well, you have told me something this morning I never thought of before. But I am sure these things are easier told than done."

"That, my brother, is no reason we should not try to do them.

Bro. Jones.—"You will find it a hard thing to do."

"Well, you and I must be willing to lay hold of hard things, if we mean to go where Jesus and Paul and others like them are waiting for us. You remember I said what we need is more life. Let me also add enthusiasm. Some one has said that 'Enthusiasm is fire; and fire makes steam; and steam is power; and power makes things go.' Yes, the Savior's 'Go ye' after the children,after the boys and girls, especially after the boys. Get the deacons at it; all the deacons at it; all the church at it: all at it, and at it all the time. real problem of home missions is not the problem of a few thousand more dollars with which to help feeble churches and support a few more missionaries. The real lack is life and zeal in the individual churches.-zeal to win and hold the children. Win the young to Christ and you solve the real problem of home missions. Now, Bro. Jones, if you knew that a rich vein of ore lay within fifteen feet of the surface on your farm just back of the barn, and that the wealth of a great fortune were there, would you spend your time and money in sinking a shaft five hundred feet deep? Would you? Think of it! Well, the undeveloped resources of the church's life and power lie near the surface in the children under fifteen years of age. We can have them; we can win them; we can train them for service; we can hold them as young men and young women for Christ and the church. But we must go after them. 'Go out quickly into the streets and lanes' of the city and bring them in. 'Go out into the highways and hedges and compel them to come in that my house may be filled."

Mt. Morris, Ill.



OBSERVATIONS AROUND THE WORLD

By W. R. MILLER.

Through the mercies of God, we have been permitted to unwind the first four thousand miles of our journey, arriving in Glasgow, Scotland this Sunday morning, October 28, at 9:30, making the distance of 3,011 miles from New York to Glasgow in seven days, seventeen hours; and eight minutes. As has been previously approunced in these columns,



Caledonia.

a small company, consisting of Brethren C. W. Guthrie, D. H. Zigler, D. M. Click, and myself have designed a trip to Europe, Asia, and Africa, coming home by the way of the Pacific.

Not a few have asked to have the details of an ocean voyage, and an ocean liner given in some article; hence, we begin our trip in New York, and give a short detailed description of the "Caledonia" and the voyage. The "Caledonia" is one of the "Anchor Line's" newest and best equipped ocean liners, having been in service about one year.

She is 515 feet in length, fifty-eight feet in breadth, thirty-eight feet deep; gross tonnage, 9,400; and when fully loaded the displacement is 16,000 tons. Displacement means, that when the ship is loaded down, that she displaces 16,000 tons of water.

The "Caledonia" is divided into nine water-tight compartments. A number of these may be filled with water, and still be kept afloat. There are six decks respectively: the twin deck, the main deck, the upper deck, the bridge deck, the promenade deck, and the boat deck, This ship has 166 staterooms, 1,373 berths, divided as follows: 383 first cabin, 216 second cabin, and 774 third cabin passengers.

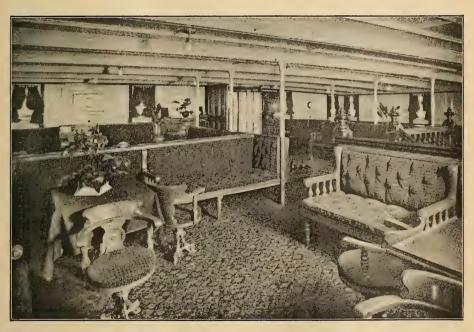
There are 7;470 cubic feet of lifeboat service, and 1,608 life preservers. These are made of cork, and so arranged that



Second Cabin Stateroom.

they can quickly be adjusted to the body, and will keep them afloat whilst in the water. The dining saloon on the upper deck is furnished in solid mahogany, and enamel white, with polished mahogany pilasters. The main second cabin dining room seats 160 persons at the table at one time, and just at this time it might be well to give the menu for October 25, my birthday. Dinner:

as by day. A glance at the cut, showing the music room and library, easily portrays to the mind its luxuriousness. Here is a slendid piano for the use of the passengers, and many times for hours a group may be found around it, singing gospel and national songs. Passage on this splendid ship varies in price with the the busy and quiet seasons of the year and also with the location of the state-



Music Room and Library.

Soup, hotch potch, roast beef, baked potatoes, fricassee of fowl, corned ox tongue and vegetables, green peas, boiled potatoes. Sweets: plum pudding, apple tart, everton toffee, Neapolitan ices, cheese, crackers, coffee, fruit. This food was excellently cooked and served in courses by gentlemenly stewards.

The dining saloon, as well as the entire ship is lighted brilliantly with electricity. There are two promenade decks about 180 feet each, to which the second cabin passengers have access. The electricity also comes in play here, making these almost as light by night

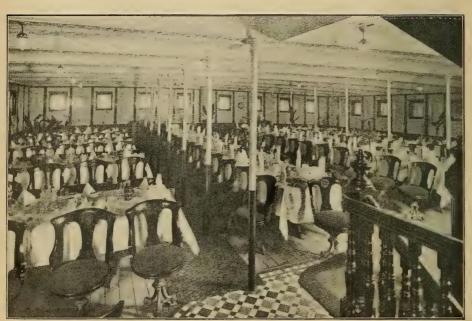
rooms, ranging from \$40 up for second cabin, and \$50 up for first cabin, and \$28.50 for third. This includes board and a reasonable amount of luggage.

The rain came down in torrents as I left dear old 466 Jackson Boulevard, Chicago, October 18, at 2:30 P. M. All the way to New York, and from there to Glasgow, it has been rain, rain, every day but two. This, of course, detracted somewhat from the pleasures of the voyage. Then the fog-horn kept before our minds that there is great danger of collisions during the heavy fogs. A northeast wind prevailed, keeping the

sea, as the Italian would put it, very "agitato." However, the ship's people said this was an ideal voyage for this season of the year. And especially since the ship had taken the most northernmost course. This was done to save time, for we had 2,000 barrels of American apples in the cargo, and it was desired to get these on dock at Glasgow for the market in the early part of the week.

ing to the eye after almost eight days of water and water only.

Along the Clyde are perhaps the greatest ship building works in the world. Here the great "Santania" has been launched and is receiving her finishing touches. This, with a sister ship, will be materially the greatest and largest passenger and freight ship in the world. She is to be over 800 feet long. We reached Glasgow early Sunday



Second Cabin Dining Room.

Our quartette escaped sea-sickness, save for myself. I had a slight attack in the earlier part of the voyage. Brethren Zigler, Click and Guthrie are proving good seamen, and genial traveling companions.

The lights of the north coast of Ireland were seen late Saturday evening, and at 9:30 P. M. the ship anchored to leave off passengers for Londonderry, Ireland. Sunday morning we were in the river Clyde, and the green hills and fields of Scotland have almost a springlike appearance. This was exceedingly pleas-

morning. Passing through the custom house with but a glance at our luggage from the custom officials, we were at our hotel, and still had time to find a church for morning service. The service was very simple, consisting of four prayers, five songs and Psalms, reading of two chapters, Daniel 6 and Acts 24, then an earnest talk on the subject of "Unstability"; text, Gen. 49:4. We had no difficulty in comprehending all the preacher said, though it was flavored with much Scotch brogue.

Glasgow is a "shut tight" city on

Sunday, and everything has the appearance of Sunday in every sense of the word. Even the street cars run only at long intervals. These electric cars, being "double deckers" have a peculiar interest for the American. At the front and rear there are winding stairs by which passengers ascend to the roof, where are

provided seats, and in pleasant weather is a very comfortable place to ride. We find the Scots pleasant, sociable, and kind-hearted; always ready and not too much in a hurry to give a kind answer to a question, or direction in answer to an inquiry.

Glasgow, Scotland, Oct. 29, 1906.

EXPERIENCE WITH A SADU

By S. N. McCANN

About eighteen months ago, while preaching in the Anklesvar Bazaar, we were opposed by a Sadu, who claimed to belong to the Arya Somaj, and who claimed to have five hundred followers in this and the surrounding districts.

His opposition was mainly directed at the divinity of Christ. He admitted Christ to be a good man but not divine. He said God was spirit hence could not have a body. Christ had a human body hence was not divine.

We have had many talks with the Sadu since. He made application for baptism about one year ago, but we did not consider him sincere. About six months ago he urged his claim for baptism again and said he must have baptism within a few days. But upon examination we did not baptize him. We gave him a Bible and tried to direct him in studying it, but for some time he kept away from us. He, however, read his Bible, but made up his mind he was not going to be a Christian, so he brought the Bible back, but I did not receive it, but told him I had given it to him. He took it away with him and about one month ago he again said he wanted to be baptized.

On examination he said the woman with whom he lived was not his wife. he had no wife, but only used his privilege as a Sadu. But since reading his Bible he found he was living in sin. He asked what to do. I told him there were two ways: to marry the woman, else turn her out. He said he did not want to marry her. I told him he must quit living with her then. He said he would. He then said he used liquor morning and evening, about one-half pint per day. He said he had tried to quit it, but always got sick, had no appetite without. Said if we could give him any medicine to take its place he could quit. He said he smoked Gangi, a very bad habit; feared he could not quit. We asked him to show fruits meet for repentance. He still says he wants to be baptized, but he has not shown fruits to justify his baptism. His followers oppose him and his living will be cut off. So we cannot fully appreciate the struggle that he is having.

May the Lord lead him to full salvation.



THE OLD SPANISH MISSIONS

By HOWARD MILLER

The author has for years been quite familiar with the historic sights now known as "Old Spanish Missions" and his uniquely able pen promises interesting descriptions



HE reader should understand in the start that this is the first of a series of articles about some little known corners of our country, places that have been heard of

but seldom seen by our readers, interesting and all as they are. These articles will appear in the Brethren publications, and it is hoped, will be of sufficient interest to merit a reading.

One of the first things we will consider, as a starter, is the matter of the old Spanish missions in the southwest. To understand the situation it should not be forgotten that Spain, the Spain of some hundreds of years ago, was one of the greatest and most aggressive nations of the world. It is all different now, but at that time her abnormal occupancy of the earth was phenomenal in its extent and character. From one cause and another she has gone to pieces, as nations do everywhere, but some of the things she left behind her are of the most intense interest. Her old coast missions are of this class. Moreover the history of the old mission age of the church is the history of the country occupied by them.

Two things bear in mind in the consideration of these missions. One is that Spain owned or claimed the whole Pacific coast side of things in the old days, and that she was religious to an extent we have little idea of to-day. The army and the church went together into a new country. The army prepared the natives for the innovations in their religion, and the priests arranged the matter of churches and ceremonials. If

there were objections the army took up the affair of their education again, and between the two the Indian became a convert.

About the middle of the eighteenth century the Spanish royal authorities decided that it would be a good thing all around to colonize what they called Upper California, now our California, and it was decided as a beginning to establish a lot of mission points. The government arranged with the Order of St. Francis to establish a lot of missions. and the business was headed by a religious enthusiast known as Junipero Serra, a godly man who wanted, as a child, to be a priest, and when he had attained that, desired that he might be a martyr. Moreover Junipero was a man of push when he got at things. Order was to have all they could make out of the matter for ten years, when it was to revert to the crown. As a matter of fact they were not disturbed for fifty years.

The first start was made at what is now San Diego, the jumping off place in southern California, and the building of these missions was kept up till the coast was covered all the way up to San Francisco, twenty-one of them, in all, and they were so arranged that they were distant, one from another, that by starting from one at the sound of matins, or the morning bells, they would reach the next at vespers, or the evening bells. These mission buildings, even to-day, are wonders. The most of them have gone to pieces, Santa Barbara being the best preserved, and Capistrano the most picturesque. There is still service held in some of them, but ruin is the word they all spell. A little later, when I get to Capistrano, I will tell the readers something of the magnitude of this mission work.

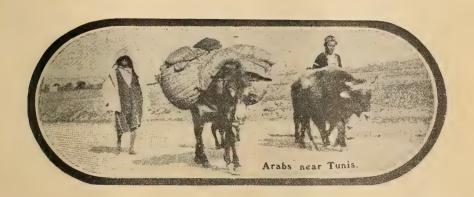
The natives were all Indians, not the wild and fighting red man we know as an Indian, but the peaceful, docile Coast Indian, easily handled as a rule. padres or fathers planned the churches and the Indians did the work. As some of the materials of the huge buildings had to be carried over thirty miles in places, on their backs, it was no easy job. But it was in a land where time is nothing, and the cost of labor was less than nothing at that time. it is a part of the Spanish mental and physical make-up to do nothing to-day that can be put off till to-morrow. However they generally stuck to what they undertook and in the end they finished To this day the air of the old missions is best described as something belonging to next Sunday afternoon, or maybe the Sunday after that.

The holdings of the missions became enormously valuable, in time, amounting to over two millions annually, and matters went along swimmingly up to the time the United States stole all of California from San Diego northward from Mexico, and then Santa Ana gave the entire work its death blow when, to fill his exhausted treasury, he "secularized" the church property. Secularized is a good mouth-filling word, meaning in this instance that being the stronger

he took the entire church property over for his own use. The fathers left, the Indians scattered, and all that is left now is a set of interesting ruins.

Life in these old missions must have been about equal to a nap and a summer afternoon's dream, The Indians were pleased with the ceremonial part of the church and as little else was expected of them all went along fairly well. Rarely there was a fight, and occasionally an earthquake enlivened matters, but as a rule, could we have visited one of these old places when in full tilt, we would have found immense holdings of land, worked by naked Indians, fat padres who would have entertained us well, olives, herds, vineyards, and visiting brethren.

To this day there is no more interesting place than among the ruins of some of these old churches. The work they did seems to have come to nothing, the fathers are dead, so are the Indians who made up the congregation, and the present membership is small, and wears a broad-brimmed sombrero and a rebosa. As remarked before, when I catch up with Capistrano, or in the full of it, San Juan de Capistrano, I will tell you what there is to it to-day, that is, if you care to hear about it. A description of one will about cover the whole of them.



LOVE'S EXCHANGE

By W. B. STOVER

"Greater love hath no man that this, that a man lay down his life for his friends."—Jesus

His love to us. The more we think on it, the more we are confronted with the problem of love. He loved us. And with what love. With the Father in heaven His love went out for men, so far out that He would go out too, out into the sin-land to bring them back into the kingdom with Himself. This is the way Jesus loves. When we catch this spirit, in our relation to our fellowmen, we have caught the spirit that impelled Jesus.

In the parable of the lost sheep, when Jesus told of the shepherd going out into the desert to find the lost one, when He told with what deep feeling the shepherd sought for the little lost one, how he called and called again, how he got into thorns, how he was overtaken by night, and how he found it at last and brought it on his shoulder safely home, He was only telling His own story in words His hearers would not fail to understand.

A hen is uneasy while the little chicks are here and there having a good time. She finds peace and joy only when she has her little brood gathered safely under her wings. Jesus says that is the way He felt again and again about the people of Jerusalem. He loved them, He knew of their impending danger. They ignored the love, and they ignored the danger. They would not. But His love continued unchangeably the same toward them all. Even when they had Him on the cross, His was a prayer that they be forgiven, because they did not know. This was loving to the end. The Bible says He loved them unto the end. How love overlooks things. He loved us. Love overlooks weakness, but it does not overlook the object of love. Love never forgets some things, never remembers other things.

A Chinaman caught the idea when he dreamed a dream. He was in a deep pit, and could not get out. He cried for help and there was none to hear. Presently Confucius came that way, and he cried to him, "Lord Confucius, help me." But Confucius seeing the man in his plight, stooped down and said in good voice, "If you had done what I told you, you would never have fallen into that place," and he went on his way. Then he cried again, and Buddha came. "O, Lord Buddha, help me." And Buddha looked pitifully down upon him and said that he should give himself to meditation, to think he was nothing, to imagine there was no pit and he was nothing. But every time he shut his eyes and tried it, on opening his eyes he found his same old self in the same old hole. Then he cried again, and another came who heard his cry. This One came down into the pit without saving a word, and taking hold of him raised him up and lifted him out. As He was doing so, he noticed the marks of nails in His hands and in His feet, and he loved his Savior. This was the Lord Jesus, and he dreamed he was His disciple from that day forth!

Our love to one another. The more we talk about it, the more we realize there is something solid and substantial about it. The more we realize it to be an essential to the happiness of our every-day lives, and the more we recognize that it does exist.

We may divide all mankind into four divisions for brother purposes. Every man is my brother from one standpoint, and when I have learned to look upon him as a brother and to love him, I have learned a great lesson. Then second, most of us have brothers, being with them children of the same parents. Again, every one who calls himself a

Christian, believing in Spirit and in Truth that Jesus is the Son of God, he is my brother, and in a nearer sense than either of the former two. But the closest tie of brotherhood that can exist is that between followers of the Lord Iesus who see eye to eye, and have the same complete faith. This is the closest of all. Closer than the ties of freemasonry can bind, closer than blood relationship can bind, and with many more ties, are they bound together who have a common and full faith in the Lord Jesus. I love them all, but I love this last more than all the rest. We sing the same songs, and pray the same prayers, we have the same hopes and they are based on the same principles. We choose the same preacher, and we are baptized with the same baptism. We have the same sorrows and we have the same joys. And we have the same ambitions both for ourselves and for our children. The fellowship of sorrow both in quantity and quality becomes very sweet. The soul seeks fellowship, and that fellowship is only complete when the two are very similar.

How we love one another! The badge of our discipleship is love. We would not eat meat if it made a brother have doubts. How so? If filling my stomach would empty his soul, I certainly would prefer to go with an empty stomach. If another asks us to give him a drink of intoxicants, even though it be in our power to do so, and he begs for it, we would not do it. Why? Because we love him, and would not put the cause for stumbling in his way. We would go two miles with a brother rather than let him go a mile alone. Because we love him. Ah, I say, we do love one another, and it does us good to sit down and think about it sometimes.

Two young men met in Minneapolis, twenty years ago. They met in church, and went home together. On the way home they talked religion, and the talk was sweet to both. Coming to the house of the first, he said, "I will go with you to your house now." And they walked on together. Presently they

reached the other's home. Bob said, "Now I must return with you. I musn't let you go home alone." And as they walked they talked all over the field of religious experience. And so they continued between their two homes, each going with the other till late that night they decided to separate at the half-way place.

Our love to Him. The more we confess it, the more we come to know that it is a precious love, and one worthy of not only our lip confession but of our lives. The first thought that occurs to me as a reason we do love Him so much is, He has done so much for us. The Bible says that they who are much forgiven appreciate it much. How much are we saved from! Every time I see a drunken man I think of the fact that Jesus saves me from that. Every time I hear a man use rough language, I think of the fact that Jesus saves me from Every time I meet a thankless man, or a proud-hearted man, or a stingy man, or a dishonest man, or an untruthful man, or a covetous man, or a licentious man, I think of the fact that Jesus saves me from that. And oh, I am glad! He has saved me from so much evil. I have not any desire for it. And I love Him the more.

We are, moreover, heirs to all heaven through the Lord Jesus. And being an heir to the heavenly land is not like being an heir to some earthly land. Here when there are several heirs, all get equal shares, each gets a part. But there the division is different. Each gets it all. It is divided up like time. You have all there is of time, and so have I. My having it does not decrease your supply. So with the heavenly land to which we are heirs. We are heirs to all,—and Jesus is the One who accomplished the fact. No wonder we love Jesus.

His way of counting is such as to provoke love to Him beyond measure, too. He tells us to do what we can for each other. He wants us to do nothing in particular for Him. But when we do something the one for the other, He

says He will count that as done unto Him. A new way of counting favors. A divine way of enumerating blessings. No wonder sensible men would love Him.

"We love, because He first loved us." We love one another, and we love Him. This is the fruits of love. This is love's exchange. Unto you that believe He is precious. And we certainly do believe.

I do not feel that the Chinese converts are superior to what our Indian Christians are. Neither do I think they are stronger than we ourselves are. Yet when the time came, the time of trial, they laid down their lives for the Master by the thousands! And so would we. In America and in India, wherever we may be found, we would be ready not

only to be bound but also to die for the name of the Lord Jesus. This is how we love Him. We would die for Him, but we would not surrender nor deny His holy name, nor his holy religion. We would die for each other. and we would die for Him. Brethren, there can no reasonable doubt overshadow this. The strength of it is in this: We love, because He first loved us. No one should think that the days of pure religion and of martyrs have gone to return no more. They are not gone. We love as much as they did. We have the same source as they had, and we love with as strong love as they loved. Yes, love is stronger than death, and because He loved, we love. Our love is strong as death.

HOW ABOUT YOUR SUBSTITUTE?

By MRS. EFFIE S. LONG

How many, many there are over the brotherhood who could easily support a substitute on any field had they learned that a tenth of all their increase is "holy unto the Lord"—and should be used only in the Lord's work

While reading an account of an organization under the leadership of Mr. Gibbud, of Massachussets, the above question came into my mind. The organization was called "The Substitute Band." The work began this way: Mr. Gibbud, of Massachusetts, the above of a worker in the foreign field, and styled this worker his substitute. Mr. Gibbud argued that he was thus able to work twenty-four hours in a day. The work has grown quite large now, and there are many substitutes as native missionaries working in India, China, Africa, Japan and other countries.

Brother, how about your substitute? Are you doing the work the Lord asks of you,—yes, commands all of His people to do? If not, do you have a substitute doing it for you that the Lord's work may not be hindered? You are a member of that sacred body, the church, whose only excuse for existing is to do

the work our Savior began and left for us to finish,—namely the carrying of the Gospel to all the world.

There has only been one perfect missionary. That was Jesus Christ. He left His home and came to earth,—a greater distance than you or I may ever go and at a much greater sacrifice in what He gave up than we can ever hope to suffer in order to bring the "glad tidings of great joy" to all the world. Yes, He has led the way, He has gone before us and we need just to follow Him. Parents, you may think it hard to give up a son or daughter when the Lord calls them to be separated from you in this life, but our Father in heaven knows what it means,-He knows all you suffer, and His great heart of love is in unison with yours, for He had only one Son, whom He loved dearly, yet He gave Him for our sakes, knowing full well all He was to suffer.

If you cannot go, or do not wish to go. do vou have a substitute? Let no one try to ease his conscience by saying, "Oh, I give what I can spare and think I am doing my part. If others would do as well, our collections would be much greater. Brother D is wealthy and has no children; he could give without feeling it." Well, now that is poor argument. If that is what you are seeking, to give without "feeling it," you surely have the wrong basis for Christian giving. To give without feeling it, is not Christian. Think of St. Paul making appeals in behalf of the church on such a basis. He would rather appeal to the highest and best in Christian manhood and seek for its further development. It is not "out of our abundance" but out of our living that counts with God. We ourselves must be in the offering.

"Who gives himself with his alms feeds three.—

Himself, his hungry neighbor and Me.

In those precious hours just before Christ was to be offered up as a sacrifice He points out two examples of true giving, in which he is pleased. And both require sacrifice. The poor widow had cast in her two mites, which was everything she had to live upon. She did not know where her next meal was to come from and perhaps she went without bread that day and the next but

what did it matter? She had given liberally that the Lord's work might go on and not be hindered, which gave much more joy and peace than living for herself. Jesus said the others put in from what they had to spare while she in her need put in all she had. Blest was that woman! Blest is such giving!

And Mary's alabaster box of ointment, the outward manifestation of inward love, which so pleased and refreshed our Lord, who can forget in this connection? There was no thought of waste save to several stingy disciples. It's cost which was an evidence of Mary's deep love was the thing that pleased Him.

"Jesus gave Himself a ransom for many." Do you suppose He did not feel it? What is the good in giving if we were merely giving to the Lord what is left over, what we can easily do without? It must have the sacrifice in it, the "feeling it" or we lose all the joy and benefit. There has never yet been a gift that did not cost some one a large price.

So we must expect to suffer, even, if need be, that we may fulfill our duty and have peace within. And to know that we may make it possible to work twenty-four hours a day,—have a substitute that by our sacrificing we may share with him and yet have enough to live,—this gives one supreme joy and a real purpose in life.





OUR VILLAGE PATEL

By SADIE J. MILLER



Chapter Two.

There is more than one side to Nasjee Sanjaun's life and we are always glad for the good side. This has been manifesting itself lately and it did not begin from mere desire but was brought on first by force. Sometimes it is necessary for such procedure when hearts are as hard as Pharaoh's was.

His most special friend is a man like unto himself that is—a drunkard. This man was here to see him and they were having a feast accompanied with the whiskey drinking. A goat was killed for the feast. It was about seven o'clock in the evening. The feast had been partaken of. The whiskey had already taken its effect and they were manifesting its work.

We were seated out for an evening chat just in front of our house. Across the way was Nasjee's friend seated on a horse and hardly able to sit thereon for the burden that was weighing him down.

We had also just come in from making a visit through the village and Brother Eby was out with the gun to shoot a dog that had tormented the whole village by getting into the houses and taking bread or any other kind of eatable. In fact he ate things that were hardly eatable because he was so nearly starved. No one would own him and every one was pleading that he be shot. So Brother Eby kindly went to do it.

He was downed the first shot and was soon without life. The horse and his rider stood not far away. We came to our sitting place again and soon the rider was cursing us with the very worst kind of language he could utter. "Who gave you leave to kill a dog in this village? What did you do it for? I'll have you reported to-morrow."

At this stage Nasjee made his appearance and told him to keep quiet. But like all drunken men, they have no permanent thoughts, and as soon as the rider had taken his flight for home, Nasjee continued the cursing by adding more to it. "What did you do it for? Who gave you leave? You should have asked me first. I will burn your house down and show you what you are doing." These were the mildest things he said.

He went into his own compound, which was but a few steps from the scene and called the villagers together for the evening roll call. They at once began to talk about this affair and the men who had the most inside to heave up, were the ones who did the talking. Everybody else sat to listen.

Nasjee continued: "The sahib is trespassing on the laws of the state with such procedure. One of the Christian men interrupted by correcting him and said there was no law against killing dogs but that there was a great desire on the part of government officials that all such dogs should be killed." To this Dayillo rose, for he, too, was heavily laden, and he struck the Christian in the face with a stick. At once a half-dozen other Christian men were at his side and ready to go at once to the officials to report the man who had without a cause struck, and they meant to report the Patel's unfairness in using so much unkindness after a kindness was done him. It was only a week before this that the same dog was shot at, but only hit in the leg, so survived, and the Patel came running over to tell Brother Eby what a kind deed he was doing, for "that dog," said he, "does so much damage in our village." Had the dog been killed in the forenoon there would have been a host to sound praises, but we had forgotten that evening is the time for drunkards to begin their work. Men love darkness rather than light because their deeds are evil.

The pugilist was brought in front of our house with as tight a grip of the hand as Brother Eby could give and sat down on the ground not just so very mildly. The whole crowd was on hand and everybody was expressing his opinion on the matter. All who were sober thanked the sahib for helping get rid of the dog.

We have worked and prayed ever since here that in some way the Patel might be convinced of the error of his way. That the Lord would in some way show him his mistake and help him to change for the better. Our talking and explaining to him how destructive liquor is to the body had not been heeded. We went to bed feeling that something must be done or next time they would with greater forces get the better of us and if we can use and show no authority they will take advantage of us.

Brother Ublo had declared he would go to call an officer in the morning, but if need be he would go yet that night. We assured him he could wait until morning. Our hearts were heavy. We awoke in the night and thought over and over again what we might do to help the man.

Next morning came. Ublo was on hand and waiting for the letter we would give him to hand to the officer that he would come here and settle matters. We wrote it and he was off. The Patel said: "I don't care. Who is afraid of the sahib? I am not!" But Ublo hastened his footsteps and had gotten well out of the village when two or three men came pleading for him to turn back and forgive his brother, who is such a wayward man."

"No, no. I shall go ahead with my proposition." But they pulled him and pled for him to turn back, for said they, "The Patel is in great distress. He cannot eat or rest; he feels so sorry for what he has done. You know he was drunk and he knew not what he was doing."

Christlike, Ublo turned back and said if the sahib was willing he, too, would be ever so glad to forgive. The whole crowd was on hand again. Two men came as witnesses. Our Christian people gathered together and the Patel, namely, Nasjee, was ready to do almost anything we would ask of him if only he could be forgiven.

Brother Eby read Scripture to him and in the meantime the rest of us wrote out a paper which he was to sign and in case he would break the pledge this former complaint would be carried to the officer. He had taken a heathen oath only a few minutes before coming here, but that would not count for us and he was willing to be bound closer. Brother Eby took a large rope and tied him all up in it to show him an example of how he was bound by habit to this awful drink. At first he was scared thinking we meant to do worse things, but he found it was only for his good and was pleased with the illustration.

Nasiee and his son Aniee each signed the papers we wrote out for them. Then they signed a third for us to keep and thus they feel bound tightly. We took some little boards and pasted these pledges that they had signed on the board with Sunday-school cards on each side and some Gujerati texts, also. they put up in their houses and will be reminded every day of their promise and duty to keep it. Now it is only about a year since Nasjee took a heathen oath worth fifty rupees (about eighteen dollars), but, poor fellow, he broke that at his daughter's wedding, because drink he must, so he said.

We prayed with him and then he asked that we all sing together, which also we did. He sat with tears in his eyes and our sympathies for him were not a few. It is very easy to make and take oaths but to live them out is another question and we shall do our very best to help him. We told him that when his friends come who will ask him to drink with them he should come to us and we would pray with him, for that will be the tempting time. We all agreed to pray more earnestly for him and asked him to be sure and confide in us when the tempter returns.

Poor ignorant people! One does feel so sorry for them! He prizes very highly the pictures and the paper on which his pledge is written with his own signature. He was not able to write his name but we asked him to make a sign, which he did very willingly. His brother, Ublo, tells us that this time he will surely keep it, for he not only has faith that we will help and pray for him but he also feels that to break his pledge will mean going to prison. May the experience be one that will last always and bring him closer to God. He is not a Christian as yet, but his only son, Anjee, has been one three or four years, though he, too, never paid much attention to his religion, but how could he, being so closely associated with his father?

Now this is his story: "You have done me a great favor. I was sinful yesterday, but to-day and henceforth I shall be a clean man I hope. The advantage has not only come to me but my wife is doubly glad, for the way I have done has made her very much trouble. I will

now not be spending money for my drink and can do better by my family."

Thus ends this second chapter in our description of our village Patel. We hope if any more are to be added to it they may be such that will mean the uplifting of the people all about us. He will be able to do a great amount of good if he bravely lives out the things that he has promised. Brethren, help us to pray not only for him but for the many who must put away this giant habit that is taking so many, many men to ruin in this age.

Chapter Three.

One week later. The giant killer has been successful in winning Nasjee over to his former habit. Not two days passed until he went with his friends. In fact, the same day the above took place was a Hindoo holiday and his friends came, saying, "Look here, your pledge reads, 'from this day I will do so and so,' therefore, you are at liberty vet to-day to have a last drink,"-and the poor fellow thought they were the men to be followed, so he followed them and was as drunk as ever the next evening. The third day we tried to stay by him and he succeeded in refusing it when they offered it to him three times.

But the fourth, fifth and every day since he has been in the hands of the adversary of souls, hence we are unable to do what we could for him. We shall not stop trying with him, but must confess that we have thus far failed.

CHRISTMAS.

What is the thought of Christmas?
Giving.
What is the heart of Christmas?
Love.
What is the hope of Christmas?
Living.
What is the joy of Christmas?
Love.

CITY MISSION NEEDS

By W. M. HOWE

A Letter Addressed to the Members of the Young People's Missionary Society of Hagerstown, Md.

Dear Brethren and Sisters in Christ:

The privilege of writing you concerning city mission work is mine, and we are glad—save that could we see you and speak it would be the more enjoyable.

By way of introduction, let us say that a city mission needs every good thing that a consecrated Brotherhood can give it. Let not this first remark alarm one soul, for "it is more blessed to give than to receive." Moreover:

- (1) The Brotherhood has all a city mission needs.
- (2) The Brotherhood has it to give, not to keep.
- (3) Witholding here indeed "gendereth to poverty."

What does a city mission need? It needs Bibles and hymn, song and other books. It needs food and raiment to be bestowed upon worthy poor who apply in a time of need. Earnest souls in the congregations are constantly sending to us prepaid boxes and barrels containing second-hand underwear and other clothing which children have outgrown. New clothing indeed is often sent and first-class eatables of many kinds, with which hungry mouths are filled.

Many would be interested to know what judgment and discrimination are necessary that these good things are not placed in homes where they do only harm and no good. There are probably not only in all cities, but in all towns and villages, the professional beggar who works no more than he must, because he has found it more to his liking to beg than to dig. It is really surprising to know how many there are in this big city who do beg and teach their children to beg that they may work the less. Af-

ter investigation and many questions we are sometimes obliged to refrain from giving what people ask.

Missionaries and Christians everywhere must give when people ask—but we are to give according to the need rather than according to the demand. We must give as God directs rather than as the people direct. We must give when people ask but not necessarily what they ask.

We could give or rather throw away ten times in a month what we really give in a year. This is one part of our work. It is neither small nor unimportant as the months go by. May God abundantly bless all who are helping in all the Brotherhood.

Bibles have been mentioned as a need. We emphasize this need. We think a generous supply of Bibles should be found in every house of God, but we are sorry to note that in many churches they are conspicuous only by their absence. In city missions these Bibles must be opened. The Word must be preached, but it also must be taught, and furthermore it must be carried to the homes. Here is work not only for a pastor but for Sunday-school workers. Bible teachers and missionary sisters who go with hearts of love from home to home to carry and give messages of love and cheer and timely advice, all in "words fitly spoken,"-to ask people to church and the other services, and to do and say from door to door such things as God directs. To help a tired mother for half an hour with her baby or her work may be the very thing God wants done on some occasions. It certainly may be that which for the moment, will do the mother the most good-while the sister uses the opportunity to find a way to the mother's heart. The mother is visited and helped by an angel from God and she is made to think of heaven and the angels of God.

No city mission is well equipped for effective work with less than four consecrated workers. First of all there should be a pastor who loves the city work and who has a wife that is a real help to him in every way. Then there should be a missionary sister whose heart is all in the work and who loves to teach, and who can teach the Word of God. Lastly there should be a third sister in the home to bear the chief burdens of the home, but not all of them for she should be a worker for the Lord as well as the others-helping in the work not only on Sundays but also in the house-to-house work on parts of some of the other days of the week. No sister can live on the streets all the time. Some work of this kind should be done by each of the three sisters mentioned above while the pastor is kept busy going to such places as he is asked to go by the visiting sisters and by others.

The mission should be well domiciled on a street not over noisy. The home for the workers should be healthful and cheerful in a material way, and there should be certain evidences of permanency about the mission, else there can be no good reason to hope that the mission will grow. People want a permanent church home and they should have it. The Brotherhood should have no other thought when they start a mission and should build as soon as possible, owning and controlling their own property.

We have said the Word of God must be in the mission. It must be there in its fullness. The Word must be taught, but the matter of first importance and the one matter of real importance is the Word must be lived. It is unfortunate if unwilling hands, however tired, if unwilling feet, however weary, if unwilling hearts, however often tired, are ever found about a mission. Here is room for sacrifice to any degree that the average soul can stand.

Let not those last remarks alarm anyone who has felt a call to this work. for sacrifice and self-denial pays,-even a hundredfold in this life (Mark 10: 28-30). The promise to Peter is being fulfilled to-day in behalf of all who claim In no other calling are such dividends paid. Godliness is ever profitable, especially Godliness of the highest type. Let no one hesitate for any reason to enter the army of workers for the Lord. The army is small,—too small. field is large,-too large for the army. The reward is great, too great, except when we think of God's love and God's abounding grace.

AT THE DOOR OF OUR HOME

By J. M. PITTENGER.

To the newly-arrived American or European, India is a land full of deepest interest. The people, their dress, their homes, their methods of doing work, the vegetation, the birds, animals, insects—all have a peculiar interest for the newcomer. One is ever wondering why all the things that seem to be so strange seem to be so, why work is done this or that way, why this and why that, and a thousand other questions come to

one in the course of a few days. To obtain a satisfactory answer in each instance is quite a difficult matter.

If the people are asked why they do a piece of work in a certain way or why they live as they do, why they worship (if worship it may be called) as they do, the answer invariably is: "Our people, our fathers did this way, and so it is our sacred duty to do just as they did."

To do otherwise, whether right or wrong, would be, in their minds, a very great sin.

The lower castes are very, very superstitious, as the following story will illustrate: One Saturday morning not long since, an old woman of the Mitna caste came to our door. She is quite old and somewhat palsied. Speech and movements of any kind are difficult for her. Before she came to our door I had frequently seen her sitting by the roadside, begging. On one occasion as I passed her, she begged me to give her some pice, which I did. In a few days after this, as I was walking along the same highway, I met her again, and again she made her plea for pice, but this time I refused to give her any, as she refused to sell me one of the bracelets she wears on her arms, at a reasonable price. Indeed, she would not sell it at all. Wondering why, I left her, resolving, however, that if opportunity afforded, I would learn why she prized the bracelet so highly.

The Saturday morning she came to our door proved to be the opportunity I was seeking, and I made the best use I could of it. After saving many salaams. she made her accustomed pleas, which I did not answer directly, but instead, gave her something to eat. This she seemed to appreciate, but still she wanted some money. Then I renewed my offer to buy one of her bracelets, which she finally agreed to sell for four annas (about eight cents). Learning this, I asked her to sell all the bracelets from one arm or both, but this she positively refused to do, saying that if she should do so and die without them on her hand. her people would not bury her, nor would she be able to enter heaven without them. When asked what heaven is and where it is, she frankly admitted that she did not know. Then a similar question was asked her in regard to God and a similar answer received.

Then it became a most precious privilege as well as duty to tell her about the God we know and the hopes that fire our ambition to lead a life such as the dear Master calls us to. She heard, but it was all like a dream to her and she went away understanding but little of the Way of Life.

Here is a woman tottering on the brink of the grave. There are millions like her in this land. So many do not even want to hear. When they do, they can not comprehend. It takes time for a soul to comprehend the mighty truths of the Gospel.

To see these poor people turn away into the deep and dreadful darkness in which they have always lived and believed, is a sight which will touch most deeply any Christian's heart.

Surely the hope of turning India's millions to Christ lies in her children, in the babes about whom the Master uttereth such precious and sublime truths.

On another day another old woman of another, the Varley, caste came to our door to beg something to eat or some pice, just as was our pleasure to give. This woman is a widow and has been shorn of almost all her jewelry—a thing most degrading in the eyes of all Hindoos.

This woman has been at our door so often, but on the day mentioned, I had special pity for her, for she seemed so lonely and distressed. I asked her where her husband is, and she answered that he had died. Then I asked about her children and she answered, "Sahib, I have none. They, too, are dead and I am left poor and alone." Her story touched me deeply. I said: "But woman, you have a God to whom you can go." "No, I have no God, as I have no husband or children, so I have no God. My only hope and desire in this life is to satisfy the cravings of my stomach. That done each day, my work will be complete."

This, dear readers, is the likeness of thousands upon thousands of people in India to-day. But listen further. In pressing questions upon this woman, she answered in words of her own that there is a God who cares for the growing grass, the beasts of the field and above all for His children—those who live in this world. She seemed much comforted with this precious and at the same time simple truth. She went away much happier than she came.

Experiences like this fill one's life with sincerest joy.

Often, as the people come and go, we ask them whether they have a God, who He is, what He does for them, and such other questions as the occasion seems to suggest will be most appropriate. The answers, if any can be made at all, are generally of the crudest sort, showing clearly that they understand nothing at all, or very little, about the God who is so much and so dear to us.

So many tell us that they have no god or gods and if there be one or more in their village it was made by some man and placed in the village. When some one falls sick then he with his family and near friends go and worship before

the image. During health and prosperity they never worship, feeling as they put it, that there is no need of worshiping there. One would not need to leave the shores of the dear homeland to find people whose conduct would suggest similar thoughts and practices.

The people are just now beginning to reap a bountiful harvest. The rains are about all over and a bounteous supply has fallen all over western India. The people are rejoicing over the prospects of heaped-up garners. When their holy days come they will sacrifice and drink to their gods in abundance. Their zeal is commendable, but their ignorance most deplorable. In it, however, they seem abundantly satisfied.

The harvest of souls for Christ's kingdom in India is slowly but surely ripening. Here and there a few sheaves are being gathered. Pray most earnestly to God in our behalf, and also that many other laborers may be sent to help gather the harvest.

Dahanu, India, Oct. 5, 1906.

MY FIRST LOVE FEAST

By RICHARD SEIDEL

It was through a "write-up" of the Brooklyn mission in a New York paper that I first learned there were a people in the world called "Dunkers."

A letter written to Elder J. Kurtz Miller, soon brought me a number of tracts, setting forth the belief and practice of the church. These I read and studied well. At my earliest convenience I attended services in the mission and found a warm welcome. For years I have been trying to live a Christian life, but somehow I had a feeling that it was possible to get nearer the Truth.

After securing a bound copy of the Brethren's tracts I began studying the fundamental points of the doctrines held dear by the Brethren church, and found them to compare with the Bible. I concluded I had found the hidden pearl.

My repeated visits to the Brooklyn mission convinced me more and more that I was getting closer to my Lord. The sincerity expressed in the service at the Brooklyn mission, convinces the worshiper of the reality of the religion of our Lord and Savior Jesus Christ.

During my visits to the mission, Elder Miller was in the West, soliciting funds for the much-needed new church in Brooklyn, so I took the matter up with him by correspondence, and after exchanging a few letters (these were published in the October number of Visitor), I made application for church membership.

Brother Miller arranged by letter with Bro. Howe, and on Sept. 2, I was buried with Christ by scriptural baptism in the New York bay, just four blocks from the mission. Oh! the joy, to know that I am forgiven. What a privilege it is to follow our Master and be as near like Him as we may. Brethren, pray for me.

On Sunday, Oct. 28, at 4 P. M., I met with the Brooklyn brethren for the first time in a love feast capacity. Elder C. D. Bonsack of Washington, D. C., gave us an earnest self-examination service, after which we all fell upon our knees and from all parts of the room many short, but fervent, prayers were offered by both brethren and sisters. Indeed, my heart at that time was thankful for God's grace, which called me into His favor, and accepted me in His beloved Son. Oh, Thou Searcher of Hearts, forgive us! Help us to walk worthily day by day of our high calling in Christ Tesus our Lord.

After prayer the entire membership arose and we passed reverently to the Lord's table. A brother read John 13, and then, for the first time, with my brethren followed our Lord in the washing of the saints feet, to signify His Lordship and our obedience in active, humble service.

Following this ordinance, thanks was offered for the Lord's Supper, and then

we partook of this meal with our minds carried forward to our Lord's coming again, when we shall enjoy the best of all suppers, "the marriage supper of the Lamb."

Again a scripture lesson was read, which prepared our hearts for the partaking of the holy communion. right here, we bound ourselves together with "an holy kiss," pledging our loyalty to one another, and that we would not betray our Lord as did Judas of old at this stage of the first love feast in that upper room at Jerusalem, when he went out, after partaking of the emblems of Christ's broken body and spilt blood, which was shed "for many for the remission of sins," we again arose to our feet and general thanks were offered. Then we sang the hymn, "I Gave My Life for Thee, What Hast Thou Given for Me," and we were dismissed.

Thus ended my first love feast. How many more we shall attend, the Lord knoweth; but my prayer is that each one may grow more and more precious until at last, by God's grace, we may all see our Lord face to face at the best of all love feasts, the marriage supper of the Lamb. Rev. 19:1-9.

Fort Hancock N. J.

"GREAT INCENTIVES"

By FRANK H. CRUMPACKER

(Under appointment to China)

There are very few of us that will take up any kind of undertaking without we first look to see what the opportunity is for us in the task.

"As for me I will serve the Lord."

What is the incentive for such an undertaking? Take, for example, the missionary.

What moves him to go out? I have at least a few reasons for such a step.

W. J. Bryan, in a speech before a student body recently, said that if the missionary to China did nothing more than to go there and make a godly home

among those peoples who know so little about "home," he would be wielding an influence that cannot possibly be measured. To the young people, then, who think that God has given them but a few talents, I would say you have an opportunity to do a work that cannot be measured,—build a good home.

Again, another incentive, as I see it, is the opportunity of the young womanhood of America to lift their sisters in the heathen world to an appreciation of a better life. In China one woman out of every ten thousand can read and

write. Should that not inspire our sisters to their Christian opportunity?

Young men, do you know that no profession is calling for recruits so much as the medical missionary's profession? None pays as large an income. The medical work in the foreign field is opening up to-day with such a growing need that men and women cannot be found to fill the places and unless the recruits come, the missionary work will suffer.

Again, another fact that should be an incentive to our young ambitious life. Every college in the Brotherhood is looking for teachers. There is practically a need to-day for a general traveling Sunday-school secretary who can be a specialist at that line of work. Along the same line of work there is a growing demand for a Traveling Missionary Secretary, who shall be a specialist on missions. Now with these needy places calling for workers, are they not plain enough to induce some one to enter the large unoccupied fields? God help us.

CURE OF BODIES AND CURE OF SOULS

By W. W. Keen, M. D., LL.D.

The entire conception of foreign missions has changed from the early days of Carey and Judson. Then, as has been eloquently set forth by Dr. Sidney L. Gulick, the missionary devoted himself to the individual pagan, now, to the community and its entire welfare, as well as to that of the individual; then, to preaching the gospel of righteousness alone: now he adds to the gospel of cleanliness; then he was an expert only in the Scriptures, now he makes all science, philanthropy, literature learning-in a word, all service to society as well as to religion-his efficient aids in winning souls to our Lord Jesus Christ.

"The missionary," says Dr. Gulick, "is now seen to be not merely saving a few individuals from the general wreck of the pagan world, but planting a new life which will transform that world and bring it into the kingdom of God. * * * Christ must be made King in our organized life as communities, and thus society be saved, even as he has been made Savior of individuals, * * * The newer well-balanced sociological conception of foreign missions is one which, while it does not forget man's individ-

ual nature and value, does emphasize strongly the thought that only as society is transformed with the individual is the individual fully saved. Foreign missions in all their activities aim at the double purpose of saving both individuals and society-the establishment of the kingdom of God through the production of children of God."

The Development of Medical Missions.

When Benjamin W. Crowinshield objected to granting the charter of the American Board of Commissioners for Foreign Missions on the ground that it "would export religion, whereas there was none to spare among ourselves, he forgot that "religion is a commodity of which the more we export the more we have remaining." But he also unconsciously recognized and recorded the fact that in one very proper sense religion is a valuable national product and its export an untold blessing to entire nations who receive it.

Naturally, I am especially interested in the wonderful development of medical missions, not only because it is my chosen profession, but because so many of my own students are doing the Master such good service in Japan, Korea, China, India, Siam, Persia and Syria.

Our Lord Himself was the first medical missionary, for he "went about doing good" during all his ministry, and most of his miracles were for the healing of bodily ailments.

The medical missionary often finds that his professional services open the door to his Christian teaching. Notable instances are the favors extended to missionaries and their hospitals by Li Hung Chang, and the career of Dr. H. N. Allen, whose services to a wounded Korean prince led to the introduction of modern missions into Korea, and to Dr. Allen's being appointed American Minister by two Presidents.

Dr. Peter Parker, the first medical missionary of the American Board, "had great difficulty in securing a building, and when it was ready no patients came the first day. On the second, a woman courageously trusted herself in hands of the foreigner. Next day half a dozen came, encouraged by her success, and soon the street was full. So anxious were they to secure his services that even women of the better class staved in the street all night, so as to secure an early admission. Long lines of sedan chairs almost choked up the narrow lane. Great men with their attendants waited their turn to see the foreign doctor. As many as a thousand were waiting at once, and there was danger that people would be injured by the pressure. Sometimes blind people from a far-off village clubbed together to charter a boat to Canton, and then waited four or five days after their arrival till there was a vacancy for new patients." One Chinese wheeled his blind old mother a thousand miles. nearly twice as far as from here (Dayton, O.), to Philadelphia, in a wheelbarrow to consult one of my own students.

The medical development of missions it is interesting for us to note, is especially British and American. In 1899 Dr. Dennis states that (exclusive of the physicians of the Countess of Dufferin's fund, a philanthropic but not strictly a

missionary agency) there were "338 American, 288 British and 27 Canadian medical missionaries in the various fields, as compared with 20, the total number for all the societies of Continental Europe, and 7 for Australasia, * * The admirable services, moreover, rendered by the skilled nurses sent out from some European societies, especially by the Kaiserwerth Deaconesses. should be carefully noted here as contributing much to the efficiency of medical and surgical practice in the hospitals."

The medical missionaries have introduced anæsthetics, which abolish pain, vaccination, which banishes smallpox, and the intelligent treatment of other epidemics (for example, the plague and cholera, which make such awful havoc in the teeming centers of the Oriental life), antiseptic surgery, which saves thousands of lives and untold suffering.

But the West as well as the East owes not a little to the medical missionary. Perhaps the one most useful drug in medicine is quinine, and the world owes it to the Jesuit missionaries of South America. Before the chemists extracted its active principle it was originally administered as the pulverized bark of the cinchona tree, and was popularly known as "Jesuit's bark," while Calabar bean, the kola nut, and strophanthus, valuable modern remedies, we owe to Dr. Nassau, an African missionary. Much of our knowledge of cataract, lithotomy. elephantiasis, leprosy, and many other tropical diseases comes from medical missionaries, since these disorders are either peculiar to the tropics or are very prevalent there.

The Gospel of Cleanliness.

That godliness is profitable for the life that now is as well as that which is to come was most evident to me in Nellore. Dr. Downie did not need to point out to us that this house was that of a Christian convert, and that of an unconverted native, for one look was

enough to distinguish them, the former was clean and neat, free from accumulation of filth, and showed every evidence of thrift and orderly comfort, while the latter was its unsanitary counterpart. That to-day the greatest physical need of India and Burma is decent sanitation was most evident when we smelled the decayed fish diet of the native Burmese: and in India saw hundreds of pilgrims drinking the green scum-covered water of many a temple tank. We also saw hundreds of others standing in the river, waist-deep, drinking the foul water of the Ganges at Benares, while other hundreds at their elbows were washing themselves and their clothing in the river, with decaying bodies of animals floating on the tide, and a large sewer delivering its filth into the same stream less than three hundred feet away. Is not the preaching of cleanliness in such a community as truly missionary work as preaching the Gospel?

Dr. Dennis again sums up the results in 1902, when there were 379 hospitals and 783 dispensaries ministering to 6,500,00 patients annually in Asia, Africa and Oceanica, and 67 medical and nurses' training schools, with 631 pupils. What do not these figures represent in lives, in comfort, in happiness and hope for this world, and often for the next!—[Address delivered before the American Baptist Missionary Union, at Dayton, O., May 21, 1906, as reported in World Wide Mission.]

AUTOBIOGRAPHY OF A DOLLAR



WAS born in a beautiful city on the banks of a charming river, the capital of a great nation. Unlike humans I can remember no childhood though it is

said that I had a formative period in the care of artists whose brains conceived the beauty of my face and whose hands realized the glory of their dreams. But to them I was only a pretty thing of paper with line and color upon it. They gave me nothing else and I really began to live only when someone representing the great nation stamped his seal upon me. Though a bloodless thing yet at once I felt a throb of being. I lived and the joy of it went rioting through me.

I remember that at first I was confined in a prison bound with others by a band of rubber which I longed to break that I might escape to the welcoming hands of men who looked longingly at me through the bars. But soon

one secured me and I went out into a great, wide and very beautiful world.

Of the first months of my life I can remember but very little, only that I was feverishly happy in seeing, and particularly in doing. I was petted and admired and sought after. I went everywhere and did everything. So great was my popularity that some even bartered their peace of mind to obtain me and others, forced to see me go, shed tears at the parting. Some, unable to have me go to them otherwise actually stole me. But all the time I cared nothing, for I was living and doing-making men smile and laugh when I was with them and weep when I went away. It was all the same to me whether they laughed or cried. I only loved the power that was in me to make them do it and I believe that the power was without limit.

I was not yet a year old when I began to lose my beauty. I noticed it first when I fell into the hands of a man with long hair and a pointed beard who frowned at me and said: "You poor, faded dirty thing, to think that I made you!" But I did not care. He had not made me. It was the great nation. Any-

how I can still do things and make him even long for me. So I was happy.

December, 1906]

I was one year and a half old when I formed my first great partnership with others of my kind and it came about like this. I had been in the possession of a poor woman who had guarded me for a week in a most unpleasant smelling old purse when I heard a sharp voice ask for me-nay, demand me and couple the demand with a threat that my guardian should lose her home were the demand refused. I was given over, I hoped to better quarters but in this I was sadly disappointed for my new owner confined me in a strong but illfavored box where some thousands like myself were growing moldy and wrinkled, away from the light of day. Sometimes we were released at night to be carefully counted by candle light, but that was all. Thus we who were imprisoned together formed a partnership, but even then we were not to free ourselves. enough One night the box was opened with a snap and I saw the thin, pale face of my master looking down at us. He selected me with ninety-nine of my companions and placed us outside the box.

"There's the money" he said "as I told you. It's all yours. Are you satisfied now?" I looked across the table at a young girl with a white, set face that was very, very beautiful. But she did not answer.

"If you want it why don't you take it?" he snarled at her. "I can tell you again that there is nothing else for you."

The girl had something in her hand that I saw. I see more than most men. The thing she had made a sharp noise and spit a flame at him. He fell across the table and something red and warm went all over me. I began to be unhappy for I thought I saw that there was something in the world that could not be bought. For him I cared nothing.

It was strange that after my transfers I was at last used to pay the judge who tried the girl. I was in the judge's pock-

et when he sentenced her to death. He said: "May the Lord have mercy on your soul." But I knew, for I told you I could see more than most men, that he didn't believe in the Lord or in souls. He left the court to spend me at a ——but I think that I will not mention that shameful change. There was nothing strange about my falling into the hands of the hangman as part of his pay. I had been in worse hands in the interim.

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I saw her die. Not a word did she say about the man she killed, though it might have saved her to tell of the mock marriage and the other things I knew she could reveal. She thought it better to die, I suppose, than be shamed. So she died—unbought. It made me still more unhappy to think of it all. The dark stain never left me but I cared nothing for that. What troubled me was that I knew she wanted me, was starving for what I could buy, but spurned me and died rather than take me. There was something that had more power than I.

I made up my mind to forget, so my next effort was the greatest I had yet made-my partnership with millions of others. I traveled long distances over and over again. I dug gold from the earth and so produced others like myself. built railroads, skyscrapers, steamships and great public works. I disguised myself in order to enhance my power under new forms of paper and metal, coin, drafts, cheques, orders and notes. Indeed I scarcely knew myself when I returned to the bill with the red stain upon it. My partners were nearly all with us one day when the master came in with a man and pointed us out The man shook his head. It was a great massive head good to look They talked a long time with him but he never changed. Then they placed a great roll of us in his hand. He threw us down, kicked us, and went out without a look back. I was more unhappy than ever. He had spurned me, though I knew by his look that he wanted me. I felt cursed. I had not much power at

all. There was another thing I could not buy.

But a curse came in good earnest two days later. The terror of that has never left me. I saw a man die who loved me better than his honor or his God. He refused, dying, to give me back to the man from whom he had stolen me. The priest who stood by his bed implored him. He refused and the priest turned from him without saying the words of absolution. When the chill came on him he hissed and spit at us. and croaked his curses, but the death rattle kept choking them back into him, only to have him vomit them into our faces again and again until he died. The priest came back and looked at him.

"Poor fool!" he said to him, but to me and my companions he said: "YOU sent him to hell."

Ah? What a power that was, but while I rejoiced in it I was not glad enough. He could have conquered had he only willed it. I knew he was my master long before I mastered him.

His dissipated and drunken children fought for us beside his very bed. I was wrenched from one hand to the other, falling upon the dirty floor to be trampled on again and again. When the fight ended I was torn and filthy, so that, patched and ugly my next master sent me back to the great capital to be changed; to have the artists work again on me and restore my beauty. They did it well, but no artist could give me new life.

Again I went forth and fell into the hands of a good man. I knew he was good when I heard him speak to me and to those who were with me. "God has blessed me" he said "with riches and knowledge and strength, but I am only His steward. This money like all the rest shall be spent in His service." Then we were sent out, thousands of us, returning again and again, splitting into great and small parties, but all coming and going hither and thither on errands of mercy.

Now I felt my love of doing return.

Never did I now see a tear that I did not dry. Never did I hear a sigh that I did not change to a laugh. Never a wound that I did not heal. Never a pain that I did not soothe nor a care I did not lighten. Where the sick were found, I visited them; where the poor were I brought them bread. Out on the plains and in the desert I lifted the cross of hope and the chalice of salvation. To the dying I sped the minister of pardon. Into the darkness and the shadow of death I sent the light of love and hope and truth, till, rich in the deeds of mercy I did in my master's name, I felt the call to another death bed-his own. I saw my companions flying from the bounds of the great earth to answer the They knew he needed them now with the rich interest of good deeds they had won for him. Fast they came and the multitude of them filled him with wonder. The enemy who hated him pointed to them in derision. "Gold buys hell not heaven," he laughed, but we stood around the bed and the enemy could not pass us. Then we, and deeds we did for him at his command, began to pray and the prayer was like sweetest music echoing against the very vault of heaven and other sounds, like the gentle tones of harps were wafted over us, swelling louder and louder till it seemed changed to a thousand organs, with every stop attuned to the praying. They were the voices of the children from parts and regions where the cross had been lifted. One by one they joined the mighty music till on the wings of the melody the master was borne aloft, higher and higher as new voices coming * added of their strength. I watched till he was far above and still rising to heights beyond the ken of dreams.

An angel touched me.

"Be thou clean" he said "and go I charge thee to thy work. Thy master is not dead but only begins his joy. While time is, thou shalt work for him and thy deeds of good shall be his own. Wherever thou shalt go let the cross arise that, under its shadow, the

children shall gather and the song find new strength and new volume to lift him nearer and nearer the throne."

So I am happy that I have learned my real power; that can do what alone is worth doing-for His sake.

CONCERNING HINDU FAKIRS

"To see a Hindu saint," says Dr. W. H. Fitchett, "stalking through the streets of India, with naked limbs, foul and matted hair, face smeared with ashes, a general air of lunacy, an aroma as of a sewer,-is to see human nature reduced to its ugliest terms." This quotation in a recent article made me feel that some of the readers of the I. M. N. would like to know something about these fakirs (pronounced fah-keer) of whom there are no fewer than six millions in India.

These religious mendicants are too conspicuous in India to escape the notice of European travelers. Among the first of the many extraordinary objects which arrested my attention in Bombay, were groups of these "holy" men. They are so numerous that it is almost impossible to be in India even for a few days without coming into contact with them, so various are their orders, fraternities or sects. You meet them in the crowded city, in the quiet grove by the river, in the mela or fair, on the lonely hillside, and even in the dense forest. Like their gypsy kindred in the West, they are always on the move. They wander from city to city, from temple to temple, dependent entirely upon the charity of the faithful.

The fakir is no recent importation. He flourished in India centuries before the advent of Christ, or even the preaching by Buddha of the Eightfold Path leading to Enlightenment and Deliverance. Their opinions are peculiar, their practices strange, their hardships cruel, their bodily austerities and mortification fantastic and painful. The Hindus have an idea that anyone wilfully inflicting pain upon himself must be a very holy man, and that any severe penance which he undergoes will give him great power

with the gods. Hence these mendicants command the superstitious veneration of a vast multitude of their countrymen. who believe they are possessed with supernatural power to confer benefit or to invoke mischief.

Thousands flock to them, imploring their meditation with the gods, to secure either for themselves or for their friends blessing or cursing, as the case may be. Practically this meditation is



In one hand this devotee holds his box for the receipt of alms. The back of his musical instrument is adorned with rupees. His leg has been trained to go round his

a selfish bargaining. The devotee wants the money, and his client desires a favor of some kind, procured from the gods whose go-between the fakir is.

One man will entreat the fakir to intercede with the gods in order that he may obtain a fruitful crop. Another will endeavor with a few coins to purchase the death of his enemy's bullocks,



A group of fakirs, showing the matted hair. The men in this group have evidently not fared badly.

the burning of his house, or the destruction of his family. Some contribute freely to the pile of money which you may see on the edge of the fakir's spiked bed, in the hope that the gods will send them a son and heir. They give their advicealways for a monetary consideration, -from the planting of the crops to the training of the children.

The curse of a fakir is a great misfortune, and no Hindu cares to bring it upon himself. It means, so he believes, a failure of his rice harvest, the death of his cattle by disease, sickness in his home, and bad luck in everything he undertakes. Dr. Fitchett's description is by no means exaggerated. In personal appearance they are absolutely repulsive. They go about almost naked, and on the occasion of certain festivals, are entirely nude. They plaster their bodies with mud, ashes and filth; they rub clay, gum and other substances into their hair to give it an uncouth appearance. They usually carry nothing but a small brass bowl in imitation of Buddha, and this with their cloth or blanket is the only property they possess.

They intentionally make themselves look hideous. They paint lines on their cheeks, and draw marks under their eyes to give themselves an inhuman appearance. Most of them are so thin and emaciated through long pilgrimages and insufficient nourishment, that you can almost count their bones. They sleep wherever they happen to be, on the roadside or under the shadow of a temple, anywhere where there happens to be a shelter.

Many are accompanied by a "chela." Those who have read Kipling's "Kim," will immediately understand the reference. This is the boy of from ten to fifteen who acts as a kind of neophyte, and will himself become a fakir unless something happens to change his career. The Hindu saint is supposed never to beg for himself. The gods he worships are expected to take care of him, and if they do not send him food he goes without it. When the Hindu family is at breakfast, the "chela" goes from house to house with the brass bowl until it is filled with food, then he returns to wherever his master is in waiting for him, and they go shares in the contents. At noon and again at night the "chela" gives attention to the commissariat department, not always, as the ill-favored condition of

the fakir indicates, with success. It is a popular delusion that fakirs will not accept alms. I have had several very vivid experiences to the contrary, which I will some day narrate in these pages.

Some of these men are, without doubt, earnest and sincere. They believe that they are promoting the welfare and happiness of their fellow-men by depriving themselves of everything that is necessary to bodily comfort, purging their souls by privation and hardship, and obtaining spiritual inspiration and illumination by continuous meditation and prayer. Not a few of them, as is evidenced by the wild look in their eyes, are suffering from serious mental disorder.

As the striking pictures which accompany this article show, they undergo self-torture of a most horrible kind, and endeavor to show their sincerity by assuming unnatural attitudes; burying their heads in the ground until one would think they were suffocated; or by lifting their arms to heaven until the muscles and sinews are benumbed and paralyzed. The more painful the posture, the greater the veneration they secure and the more firmly the devotee is persuaded of attaining a higher degree of holiness and substantial reward in the other world.

By the Hindu speculative theologians such asceticism is regarded as a means to the purification of the imprisoned spirit, severe discipline of the body being an essential condition for rendering the spirit fit for ultimate reunion with Brahma, the Absolute Being.

It will surprise some to know that some of the gods of India are credited with these ascetic practices. Professor Sir Montier Williams says: "According to the Hindu theory the performance of penances is like making deposits in the bank of heaven. By degrees an enormous credit is accumulated which enables the depositor to draw to the amount of his savings without fear of his drafts being refused payment. The power gained in this way by weak mortals is so

enormous that gods as well as men are equally at the mercy of these all but omnipotent ascetics, and it is remarkable that even the gods themselves are described as engaging in penances and austerities in order, it may be presumed, not to be outdone by human beings.

A recent Hindu paper deplores the false piety and sense of religious merit



This man had held his arm in this position for 14 years, when this picture was taken. Note the nails which have reached a length of six and eight inches, and is growing in one case out between the fingers.

which feeds these millions of lazy, worthless men, and closes its complaint by saying, "We should not complain if this enormous charity of the people were wisely directed, or if these mendicants were in any way worthy of support, but no one claims that one in a hundred of them is worthy of help." This paper calculates that fourteen millions sterling a year is spent in the maintenance of this great army of "holy" men, and it is a satisfaction to find that the Hindus themselves are being aroused to antagonize this stupendous folly.—Illustrated Missionary News.

FED BY RAVENS

The following experience of a Chinese convert was related by Mrs. Howard Taylor of the China Inland Mission at an annual meeting of the society, and reported in China's millions. It tells of a life of faith and trust which the new-born convert from heathenism lives and is more likely to take up than the century trained Christian in America; yet the Chinaman follows nearest the Gospel in what he does.

"Soon after Mr. Li's conversion he heard an impressive sermon from Mr. Stanley Smith upon the words, 'Covetousness which is idolatory.' He was greatly concerned to think that, having given up idolatry, he might be betrayed into the same sin through allowing a covetous spirit to have any place in his heart. To avoid this danger he determined to keep no money of his own and to possess no property. His little house and farm he handed over to his nephew, and devoted himself entirely to making known the Gospel, sustained by the simple hospitality of those to whom he ministered, and to whom his prayers brought help and healing for body as well as soul. His labors were wonderfully owned by God, and resulted in building up a church in the Yohyang district, which he has long shepherded with loving care. As time went on he opened a refuge for the cure of opium smokers, and in this way also was made a blessing to many. This work, of course, could not be carried on without expense, and there were times when supplies ran short, and dear old Li was enabled to prove in very special ways the faithfulness of God.

"After some years a breath of what we many call, perhaps, 'higher criticism' reached the far-away province, and the old man heard in connection with the story of Elijah's being fed by ravens that they were not real birds that brought the bread and meat, but some kind of dark-skinned people, probably Arabs, who shared with him their supplies, for it was absurd to suppose that birds would ever act in the way described! It would be miraculous! But this way of explaining the matter did not at all commend itself to the old man's simple faith. Miracles were no difficulty to him. He had seen far too often the wonder-working power of God put forth in answer to prayer. And, besides, in this very connection he had an experience which no amount of arguing could gainsay. The story has been so carefully verified on the spot, by Mr. Lutley and others, that one has no hesitation in passing it on, strange as it may seem to our ears.

"At one time in his refuge work, old Li had come to an end of all his resources. There were no patients coming for treatment; the refuge was empty; his supplies were exhausted, and his faith was a good deal tried. near by, in the large temple of the village, lived a cousin who was priest-incharge, and who when he came to see his relative from time to time would bring a little present of bread or millet from his ample store. The old man on receiving these gifts would say, 'T'ien-Fu-tih entien!'-- 'My Heavenly Father's Grace!'-meaning that it was through the care and kindness of God that these gifts were brought. But the priest did not approve of this way of looking at it, and at last remonstrated:

"'Where does your Heavenly Fath-

er's grace come in, I should like to know? The millet is mine. I bring it to you. And if I did not, you would very soon starve for all that He would care! He has nothing at all to do with it!'

"'But it is my Heavenly Father who puts it into your heart to care for me,'

replied old Li.

"'Oh, that's all very well,' interrupted the priest. 'We shall see what will happen if I bring the millet no more.' And for a week or two he kept away, although his better nature prompted him to care for the old man whom he could not but esteem for the works of mercy in which he was constantly engaged.

"As it happened, this was just the time in which dear old Li was specially short of supplies. At last there came a day when he had nothing left for another meal. The refuge was still empty, and he had not the cash to buy a morsel of bread. Kneeling alone in his room, he poured out his heart in prayer to God. He knew very well that the Father in heaven would not, could not, forget him; and after pleading for blessing on his work and upon the people all around him, he reminded the Lord of what the priest had said, asking that, for the honor of His own great name, He would send him that day his daily bread.

"Then and there the answer came. While the old man was still kneeling in prayer, he heard an unusual clamor and cawing and flapping of wings in the courtyard outside, and a noise as of something falling to the ground. rose, and went to the door to see what was happening. A number of vultures or ravens, which are common in that part of China, were flying about in great commotion above him, and as he looked up a large piece of fat pork fell at his very feet. One of the birds, chased by others, had dropped it just at that moment on that spot. Thankfully the old man took up the unexpected portion, saying, 'My Heavenly Father's kindness!' And then glancing about him to see what had fallen before he came

out, he discovered a large piece of Indian meal bread, all cooked and ready for eating. Another bird had dropped that also; and there was his dinner bountifully provided! Evidently the ravens had been on a foraging expedition, and, overtaken by stronger birds, had let go their booty. But whose hand had guided them to relinquish their prize right above his little courtyard?

"With a wondering heart, overflowing with joy, the dear old man kindled a fire to prepare the welcome meal; and while the pot was still boiling, the door opened, and, to his great delight his cousin the priest walked in.

""Well, has your Heavenly Father sent you anything to eat?' he somewhat scoffingly inquired, saying nothing about the bag of millet he had brought, carefully concealed up his sleeve.

"'Look and see,' responded the old man, smiling, as he indicated the simmering vessel on the fire.

"For some time the priest would not lift the lid, feeling sure there was nothing boiling there but water; but at length the savory odor was unmistakable, and, overcome by curiosity, he peeped into the earthen pot. What was his astonishment when the excellent dinner was revealed!

"'Why,' he cried, 'where did you get this?'

"'My Heavenly Father sent it,' responded the old man gladly, 'He put it into your heart, you know, to bring me a little millet from time to time, but when you would do so no longer it was quite easy for Him to find another messenger.' And the whole incident, his prayer, and the coming of the ravens, was graphically told.

"The priest was so much impressed by what he saw and heard that he became from that time an earnest inquirer, and before long confessed his faith in Christ by baptism. He gave up his comfortable living in the temple for the blessed reality that now satisfied his soul. He supported himself as a teacher, became a

(Continued on Page 727.)

→ EDITORIAL COMMENT ⊱

IS YOUR BARREL EMPTY?

In reading the life of Elijah one is touched with a feeling of pity as he comes upon the poor widow who had but one meal for herself and son, and which they expected to eat and then starve to death. Poor people indeed. But their poverty was the opportunity of very rare riches. Empty of basket and store, she had also emptied herself of every ambition of life and gave herself up to die. This was God's opportunity in her life.

The widow is not the only one. Paul says that Christ "emptied himself," (Philpp. 2: 7), and this was a wonderful emptying, far more so than the woman's. He emptied Himself of every possession, becoming exceedingly poor that we might be rich. He emptied Himself of all glory, so that when any gift or power might be manifest in His life he could say, "All things were given me of my father." He emptied Himself of the desire to live, to the extent that He laid down His life in order that He might take it up as his Father willed.

Here is a wonderful lesson for every Christian. The best that he has must be given up. He must empty himself of these things and give them up in such a way that he no longer has claim on them. Free from the best, most precious of self, the soul has nothing between it and its God. Then there can be no pride, for there is no attainment for which to be proud. Then there is no "my own," for there is no possession.

When the barrel of each individual is thus emptied, God can restore and give a hundredfold back. There is no danger then of spoiling the recipient. Then, too, the gifts are a sure possession as was Isaac to Abraham after the latter had received his son as from the dead.

There is a spiritual luxury in an empty barrel! Think of putting your hand down to the bottom, drawing up the last, and touching God every time in complete restoration of what is removed.

What an absence of spiritual joy, are all those Christians who are constantly worried about laying by something for that ill-boding rainy day. Always out of touch with God. Poor, lean souls, with full barrels!

Brother, sister, is your barrel empty? Is it empty of ability, self-confidence, wisdom, knowledge, spiritual and physical power? If so, then God can fill your life daily with enough of those to accomplish just what HE WILL.

* *

CHRISTMAS.

Yes it is coming, and coming everywhere where Jesus is known. The Visitor sends a greeting of love and goodwill to every reader in every clime and on every shore where its columns are read. May it be a day filled with many joys; first, because of the gift of our Savior, and, second, because of the loving reminders of many friends.

We shall be happy as we give to each other. How about Jesus? Will He too be happy? He has been waiting for nineteen hundred years to "make his foes his footstool" and it is not done yet to-day. Does it make Him happy to hear some of His children say, "It can't be done;" or others to say, "It is too much, there is no use trying; or still others, "He does not expect any such effort. All I am concerned about is to get into the kingdom myself"?

While there is joy in heaven over one sinner that repenteth, explain how there can be joy that the church at this Christmas stands with so little accomplished. With the promises so rich, with Almighty God behind every one of them, how can Christ rejoice that so many all over the world go down daily to Christless graves?

COMPARATIVE FINANCIAL REPORT.

Sept 190		AprSept.,	AprSept., 1906.	Decrease.	Increase.
World Wide, \$ 509	52 \$572 19	\$ 9,718 25	\$11,945 55		\$2,227 30
India Funds, 337 Brooklyn M. H., 507		3,470 90 1,417 37		508 31	1,387 21
Miscellaneous, 24		395 21			
\$1,379	79 \$977 28	\$15,001 73	\$18,019 03		\$3,017 30
Oct 190		AprOct., 1905.		Decrease.	Increase.
World Wide Fund,\$1111	16 \$451 60	\$10,829 41	\$12,517 74		\$1,688 33
India Funds, 369		3,839 90			1 220 02
Brooklyn M. H., 180 Miscellaneous, 37		1,597 70 432 21			1,228 93
Totals,\$1697	49 \$708 60	\$16,699 22	\$18,848 22	7	\$2,149 00

Think on these things, reader, and determine that next Christmas will find the world better prepared for Christ than now, as far as your efforts are concerned.

* *

UNDEVELOPED RESOURCES.

Under this caption appears an article in this issue by Eld. J. G. Royer. The writer's life-long experience with young people in public school and our own church institutions, his successful efforts in leading children to Christ, and his broad judgment based on a wide experience throughout the Brotherhood, makes his words of unusual weight. This is the first of a series of three which are coming from his pen, this one discussing the undeveloped resources among the children,-the next among the young people, and last among the grown people. A careful reading of this article, will certainly make many feel there is much of the church's resources in a measure untouched, or improperly handled. In fact there is no more important field anywhere than among the children of to-day who are to be pillars of the church tomorrow. We are glad, too, to note that Sunday-school workers are conscious of the opportunities of this field and are bending every effort to make good use of them. Among the host who are awake and active Elder I. Bennett Trout, our Sunday-school editor, is a good leader and he is well assisted by Sister Olive Miller.

S. N. McCANN AND WIFE ON FURLOUGH

In last Spring's session, because Bro. McCann has been in India the full term of first service, an invitation was extended to him and his wife to take a furlough and return home. Those who have folowed his earnest endeavors will recall with what patient and persevering effort he has staid by the work, even at times through famine and plague.

A recent letter from him announces that he and his family have decided to start home early enough in the spring to attend the Annual Conference in California. They will return by the Pacific. He regrets leaving the work, but also says that there are good workers on the field to carry it forward.

Brother and Sister McCann can feel assured that the Brotherhood, as well as their large circle of friends, will be glad to greet them again on American soil, and shall hope and pray for a prosperous journey.

INTERCESSORY MISSIONARIES.

Our readers will recall that in the October issue appeared an article pleading for some missionaries who would bear up the workers on the field in special prayer. The editor is glad to announce that one sister wrote in, asking to be put in touch with a certain one in India, and she would arrange to pray for that one in harmony with the plan outlined.

When the missionary receives her letter, there will be a new impulse to labor for the Master. But how about all the others? Must they feel that no one cares for them in particular? "Oh," says one, "I remember them all frequently." Yes, but in most instances that means no one in particular. What a help members at home could be if they followed out the plan and specifically prayed for someone daily, even to naming the hour when engaged in prayer. The worker in India will readily find out just when this is and his or her mind will often revert to that intercessor. Just think of each missionary sustained, say by ten or one hundred special intercessors in this country. In the latter case it would be 2,600 members wrestling with the Lord to save India. What else could that mean but a revival in India,-and America? Consider, brethren and sisters, if you can do a better thing than to become a missionary intercessor.

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JANUARY, THE INDIA VISITOR.

The January Visitor will be prepared by the missionaries in India. The manuscripts are at hand and our readers may be assured of a most excellent number.

* *

IS IT WORTH PASSING ON?

Perhaps herein lies the reason why some Christians make no effort to spread the Gospel over the world. They claim salvation for themselves, but find it of such a quality that they have no desire to pass it on to someone else. But this is not all that they tell about it. They clearly show that it is not worth passing on, they have their doubts if it is worth anything to themselves. Such Christians if asked, "Are you a Christian?" say, "I hope so." They are brimful of doubt.

Well, don't pass on such a Christianity.

Kill it in yourself. The world has too much of that kind now. But if you will,—for you can—get down deep into your heart and life and realize that you are bought with the precious blood of Jesus, that you are not your own, but belong to Him, the dearest Savior of mankind, you will find a salvation that you cannot help but pass along.

* *

MISSIONS IN OUR COLLEGES.

While not all the institutions have so far reported, every report clearly indicates that there is this year much activity along missionary lines. To find one of the professors leading a class in the study of missions, as is the case in a number of instances, to learn that the president is doing this work along with his multitude of other duties, as occurs in at least one instance,-these facts all point to a deeper meaning and power to the one great work which gives occasion to have the church in the world. A few years ago mission study classes were in a sense quietly tolerated. They have proved not only their goodness, but their real need and it is gratifying to note how quickly our school managements have recognized this fact.

"THY WAY IS IN THE SEA."— Psa. 77: 19.

To Outgoing Missionaries.

"Thy way is in the sea,

Then wherefore should I fear?

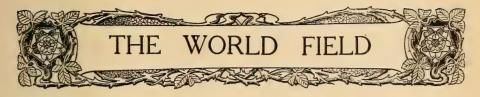
What matters it which coast is nigh

If God is always near.

"Thy way is in the sea,
What matter if 'tis rough?
It but obeys its Lord's command,
And is not that enough?

"Thy way is in the sea,
Thy way, just now, for me,
Oh grant I may each day behold
Christ, 'walking on the sea!'"

F. M. N.



The Cry from the Congo.

By Rev. John H. Harrison, F. R. G. S. "The day was fast drawing to a close: the sun, rapidly descending, cast long shadows through the forest trees. The great Congo forest lent a stillness to the evening, broken only by the steady hum if its insect life or the occasional shriek of a passing parrot. The brown river flowed on unconscious of the myriad life that danced upon its surface.

"On its bank there sat a missionary meditating: 'Would help never come? Must a whole race be enslaved without a protest from Christianity?' Such were the thoughts that crowded in after another day of anxiety.

"A dusky form emerged from the bush and confronted the white man—a noble physique, a manly bearing, and with easy grace. 'Boudele wa Nzkomba' ('White man of God, I presume'), 'I am the son of the chief of——. Seven days and nights I have travelled to find you, my object being to urge you to visit our district before we are all massacred. We have offered great rewards to others if they would persuade you to come and visit us. As none would offer, I, the firstborn, left my country, and here I am laying our plea before you.'

"The same story—'Rubber or your life's blood,' chiefs degraded, then tortured to death, husbands shot in cold blood before their agonized wives; women ravaged in front of their children, and then put to death; innocent babes ripped up or brained before the gaze of their defenseless mothers.

"These things and worse; horrors unprintable, the slain food for the soldiers and their retinue.

"It is estimated that during the last

few years King Leopold's system has done to death over three millons of human beings."—Mission World.

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Facts about the Philippines.

The islands of the Philippine archipelago number 3,141 in all, with a total area of 115,026 square miles, and a coast line more than twice the length of the coast line of the main United States.

Luzon and Mindanao are the two largest islands, containing 40,969 and 36,292 square miles respectively. Luzon contains 35 per cent and Mindanao 31 per cent of the total area of the archipelago.

The total population of the islands is 7,635,426, of which Luzon has one-half and Mindanao only 7 per cent.

The density of the population is 67 to the square mile, while in the United States 26 per square mile is an outside figure.

The 7,635,426 population includes 6,-987,686 Filipinos, 41,035 Chinese, 8,135 Americans, 3,888 Spaniards, besides Japanese, English, German, French and other nationalities.

Of persons over ten years of age the literacy record shows that 2,762,093 can neither read nor write; 2,221,433 can read but cannot write; 1,002,588 can both read and write, but only 76,627 have received superior education.

It is more than 1,100 miles from the far northern to the far southern island; nine of the islands have areas ranging from about 1,000 to 10,000 square miles, seventy-three range from only 10 to 100 square miles and 262 run from 1 to 10 square miles; 2,775 islands, or seveneights of the total number, are of less than one square mile area each.

Names have been given to 1,668 of the islands.

Volcanoes are numerous, but all except twelve are extinct; Mount Apo, the highest peak in the Philippines, 10,312 feet, is an active volcano, as is also Mayon, 7,916 feet high, the most perfect volcano in existence in the world.—Missionary Witness.



Serving Breakfast Porridge.

How the Mapuche Scholars are Fed.

In the "South American Missionary Magazine" D. S. Bullock writes somewhat in interesting detail how the Mapuche children in the Mission schools are fed. After stating that such food might not be appropriate in all fields he says: "The food that they have is almost identical with that of the poorer classes, both Chilians and Mapuches. In general the tendency is to have nearly everything served as soup containing an abundance of "grasa" (grease) and "aji" (red pepper).

For "desayuno" (breakfast), which is served at eight o'clock, they have porridge made from wheat toasted and ground. A description of how this is made, and the accompanying photograph, will be of interest to all who do not know of it. A large caldron is well heated, and three or four quarts of wheat

and a handful of sand, which prevents the wheat burning, are put in together, and stirred constantly until the wheat is thoroughly toasted; when it is very dry and crisp. This is then sifted to remove the sand, after which it is ground in a handmill into coarse flour, and from this the porridge is made The flour the Chilians call "harina tostada," which

means literally "flour toasted." The Indian name is "mürke." Here they call the porridge "parchie." From the similarity of the words, and from endeavors to teach some of the boys to say porridge, I think "parchie" is a Mapuche corruption of porridge.

"Almuerzo" (lunch) consists either of peas or beans. These, together with onions, cabbage, carrots, etc., from the garden, are served as a thick soup.

For "comida" (dinner) the soup is made from potatoes, rice or macaroni, squash and vegetables from the Mission garden. Macaroni and rice are usually given alternate days. Occasionally they are given

"cochayuyo," a seaweed of the genus Durvilleæ. This, after being dried, is toasted over an open fire, boiled and washed before it is put into the soup. Last year one of the old boys who lives near the ocean brought two cart loads of this seaweed to sell to the Mission.

On Sundays a special treat is given in the way of bread for breakfast, a Chilian "pan" (bread) for each child. Occasionally also they have coffee made from chicory. The children themselves make a drink of sugar of which they seem very fond. A few lumps of sugar are put in a deep tin plate, and on these are placed some live coals, which they pick from the open fire bare-handed. When the sugar is nicely burning they pour boiling water over it, and the drink is made. They usually made this to have with their bread on Sunday mornings. All the bread for both boys and girls is

made by the girls, and the boys in turn make all the "harina tostada" for the porridge.

Meat is a great treat, and at "fiestas" (feasts) is always the principal food. It is generally served as a soup, called "cazuela," together with potatoes, rice and vegetables.

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The Korean Woman.

The Korean woman is not new in the least, but as old seemingly as Mother

Eve: moreover, she has no desire to be new, and considers a knowledge of sewing, cooking and her primitive housekeeping all that is important to the mind. If she is the mother of sons, with perhaps a daughter or two to share in caring for the men of the family, she can ask no more. Her head is not troubled by doings of the world outside.

The lamplight shines on a pleasant scene in the low Korean room, where Christians are gathered for the evening meeting for the men,

and there is preaching and praver. of The inside the curtain is a little world of Close its own. about the stove sits group of a young mothers, with infants of all sizes and clothed in all the colors of the rain-They enjoy passing the babies around and comparing notes. Occasionally the wee people run around the floor or crawl under the curtain, somewhat to the disturbance of the brethren, but not of the mothers. Ideas are changing, but slowly, and young women of the upper classes, especially

unmarried girls, cannot yet go to church even behind the curtain. There is always the exception in the case of mission school-girls, or the few whose fathers have become specially enlightened. My teacher (a man) was explaining to me why education of the women is not more universal. It seems that when a man is educated, learns the Chinese classics and becomes a scholar, the more he knows the more humble he becomes. But a woman, on the contrary, becomes proud, idle, disrespectful to



Daughters of Eve at Pyeng Yang. Unmarried girl with basket on her head. It is her veil, her parasol, her rain umbrella, and the protection of her modesty.

parents and altogether puffed up with vanity, so that "it does not do!"— Harriet McLear Hall, in "Woman's Work."

How Much Shall I Give This Year to Missions?

A little argument with myself:-

- (1) If I refuse to give anything, I practically cast a ballot in favor of the recall of every missionary, both in the home and foreign fields.
 - (2) If I give less than heretofore, I

favor a reduction of the missionary forces proportionate to my reduced contribution.

- (3) If I give the same as formerly, I favor holding the ground already won, but I oppose a forward movement. My song is, "Hold the Fort," forgetting that the Lord never intended that His Army should take refuge in a fort. All of His soldiers are under marching orders always. They are commanded to "Go."
- (4) If I advance my offering beyond former years, then I favor an advance movement in the conquest of new territory for Christ. Shall I not join this class? If I add one hundred per cent to my former contributions, then I favor doubling the missionary force at once. If I add fifty per cent I say, "Send out one-half as many more'; and if I add twenty-five per cent. I say to our Missionary Society, "Send out one-fourth more than are now in the field."

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Language Difficulties.

In comparing the work in general so far accomplished with the tremendous difficulties encountered, and taking into consideration the comparatively short time in which the overcoming of these difficulties has made actual work possible, there is much cause for being thankful and hopeful and for taking The difficulties of language. courage. for example, and of acquiring even a working knowledge of it, must have been in the earlier years a great test of faith and perseverance. Even to-day it is a trial of the latter, for to me, with a recently compiled grammar in my hand, progress is very slow in grasping the innumerable exceptions and irregularities.

One or two instances may help the outsider to form his own opinions:—

"Sohog-emek-wakthla-mok-eminik-antanthlama."

That is "eighteen." Literally trans-

lated, it is, "Finished my hands, pass to my other foot—three," for fingers and toes act as units. No wonder the less laborious Spanish "Diez-y-ocho" has now been substituted.

"Manteca" also comes more readily to the speech than "Waitkyanamankukingminik-ikpithmuk" for "butter." Literally it is "The grease of the juice of the udder of the cow."—S. A. Missionary Magazine.

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Cumberland Presbyterian Medical Missions.

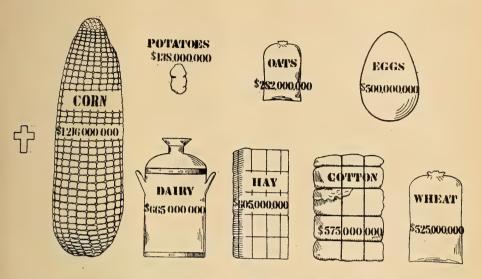
This began in 1841 when J. C. Hepburn went to China as a medical missionary. The "Missionary Record" sums up the growth in this department alone in these words:—

In 1850 the Board had five medical missionaries at work. In 1870 the number was still five, with 27,000 patients to treat. From 1870 to the present hour the progress has been very rapid. From 1840 to 1906 the Board sent out 185 medical missionaries and these treated 5,048,246 patients. The Board now has sixty-one men and twenty-five women medical missionaries, 118 hospitals and dispensaries and last year the total number of patients treated was 442,766.

.38

Some Results of a Drunkard.

Prof. Peelman, of the University of Bonn, who has been investigating the lives of the descendants of a woman who was a confirmed drunkard, and who died in the early part of the nineteenth century, has ascertained that 162 of them were professional beggars, 106 were of illegitimate birth, 181 were women who made the trade of unchastity, 64 were inmates of poorhouses, 7 were condemned for murder and 76 others were convicted of serious crimes. He estimates that the total cost of this family to the state and society has been \$1,260,000.



The American Farmer and Foreign Missions.

Some Farm Product Values for 1905. While looking them over keep in mind that while farmers realized the above enormous amounts from the Lord, ALL CHRISTIANS, farmer Christians and city Christians gave only \$7,000,000 for Foreign Missions. Had all the farmers tithed according to what was required of Israel sixty-four times as much or 450,000,000 of dollars could have been given to Foreign Missions. The illustration was prepared by "Technical World Magazine."



Educational Work in the South.

The American Missionary Association gives some interesting facts concerning their educational and missionary work in the South. In its Annual Report recently published in the The American Missionary: The Association has charge of six Higher Institutions of learning, four theological seminaries, forty-six normal and graded schools, fifteen common schools. In these institutions 513 instructors are employed and 15,170 pupils attend. Of these totals, ten institutions are for whites and 2,128 pupils are white. The "Missionary" in part says:

Our system of schools in the South extends from Virginia to Texas and from Kentucky to Florida. It includes all varieties of institutions, from the little three-month primary school in the country taught by the minister or his wife which supplements the four-month public school, up to the well-equipped university, such as is described and appealed for by a distinguished professor of anthropology and critic of Negro education in the last number of "The Century."

It is impossible to measure the influence these schools have exerted. The men and women who are giving themselves to this ministry of the gospel of education, some of them after many years of self-denying service, are worthy of all honor and are sure of a rich reward. A southern Bishop-southerner of southerners-speaking recently of these northern teachers of colored schools, says, "If they had spent their lives as missionaries to China or Africa they would have been looked upon as heroes, but the posts which they have actually held involved in many respects a larger amount of self-sacrifice than would have been called for in any foreign field." The Bishop certainly knows something of the prejudice and disesteem

which these teachers have endured for their work's sake, but the joy of the work has been theirs and they do not speak of sacrifice. They find their sufficient compensation in minds enlightened and in lives redeemed. They bear witness to the words of the Lord Jesus, how He said, "It is more blessed to give than to receive."

The receipts for current work have been \$423,627.21 and the expenditures have been \$402,285.75—a credit balance on the year of \$21,341.46. This amount has been applied to the reduction of the

old debt of \$89,254.07 which had accumulated during the previous three years. The present debt is \$67,912.61.

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Foreign Missions at Home.

Is it not a strange condition of the church that she would crane her neck to look beyond the bounds of our beloved land and see not the stranger within our gates. "Foreign Missions" has a ring to it that appeals strangely indeed; but they who respond to it because of this strange ring will awaken some day to find that the ring is the

call to genuine hard labor just the same as it is at home. Wheresoever one goes in sincerity of heart, he will find the burden of monotonous toil and weary days, though there be joy in the Lord for doing what one can.

But what a blessed thing it would be to the church and to our beloved America, could she be quickened to the opportunities among the foreigners at home. Think of the following nationalities here by their thousands and so little work being done among them.

Armenians,		7,000
Bohemians,		.200,000
Chinese,		.120.000
Hungarians,	*******	.400,000

Italians,	 1,500,000
Japanese,	 150,000
Coreans,	 8,000
Syrians,	 20,000

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A Bronze Buddha at Kamakura, Japan.

The "Illustrated Missionary News" in its account of the life of Josiah Cox, missionary to China, relates that when a fellow missionary's health broke down that Mr. Cox accompanied the man on a trip through Japan. While there the following incident occurred:



It was in the head of this colossal figure that the prayer meeting took place.

"This was a visit to the colossal bronze of the Buddha of Kamakura. The great image was cast in the year 1252. Its height is fifty feet. The face is eight feet five inches long. The eye alone is three feet eight inches long and is of pure gold. It is quite unique. A winding staircase within gives access to the room in the head of Buddha. In this our friends held a prayer-meeting, and concluded by singing that great missionary song of triumph."

34.

Greater Uganda.

The story of the Uganda Mission has long since gained the epithet "wonderful." Only thirty short years ago both

life and property were at the disposal of a headstrong and capricious heathen despot. Buffeted and hindered at every turn, if ever men were faced by terrific odds those early missionaries were in Uganda.

But God-given pluck and unswerving faithfulness to their Master gradually broke down the strongest opposition, and from amidst a seething mass of Heathenism there came forth a little band of African converts, who through bitter persecution and opposition pressed forward into the kingdom, and who to-day have grown into a noble army of Baganda teachers and evangelists scattered throughout the Protectorate.

Of the six great provinces which comprise the Uganda Protectorate, three have been strongly occupied by European missionaries, two entered, and one is still untouched. Situated as Uganda is in the very heart of the Continent it commands the best possible position carrying forward the work of evangelization. The Baganda are well adapted to become light-bearers to the inhabitants of the countries around them, thousands of whom are still naked savages, utterly uncivilized. And already to five of the six great pagan districts Baganda teachers have gone and are carrying forward a noble work. But Greater Uganda is menaced by two formidable foes. Mohammedanism is making serious advances, and it may be said that when once Mohammedanism has got hold upon a people the door is to a great extent closed to the Gospel and to all that makes for righteousness. The railway that has brought the coast so near to the Protectorate has brought an influx of Mohammedans in the persons of Swahili traders and workmen, interpreters, masons, carpenters, etc., whose low standard of morals is a serious temptation to the Uganda people. Alas, that the efforts of commerce have outstripped those of the Christian missionary in the Protectorate! The Uganda Church and the Uganda missionaries are not strong enough to occupy the strategic posts that are open to them.—C. M. Gleaner.

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Monrovia, Africa.

The Methodist revival in Monrovia, which was in progress about three weeks, resulted in the conversion of ninety souls. On Sunday, September 16, fifty united with the M. E. church. Rev. Simpson and his coworkers labored with extraordinary energy and zeal. As a result, the church is spiritually alive, and in a flourishing condition. Rev. Simpson is a typical evangelist.

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(Continued from Page 717).

much-respected deacon in the church, and during the Boxer troubles of 1900 endured terrible tortures, and finally laid down his life for Jesus' sake.

"Oh, dear friends, we are dealing with the living God to-day just as really and truly as did Elijah and the saints of old. I have told this incident at some length just to bring home to our hearts a fresh realization of the blessed fact that what He was He is. Our Heavenly Father is unchanged. He acts on the same principles still."

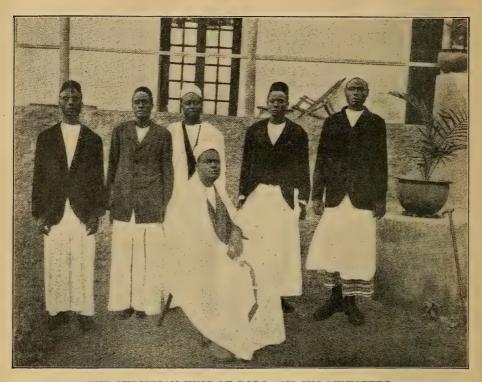
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Results of Thirty-six Years Work.

A few weeks ago Frederick G. Ensign, General Superintendent of the Northwest District in behalf of the American Sunday-school Union passed away. The "Illinois Missionary" published this brief survey of what this man, by the grace of God, was enabled to do:

Mr. Ensign began with seven missionaries in the Northwest district in 1870; in 1877 there were twelve missionaries; in 1887 there were twenty-eight missionaries; in 1897 there were fifty missionaries; and in 1906 there were 124 missionaries under commission.

It is not within the scope of human wisdom to enumerate all the results of Mr. Ensign's work, but some of the visible effects of his long period of ser-



THE CHRISTIAN KING OF TORO AND HIS MINISTERS.

Reading from left to right those standing are Gabulien Kiza, Mufuma, Muyema,
Mihaeri Lusoke, Nasanaeri (Katikiro). King Daudi Kasagama
is seated in front.—C. M. Gleaner.

vice may be indicated in the following summary: In the districts in the Northwest destitute of church and religious influences 20,990 Sunday schools have been established since 1870. Into them have been gathered 707,489 boys and girls for moral instruction, and 79,890 teachers and officers; aid was given to 75,108 needy schools in which there were 393,539 teachers giving Bible instruction to 3,797,174 scholars, 1,474,056 copies of the Sacred Scriptures were distributed to the needy, and 1,474,056 visits were made to the homes of the destitute for Christian counsel and prayer.

Two hundred and eight thousand two hundred and eighty-five religious meetings were held; 69,974 persons professed conversion in out-of-way and neglected communities and 1,529 churches have

already developed from this seed sowing.

From 1870 to 1906, \$1,159,035.47 were secured in collections and legacies for the purposes of the American Sunday School Union in the Northwest district. Through the long years of faithful active service of Mr. Ensign this grand old society has more friends than ever before.

These eloquent figures are full of food for the mind and inspiration for the soul, but they touch only the surface of the subject. They do not reveal the deep significance, the world-wide effects, and the age-lasting benefits of this movement. They are silent concerning the blessings which have transformed multitudes of heads, hearts and lives in our land. They do not even hint at the great changes wrought in many homes and

neighborhoods. They cannot measure the force of the bearing of this work upon the ballot box, the legislative halls, the courts of justice, and the business integrity of the nation. Pictures rise before one as he pursues this line of thought. He sees the circles of influence set in motion by the labors of this Society, and like the shore-reaching eddy thrown out by the dropping of a pebble, it rolls on and on, ever enlarging the field of intelligence, ever spreading the light of truth, ever increasing the momentum of progress, ever adding to the joys of the race and ever bearing the world nearer to the infinite Christ.

All should praise God for the noble life of Mr. Ensign. What a grand success! No man in the United States probably has exerted a greater influence for righteousness. Hundreds of churches have sprung out of these schools; thousands of conversions have been the result of his work; hundreds of ministers, missionaries and Sunday-school teachers are now preaching and teaching who received their first inspiration in these mission schools.

42

Mr. Riis on Foreign Missions.

No foreign-born citizen of the United States, says the "Union Gospel News," is more in favorable prominence than Mr. Jacob A. Riis, whose efforts for the betterment of the dwellers in the slums are so well known. He is an intimate friend of the President, by whom he is much admired. Mr. Riis belongs to that large and growing company of notable men who have been won to the support of Foreign Missions by their own observations and conclusions in the matter. This is the way Mr. Riis puts it:

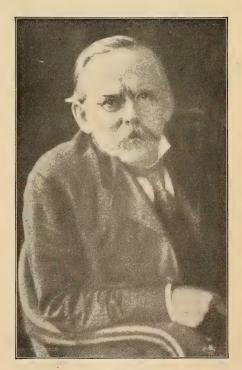
"Every once in a while I hear some one growl against Foreign Missions, because the money and the strength put into them are needed at home. I did it myself when I did not know better. God forgive me. I know better now; and I will tell you how I found out. I became interested in a strong religious

awakening in my own city of Copenhagen, and I set about investigating it. It was then that I learned what others had learned before me, and what was the fact there, that for every dollar you give away to convert the heathen abroad, God gives you ten dollars' worth of purpose to deal with your heathen at home."

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Jacob A. Riis of New York.

Living and doing for other people is one of the highest missions any one may seek. Such a man is Jacob A. Riis. Some time since he went out on Staten



Jacob A. Riis.

Island and bought himself a home behind the hills. His children delighted in the wild flowers and when they came back to the city always brought an armful for the poor children. They never got a block from the ferry with their flowers; they plead for them, fought for them,



Dr. Jacob Chamberlain, W. B. Boggs, D. D., John W. Scudder, D. D., John McLaurin, D. D.
47 years (Reformed) 32 years (Baptist) 50 years (Reformed) 37 years (Baptist)

and when their arms were empty cried because there were no more. Then it occurred to Mr. Riis to publish in the papers asking the people in the country about to bring flowers to the city and if they did not want the pleasure of handing them out, to send them to his office and he would. About what follows let him tell:

If I could have foreseen the result, I hardly think that last paragraph would have been printed. I meant to give people a chance to discover for themselves how much pleasure they could get out of such a little thing as taking an armful of flowers to town, but they voted unanimously, so it seemed, to let me have it all. Flowers came pouring in from every corner of the compass. They came in boxes, in barrels, and in bunches, from field and garden, from town and Express wagons carrying country. flowers jammed Mulberry street, and the police came out to marvel at the row. The office was fairly smothered in fragrance. A howling mob of children besieged it. The reporters forgot their rivalries and lent a hand with enthusiasm in giving out the flowers. The superintendent of the police detailed five stout patrolmen to help carry the abundance to points of convenient distribution. Wherever we went, fretful babies stopped crying and smiled as the messengers of love were laid against their wan cheeks. Slovenly women courtesied and made way.

"The good Lord bless you," I heard as I passed through a dark hall, "but you are a good man. No such has come this way before." Oh! the heartache of it, and yet the joy! The Italians in the Barracks stopped quarrelling to help keep order. The worst street became suddenly good and neighborly.

.42

Wan-hsien, China.

Dr. C. C. Elliott tells of witnessing a baptizing, which shows how Christianity

is making progress in parts of China:

"While at Wan-hsien (enroute to Hsu-ting), which before the year 1900 was an anti-foreign city, we had the privilege of seeing twenty-six men and women baptized, bringing the church membership up to 124, while forty-two others were received as enquirers. Those baptized were many of them men of the merchant class. The account of the way in which some of them were reached is most interesting.

"Four years ago a merchant named Tao so far overcame his dislike of foreigners as to come to a magic lantern lecture held in the church. The subject was 'The Prodigal Son.' Tao was an opium smoker, and after hearing Rev. W. C. Taylor speak of the results of

this and other forms of sin he determined to be rid of his vice. He entered the opium-refuge, but, hating the foreigners as much as ever, made up his mind to have none of their doctrine. The Spirit, however, so used the Word presented to him that after a few weeks he went out, not only freed from the power of opium but also a sincere follower of Jesus Christ.

"After some two years Tao suggested to Mr. Taylor that a mission church be opened on the riverside. The place was opened and Tao helped in the work himself, doing all in his power to make known the truth of the Gospel. From this place are now coming some fifty that may justly be regarded as sheaves of his bringing."

OUR COLLEGES

Mt. Morris College.

Mt. Morris College will this year have the largest number preparing for the mission field it has had for three vears. Never before have we had so large a number consecrated for the work of building up Christ's kingdom. The cause of this lies principally in Prof. M. W. Emmert's devotional class. This class was started over a year ago and we are receiving great results from it already. This class started with only a few members, but now it numbers fifty and is steadily on the increase. We need something along this line in all of our schools. It may be either Missionary - Reading Circle work or some consecration study. Both have the same aim in view, that is, more consecration for Christ's work. Our class is conducted on the same plan that a Missionary Reading Circle class should be to have the best results.

Our Missionary Society met Oct. 14

and gave a very interesting program. Prof. Sherrick spoke on "The Christian's Duty." The purpose and history of the society was presented by Sister Ida Ward: "The Great Need of the Unsaved" by Bro. S. S. Plum. We have chosen a Mission Band to visit surrounding churches when called by them. Its purpose is to secure more consecrated workers for the field and to secure pledges for the Wisconsin field. band consists of Bro. Bruce Sisters Ida Ward and liams and They have already Elizabeth Snider. received calls from a large number of surrounding churches and are now making dates with them. They will be gone a great deal on Sundays from now on until spring.

Our Sunday school and Missionary Society keep two missionaries in India and this year we expect to help a great deal in the Wisconsin field.

Mt. Morris, Ill. C. W. Slifer.

Botetourt Normal College.

Our Mission Band meets each Sunday evening before young people's meeting. Although we number but ten, each one is consecrated to the work and alive to the purpose of the band, which is, at least the kindling of a greater love for degraded souls within our own hearts and then to broaden out and work as knowledge unfolds to us.

Our plan of work, at present, is the discussion of subjects vital to the missionary world, thus giving us a keener insight into the missionary problem.

We keep in personal correspondence with some missionary in the foreign field, and have one member appointed to report to the band any news of missionary interest.

We hope more good than we know may spring from this organization.

Jessie O. Harter, Sec.

Daleville, Va.

. 38

Canton Bible Institute.

Soon after the opening of school, on Sept. 11, the members of the Missionary Society met to reorganize and to plan the work for the coming year. society decided to study the book entitled, "Daybreak in the Dark Continent," meeting every two weeks on Tuesday evening. Prof. Young is our instructor. The interest manifested in this society by the students is very commendable. New names have been added until almost the entire school is enrolled. By the study of this book we hope to gain a more extensive knowledge on the subject of "Missions," and our aim shall be to make this knowledge practical in our own communities as well as in the more distant fields. movement is on foot at present to open up a mission in one of the neglected districts of our own city. By this means our workers will obtain an experience in actual city mission work, such as can not be had from the study of books alone, and at the same time, the Gospel will be brought to some who, perhaps, have been neglected.

Galen B. Royer expects to be with us a part of our special Bible term, the first two weeks of January and give us some missionary talks. This Bible term promises to be very helpful to us as students as well as to those in local churches, who are planning to be here.

At our last meeting we considered the subject of "Bible Study for Personal Spiritual Growth," which proved to be intensely interesting. Some of the hindrances to this work were discussed, and also its benefits. It was testified by those who have proven it; that the benefits derived therefrom, when all obstacles are overcome, are most help-This subject, really, lies at the bottom of all our Christian service. When the followers of Christ once see the need of, and practice daily Bible study and devotion, many of the problems which so perplex us to-day, will be solved. Revivalists will then not need to spend a week in reviving church members, and mission boards will not need to call so long for workers and means. Churches will be built up instead of declining, and many souls will be won for Christ. Cora May Horst.

Canton, Ohio.

¥.

Bridgewater College.

The Mission Study Class is doing excellent work. The number is increasing, the interest grows and spirituality deepens with each meeting. No students could manifest a stronger purpose to accomplish something in their class work in any study than do these. Much good is sure to result from the work. For the interest and large number, much credit is due our efficient leader, Prof. Flory.

The scholarship of the Missionary Society is now being used by a young sister preparing for city work. In addition, the Mission Band has worked up a scholarship for the year. This is now taken up by a young brother, one who could not have come without it. We here wish to thank those who have so willingly assisted the Missionary Society

and Band in offering these scholarships.

The meetings of the Missionary Society have been attended by more students and also more friends from outside the college than any previous year. Those who have been on the programs have worked up their duties well. We have had a series of lectures on China and now we are completing a study of different fields in the homeland.

Other religious life has been strengthened also. The preaching service has never been known to be better. The sermons are strong and able, bearing with them a high spiritual tone. Sunday school has a better attendance than other sessions. A lively interest is manifested throughout all classes and the collections are in proportion to the attendance and we expect much good from our Sunday school.

In a word, the outlook about the college for higher Christian attainments, is excellent; the students are looking in the right direction and we are sure that they will not be disappointed in their search for that which is true and beautiful in life.

F. J. Wampler.

Bridgewater, Va.

MISSIONS IN THE SUNDAY SCHOOL

Dec. 2, Jesus Before Pilate. Luke 23: 13-25.

Perhaps no greater trial comes to any one than the one from a semi-believing people. The Jews believed in part, but could not take in the Christ before Pilate. Pilate himself saw He was guiltless, and in no way worthy of death; yet he did not believe on Him strong enough to lay aside other personal interests and carry out his convictions.

On the mission field, in pagan lands there is much religion and worship. They seek God,—do it through idols and lose entire sight of the God by adoring the idol. The God of the Christian is all right, and yet not sufficiently all right for them. Jesus is on trial through the missionaries representing Him, and Pilate-like He is often crucified.

The missionaries are on trial instead of Christ. Heathen officers will show a kindly face toward them, and do behind their backs all possible to retard them. Then comes the patience of endurance, standing quietly and suffering the wrongs and the scorn until suffering is over and victory is won.

Don't be so much concerned to-day about Pilate's course and conduct. Study him to catch the meaning and awful result of the same thing going on in the world to-day,—perhaps in the life of

some reader who thinks he is a Christian, when in part only he recognizes Christ and in part serves self and selfish interests as did Pilate.

.38

Dec. 9, Jesus on the Cross. Luke 23: 33-46.

Crucified! Ah, yes. Suffered, endured and then died! "For me?" "Yes, but not you only." "For my brothers and sisters?" "Yes, but not for them alone either." "For my friends and neighbors, then?" "Yes, for them and not for them alone either." "For those in my country, including the dark corners of our cities?" "Yes, for them, but not for them alone, by any means." "Well, pray, for whom was he crucified?" "For the world of lost souls. For the African in the United States no more than for the African in Africa. For the wretched in city life no more or less than the wretched in every land and clime." This thing of thinking that Christ's efficacy is for certain ones is all wrong. "God so loved the world that he gave his only begotten Son." This thing of a Christian narrowing himself down to a field smaller than God has declared is wrong. It may be that he can do best by specializing in his endeavors, but not so in the scope of his prayers.



Shelby county meetinghouse, near Cherry Box, Mo. This new house was dedicated Aug 12, 1906. Abram Wolfe and G. M. Lauver taking part in the services.

J. H. Keller is elder in charge. This was a mission point up to about three years ago. Present membership forty with an evergreen Sunday school.

It was Hudson Taylor who when entering upon prayer always took the fields most remote from China and praying earnestly for their needs, he finally came to his own field. When asked why, "Ah," said he, "I must not grow narrow in my desire for salvation." Christians to-day disregard the powers of the Cross, limit them in their own minds, just by the way they pray and think, and God is displeased.

Dec. 16, Jesus Risen From the Dead. Matt. 28: 1-15.

Beautiful picture is it when the women seeing Jesus fell at His feet and worshiped Him. But the moments of worship were not what the Master wanted just then. "Go, tell my brethren." It

is difficult to call up the full meaning of this command to these women. Loving the Master as they did before His death, greatly disappointed and bereft when He was laid in the tomb, their joy was overwhelming when they met Him. They wanted to worship Him. But worship is the secondary part of what Christ wants from each of his children. Or perhaps it might be better stated that the worship which pleases Christ the most is the worship of service in telling others the good news. "Go, tell my brethren,"-the disciples who had forsaken Him, denied Him, grew despondent over the outlook,-they, His brethren. So it is even to-day. Jesus is just yearning to have some faithful ones here and there over the land meet Him face to face, and in the radiance of



Sunday-school reunion held at Buck Creek Brethren Church, 2 miles south of Blountville, Indiana.

that revelation to go and tell a despondent church to awake and meet the Master. To awaken means the whole work of the church revived and a new era to dawn. The evangelists who go out having seen His face are doing a great work for the church.

.32

Dec. 23, Jesus is Risen. Luke 24: 36-53.

Jesus wants every Christian to begin telling this news right at home. To the disciples, home was Jerusalem. To the man of the tombs, "Go, tell them (his home people) what great things the Lord has done for thee." Home is the place to rectify your wrongs and start right. It takes courage and strength. But by God's help no such task is too great for any willing one.

But too many want to remain in their Jerusalem and there is the mistake. The lesson teaches that we shall begin at Jerusalem, but go out among all the na-

tions. It is perfectly right to begin at home, but as sure as you stay there in your endeavors and not reach out, spiritual death follows. This is practically the condition in too large a number of congregations. Sometimes persecution befalls the church staying in Jerusalem, but death is the most likely to occur; for God is not going to scatter a people who do not have life enough to seek the good at their own door. This point is beautifully illustrated by a small congregation in Indiana, Laboring under many disadvantages, its leaders never failed to keep before the minds of the members the larger fields of service. Faithful in the difficult field at home, the Lord has called more workers in the broader field of church service from this congregation than from any other congregation in the Brotherhood, save the school congregations. Why? Simply because being faithful in their Jerusalem, God saw their value and need in the larger field.



IF I KNEW.

If I knew the box where the smiles are

No matter how large the key, Or strong the bolt, I would try so hard 'Twould open, I know, for me.

Then over the land and the sea broadcast, I'd scatter the smiles to play,

That the children's faces might hold them fast

For many and many a day.

If I knew a box that was large enough To hold all the frowns I meet,

I would like to gather them, every one, From nursery, school, and street.

Then, folding and holding, I'd pack them in, And, turning the monster key, I'd hire a giant to drop the box

To the depths of the deep, deep sea.

* *

THE OTHER SIDE OF THE WORLD.

A dear little girl with a curly head Was tired of play and ready for bed; But before she could nestle down to rest, She wanted to see the sun set in the West.

"Oh, mamma, the sun is all gone!" said she.

"It's been shining all day for you and for me.

And now does it shine on the other side? Does it go to Japan when it seems to hide?

"When it shines, do the children there feel glad?

Do they know it's the very same sun I had? I've wished and I've wished I could look and see

If the girls over there are just like me.

"Are China and Africa where it goes?
Then it shines upon heathen girls, I s'pose.
Why are they heathen? and why do you say

I must give my pennies? And why must I pray?"

"My dear little girl," the mother replied, "The children who live on the other side

Have the same bright sun that we have had.

And when they see it they laugh and are glad.

"And in many ways they are much like you:

But I'll tell you this because it's true—
While the children there have the same
bright sun.

And watch it go down when the day is done,

"They have not the Light that comes from heaven—

The Light that God's own followers are given—

And that is the reason you give and pray. For the girls and boys so far away."

* *

—L. A.

LONGFELLOW'S LOVE FOR THE CHILDREN.

Awake he loved their voices And wove them into his rhyme; And the music of their laughter Was with him all the time.

Though he knew the tongues of nations
And their meanings all were dear,
The prattle and lisp of a little child
Was the sweetest for him to hear.
—James Whitcomb Riley.

× ×

GOD CARES FOR YOU.

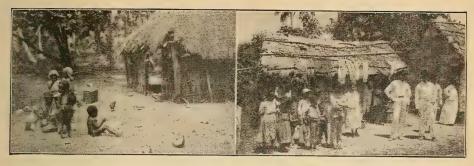
"Fear not, little flock"

Little children, all the day,
In your study, in your play,
Storms or sunshine all the way,
"He careth for you!"

When among the pillows white, Sweetly sleeping till the light, Through the dangers of the night, "He careth for you!"

If before your eyes shall wake Leave of earth your soul shall take, Still, dear one, for Jesus' sake, "He careth for you!"

-The Little Worker.



From "Down in Porto Rico," By George Milton Fowles. A Country Shack.

Eaton & Mains, Publishers. A Suburban Shanty.

CHILDREN OF PORTO RICO

By Mrs. Philo W. Drury in Missionary Advance.

Although Porto Rico is a very small island, it has a great many children. In passing through the town, children are to be seen on all sides. Among them are many sickly, unhappy-looking ones, the majority of the people being so poor that often proper medical care and treatment cannot be given to the little ones when sick or diseased.

The houses are set on the streets. which serve as the children's playground. No nice shady green lawns are to be seen. Most houses have a back yard of some kind, but there is no cool, green grass, and often no trees of any kind. These yards are often stony and unusually unattractive. True, in the homes of the rich and the well-to-do there are flower gardens, but such homes are not very numerous in most of the towns.

The majority of the children are darkskinned, but there are some who could easily be mistaken for American children. There is no distinctive style of dress, and only their language reveals their nationality. But when we came back from our vacation two years ago, even the conversation of a young boy whom we met on the boat deceived us into thinking he was an American. He had been in the United States four years, and during that time had attended

school where there were no other Porto Rican children. Not at any time had he heard his own language spoken, and he said he really found it difficult when he first came on board the boat to understand the Spanish conversation. He could talk with us much more easily than with the Porto Ricans. I think, however, that this boy was an exception. There are few who learn to speak English without any accent in so short a time.

Porto Rican boys and girls would like to go to school the year round. This is not, I think, because they are so unusually studious, nor is it because they do not like to play and have a good time. Most of the children come from homes (if they can be called such) and environments that are anything but attractive.

Here at Juana Diaz, we have a fine new school building containing six wellventilated rooms. The building is very pleasantly located, with a good playground where the boys and girls have been taught to play many American games. So I do not wonder that the children do not care for any vacation. but prefer to have school in session all year.

During this last year the boys have been very enthusiastic over baseball.



From "Down in Porto Rico," By George Milton Fowles.

A Village Street.

Eaton & Mains, Publishers.
A. City Patio.

Even the tiny tots of three and four years, playing in the streets, can be heard calling out, "Play ball," "One out," "Foul ball," etc. The boys and men of Porto Rico are very poorly developed physically, and show a great need of exercise and physical training.

Among other games that are played are basket-ball, hop scotch, prisoners' base, and games with bean bags. The two American teachers have spent considerable time during recreation hours and on Saturdays, directing and helping the children in their play.

Many of the Porto Rican children are bright and interesting. As a rule, they develop at a younger age than American children. Among our members are young people who conduct public services with ease and ability.

In all the principal towns of the island there are American teachers giving instruction in English, and there are few children who are not anxious to learn the language. Not long ago I listened to the principal of the school, one of the American teachers, conducting a geography lesson in English. It was the highest grade, and not a word of Spanish was spoken during the recitation, all questions and answers being given in English. The class seemed to understand the questions put to them, and answered with little hesitancy.

We have as members of our churches

and Sunday schools some of the brightest children and young people. Some of them are in the upper grades and others lead in their classes. Every year young people who pass a given examination are sent by the government to take a course of study in the United States. This last year a young girl who is a member of our church at Juana Diaz, passed such an examination and is now studying at Tuskegee Institute.

Two of the greatest vices among the boys of Porto Rico are gambling and cigarette smoking. When I think of the example that the very father and brothers of these young boys set before them, and of how they intentionally lead them astray sometimes, I am reminded of the words of Jesus which we studied in our Sunday-school lesson yesterday, "Whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck and that he should be sunk in the depths of the sea."

Juana Diaz, Porto Rico, July 2, 1906.

-Missionary Advance.

JE 36

CHILD'S WORK.

Each little child some love work find,
Each little hand and each little mind;
All can be gentle, useful, and kind,
Though they are little, like me and like
you.
—Susan Coolidge.

LITTLE JANIE'S CHRISTMAS PRAYER.

It was many years ago, one night in India, just before Christmas. There were not many missionaries there at that time. The Church did not care so much as it does now to send the heathen the good news about Christ as a Savior because the Church did not know about the heathen as it now knows.

Sometimes when I think about the little story I am going to tell you, I think, maybe, it was Janie's little prayer that, somehow, moved the world to greater knowledge in this matter.

Prayer is a wonderful thing. It is talking to God, feeling sure He hears and answers in His own wise way; feeling just as sure He will answer in the best way as we are if we come and ask the dear little mother to answer, when we ask something of her we know she can grant. Sometimes God says "No" when He sees we ought not to have our request granted; but He always says "Yes" when it is for His glory and for the good of the world.

Janie knew what prayer meant. Her father and mother were missionaries to India, under the care of the Scottish Church of Great Britain.

There had been a rebellion, and there was now drought and famine all about them. Hundreds of poor creatures had died, and others were dying from hunger and thirst. The hunger wolf had now entered the home of the good missionary's family. The last bit of rice had been cooked and the last piece of bread eaten. The missionary was sick, his wife worn and haggard, and little Janie faint and hungry.

One night, just before Christmas, the mother's heart was almost breaking. when because she knew not what to do for her sick husband, nor where to procure bread for herself and her famishing child, a thin arm stole about her neck and Janie's faint voice entreated: "Take me, and let me coodie doon in your arms, mither,"

Janie was quickly clasped close to her mother's bosom. "I am so tired. mither. I never was so tired before. I want to go and rest with Jesus. O, mither, I ache right here for all these poor people, and for father, and for you, mither," and Janie placed her thin hand upon her heart.

"O, but, my child," the mother cried, "I cannot spare you. Do I not hold you sweetly, my dearie?"

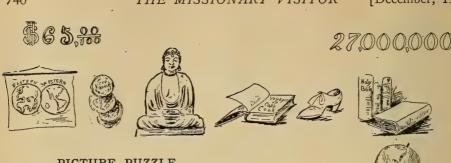
"Yes, mither, so sweetly, but I am hungry. You are hungry. All India is hungry. I know Jesus. So many of our poor people never heard of Him. I want to go nearer Him, so that I can tell Him about them better and oftener. If I could coodie doon in His arms, then I could tell Him I came from India, and how dreadful it is here for the poor people."

The mother sobbed as she held her child closer to her heart.

"Put me doon in my bed, mither," whispered Janie, after a while. "Now. mither, put your face doon to mine and hear my prayer. To-morrow will be Christmas, and I shall pray in heavenbetter-better than here: 'Now I lay me doon to sleep '-I pray-I pray-thee, Lord God-bless father. Bless mither. God-bless-bless India. God, dear God -send-send more missionaries-send them to-to "-but the prayer was finished in another world. Janie had gone to the Savior, who took the little one into His own arms, where she could "coodie doon" and be at rest. No more hunger and thirst for little Janie.

It was only the next morning-Christmas morning-that relief and help came for the sick missionary and his burdened wife.

The dreadful rebellion ended, and all the Christian world began to look not (Continued on page 740.)



PICTURE PUZZLE.

(Fill each space with something represented in the picture).

William Carey: A Hero of India. It was on () that the first English missionary started for India. No one had asked him to go; many had tried to keep him at home. It was read-) and the (that made him a missionary. One book told him of strange countries, the other held the plain command to carry the Gospel to every creature. His trade was making () and above his bench hung a () and a) made of bits of leather. These reminded Him of the needs of the world

Carey prayed and pleaded with the church to send him, and at last (

) was given, and the first missionary society was formed in England. The captain of one (fused to carry a missionary, for English merchants were afraid they would make) if the natives became Christians, and these merchants troubled him in many ways. India is the "land of (.),"—3,000,000 gods are worshiped. Little children were thrown into the Ganges River as a heathen sacrifice, and eaten by crocodiles. Carey worked until the practice was stopped. He opened the first primary school; later, one hundred others; he translated the Bible for () people, set up a printing press and founded colleges. At a meeting held in England before

Carey sailed, one speaker said that India was like a vast gold mine, which seemed

almost as deep as the center of the earth, and asked, "Who will venture to

explore it?" "I will go down," said Carey, "but you must hold the ropes." He meant that the people at home must help him while he was in India.

LITTLE JANIE'S CHRISTMAS PRAYER.

(Continued from page 736.) only toward India, but toward all heathen lands.

Sometimes when we read of the wonderful work that is being done in foreign lands, we wonder who has the greatest part and lot in the work-some rich man's silver and gold or the children's pennies; some bishop's sermon, or some little girl's or boy's prayer?

In God's great work of bringing the world to Himself, no one can tell what is "great" or what is "small," so we keep right on, unselfishly working, letting God weigh and measure. Whatever we do, we must never stop giving, working and praying.-Mrs. C. F. Wilder, in Heathen Children's Friend.



The General Missionary and

ACKNOWLEDGMENTS



All things come to Thee, O Lord, And of Thine own have we given Thee.

Offerings are asked to sustain missions on the frontier in the various parts of the United States under the General Board, to aid the forty-seven districts of the Brotherhood in their respective fields, to support the work in Sweden, Denmark, France, Switzerland and India. The workers on the fields labor for a support, the members of the General Missionary and Tract Committee give their services free.

A copy of the Visitor marked "Sample" is sent to each person from whom money has been received within the time of the acknowledgment herewith made. Should any one thereby get two copies, please hand one to a friend.

See that the amount appears properly herewith. In case it does not, write at once to the Committee.

All mission funds for general work should be sent to and in the name of General Missionary and Tract Committee, Elgin, Ill.

John Spicher, Wilgus, \$10; D. B. Hostetler, Chambersburg, \$1.05, ...

Tract

Committee acknowledges receipt	or the	Eastern District, Individuals.		
following donations received during	ng the	Mrs. J. T. Myers, Philadelphia,		
	-8	\$3.60, A. S. Hottenstein, E. Peters-		
month of October, 1906.		burg, Marriage Notice, 50 cents; M. C. Swigart, McVeytown, Mar-		
WORLD-WIDE MISSION.		riage Notice, 50 cents,	4	66
WORLD-WIDE MISSION.		Missouri—\$65.68.	-	01
Indiana—\$116.43.		Middle District.		
Northern District, Congregations.		Churches of Middle District,	65	6
Rock Run, \$38.51; North Liberty,	F0 04	Illinois—\$48.23.	00	,0
\$15.33,	53 84	Northern District, Congregation.		
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Lawrence Christner, Scottdale, \$1; Emma H. Weigley, \$1; Har- riet Reed, Morgantown, \$15; O. W.		Miller, McPherson, 50 cents,	4	0
\$1; Emma H. Weigley, \$1; Har-		Northeastern District, Individuals.		
Paed Morgantown %5: Amanda		T. A. Eisenbise, Morrill, Marriage Notice, \$1; W. A. Kinzie, Lone Star, 25 cents; J. F. Hantz, Abilene,		
Reed, Morgantown, \$5; Amanda Roddy, Johnstown, \$1; J. W. Fy-		Star 25 cents: T F Hentz Abilene		
ock, Purchase Line, \$1; S. N. Shob-		Marriage Notice, 50 cents,	- 1	7
er, Somerset, 50 cents,	24 50	Virginia—43.79.	_	
Middle District, Congregations,		Second District.		
Lewistown, \$3.90; Spring Run,		Mission Board,	14	44
\$7.86,	11 76	Congregation.		
Individuals.		Cook's Creek, Marriage Notice,		50
H. J. Shallanberger, McAlister-		Sunday School.	0.77	0.
ville, \$5; Wm. E. Bowman, Orbisonia, \$1; A Sister, Altoona, Marriage		Glade,Individuals.	27	3
Notice, 50 cents,	6.50	P. B. Williams, Bridgewater,		
Southern District, Individuals.		Marriage Notice, 50 cents: Novella		

Utz, Port, \$1,	1 50	INDIAN ORPHANAGE.
Iowa\$19.41,		Pennsylvania—\$44.00.
Northern District, Congregation. Sheldon,	16 16	Middle District., Individuals. C. X. Avis,
Individuals. W. N. Glotfelty, Libertyville, 50		C. X. Avis,
cents; W. H. Lichty, Waterloo,	1 00	Western District, Individual. M. W. Reed, Mt. Union, 16 00
W. N. Glotfelty, Libertyville, 50 cents; W. H. Lichty, Waterloo, Marriage Notice, 50 cents, Middle District, Individual. Ida M. Doty, Missouri Valley,		Southern District. Sisters' Circle of Waynesboro, 16 00
Southern District. Individuals.	1 25	Kansas—\$25.15. Southwestern District, Sunday School.
W. W. Folger, Osceola, Marriage		Slate Creek, 9 15 Individuals.
Southern District, Individuals. W. W. Folger, Osceola, Marriage Notice, 50 cents; C. E. Wolfe, So. Ottumwa, Marriage Notice, 50	1 00	Mr. & Mrs. B. F. Stutzman, Mc-
North Dakota-\$17.30	1 00	Pherson,
Congregation. Salem,	11 30	Northern District, Congregation. Rockingham,
T., 32-2 3-2 3		Indiana-\$13.00.
Annie Zook, Rocklake, \$1; Luverne Stauffer, Rocklake, \$1; Mary Deal, Brumbaugh, \$1; Lydia Deal, Brumbaugh, \$1; Ben Robinson, Ellison, \$1; John McCartney, Rocklake, \$1,		Northern District, Sunday School. Class No. 9, Elkhart City, 13 00
Brumbaugh, \$1; Ben Robinson, El-		Michigan—\$12.00. Sunday Schools.
lake, \$1,	6 00	Woodland, \$8; Sunfield, \$4, 12 00 Nebraska—\$9.61.
Colorado—\$7.50. Sunday School.		Individual. Jennie Lichty, Carleton, 9 61
Fruita,	7 50	Oklahoma—\$8.00.
Washington—\$3.60. Individuals.		10Wa-\$8.00.
Mrs. Dora Whitaker, Bremerton, \$2.60; Helen Moomaw, Seattle, \$1,	3 60	Southern District, Individual. Bertha Gillam, Ollie,
Nevada-\$3.00.	0 00	West Virginia—\$3.45.
Individual. Miss Francis Fisher,	3 00	Second District, Congregation. Beans Chapel,
Idaho-\$2.30.		Individual.
Sunday School. Nampa,	2 30	Susie E. Reber,
Oklahoma—\$2.10. Individual.		Individual. Prudence Miller, New Rockford, 2 00
Sister Kincey,	2 10	Total for October, \$ 143 21
Maryland—\$2.00. Eastern District, Individuals. Frank and Maxie McDowell,		Total for October,\$ 143 21 Previously reported, 1968 17
Frank and Maxie McDowell, Ridgley,	1 35	Total for the year so far,\$2111 38
Ridgley, Sunday School. Benshoff Hill,	65	INDIA MISSION.
Ohio-\$2.00.		Canada—\$32.50. Individual.
Northeastern District, Individuals. D. B. Hoff, Orrville, \$1; J. F. Shidler, Cambridge, \$1,		D. A. Peters, Alpha, Sask 32 50
Shidler, Cambridge, \$1, Oregon—\$1.50.	2 00	North Dakota—\$1.30. Brumbaugh Christian Workers, 1 30 Pennsylvania—\$1.20.
Individuals.		Middle District, Sunday School.
J. N. Roberts, Myrtle Point, \$1; S. P. VanDyke, Newberg, Mar- riage Notice, 50 cents,	1 50	Kineisley, 1 00 Individual.
Michigan—\$1.50.	1 50	Geo. M. Bennett, Artemas, 20
Sunday School. East Thornapple,	1 50	Colorado—\$5.00. Sunday School. Rockyford, 5 00
West Virginia-\$1.00.	_ 00	
Second District, Individual. Sarah L. Ihleman, Maysville,	1 00	Total for October,\$40 00 Previously reported, 391 12
Texas—\$1.00. Individual.		Total for the year so far, \$ 431 12
Sylvester Davis, Royse City,	1 00	PORTO RICO.
Canada—50 cents. Individual.		North Dakota—\$22.20.
Abram Buck, Francis, Sask., Marriage Notice,	50	Congregation. Egeland, 22 20
Nebraska-50 cents.		Total for October,\$ 22 20
Individual. A. D. Sollenberger, Pickrell, Mar-	•	Previously reported, 2 00
riage Notice,	50	Total for the year so far,\$ 24 20
Total for October,\$ Previously reported, \$2828.07	451 60	BROOKLYN MEETINGHOUSE.
Less Martin Ulrich		Indiana—\$10.50.
A. M. pledge, 10.00 2		Middle District, Sunday Schools. West House of Eel River, \$6.50, Primary Class of Loon, \$1, 7 50
Total for the year so far,\$3	269 67	Primary Class of Loon, \$1, 7 50

December, 1906] THE MISSI	ONA
Individual.	
Northern District, Individual.	00
Ψ 11g 111ta φυ.υυ.	00
Second District. Mission Board, 5	00
Pennsylvania—\$1.05. Western District, Individual.	
Amanda Roddy, Johnstown, Illinois—\$5.00.	
Northern District, Individuals. Joseph Arnold and Wife, Lanark, 5	00
West Virginia—50 cents. Second District, Individual. Sarah L. Idleman, Maysville,	50
	05
Total for October,\$ 22 Previously reported,\$ 430	09
Total for the year so far,\$ 452	14
COLORED MISSION.	
Missouri—\$10.00. Northern District, Individuals. J. H. and Annie Keller, Cherry	
Box,	00
Individual. Mrs. Dora Whitaker, Bremerton, 3	00
West Virginia—\$1.35.	
Second District, Individual. M. P. Snuffer, Ghent,	
Total for October,\$ 14 Previously reported, 143	
Total for the year so far,\$ 157	74
BULSAR MEETINGHOUSE.	
Indiana	
Indiana—\$6.94. Middle District, Sunday School. Primary Class of Loon, \$2; Loon Creek, \$4.69,	69
Indiana	69
Indiana—\$6.94. Middle District, Sunday School. Primary Class of Loon, \$2; Loon Creek, \$4.69, 6 Individual.	25
Indiana—\$6.94. Middle District, Sunday School. Primary Class of Loon, \$2; Loon Creek, \$4.69, 6 Individual. A. M. Snoberger, Huntington, Total for October, \$6	25 94 19
Indiana—\$6.94. Middle District, Sunday School. Primary Class of Loon, \$2; Loon Creek, \$4.69,	25 94 19
Indiana—\$6.94. Middle District, Sunday School. Primary Class of Loon, \$2; Loon Creek, \$4.69,	25 94 19
Indiana—\$6.94. Middle District, Sunday School. Primary Class of Loon, \$2; Loon Creek, \$4.69,	25 94 19 13
Indiana—\$6.94. Middle District, Sunday School. Primary Class of Loon, \$2; Loon Creek, \$4.69,	25 94 19 13
Indiana—\$6.94. Middle District, Sunday School. Primary Class of Loon, \$2; Loon Creek, \$4.69,	25 94 19 13
Indiana—\$6.94. Middle District, Sunday School. Primary Class of Loon, \$2; Loon Creek, \$4.69,	25 94 19 13
Indiana—\$6.94. Middle District, Sunday School. Primary Class of Loon, \$2; Loon Creek, \$4.69,	25 94 19 13
Indiana—\$6.94. Middle District, Sunday School. Primary Class of Loon, \$2; Loon Creek, \$4.69,	25 94 19 13 00 00 07 07
Indiana—\$6.94. Middle District, Sunday School. Primary Class of Loon, \$2; Loon Creek, \$4.69, Individual. A. M. Snoberger, Huntington, Total for October, Previously reported, CHINA MISSION. Maryland—\$4.00. Eastern District, Individual. W. H. Swam, Beckleysville, Total for October, Previously reported, Total for the year so far, Total for October, Previously reported, Total for the year so far, Total for October, Total for	25 94 19 13 00 00 07 07
Indiana—\$6.94. Middle District, Sunday School. Primary Class of Loon, \$2; Loon Creek, \$4.69, 6 Individual. A. M. Snoberger, Huntington, Total for October, \$6 Previously reported, \$803 Total for the year so far, \$810 CHINA MISSION. Maryland—\$4.00. Eastern District, Individual. W. H. Swam, Beckleysville, 4 Total for October, \$71 Total for the year so far, \$75 INDIA HOSPITAL. Indiana—\$2.25. Middle District, Sunday School. Primary Class of Loon, 2 Individual. A. M. Snoberger, Huntington,	25 94 19 13 00 00 07 07 07
Indiana—\$6.94. Middle District, Sunday School. Primary Class of Loon, \$2; Loon Creek, \$4.69, 6 Individual. A. M. Snoberger, Huntington, Total for October, \$6 Previously reported, \$803 Total for the year so far, \$810 CHINA MISSION. Maryland—\$4.00. Eastern District, Individual. W. H. Swam, Beckleysville, 4 Total for October, \$4 Previously reported, \$71 Total for the year so far, \$75 INDIA HOSPITAL. Indiana—\$2.25. Middle District, Sunday School. Primary Class of Loon, 2 Individual. A. M. Snoberger, Huntington, Total for October, \$2 Previously reported, \$2	25 94 19 13 00 00 07 07 07
Indiana—\$6.94. Middle District, Sunday School. Primary Class of Loon, \$2; Loon Creek, \$4.69, 6 Individual. A. M. Snoberger, Huntington, Total for October, \$6 Previously reported, \$803 Total for the year so far, \$810 CHINA MISSION. Maryland—\$4.00. Eastern District, Individual. W. H. Swam, Beckleysville, 4 Previously reported, 71 Total for October, \$4 Previously reported, 71 Total for the year so far, \$75 INDIA HOSPITAL. Indiana—\$2.25. Middle District, Sunday School. Primary Class of Loon, 2 Individual. A. M. Snoberger, Huntington, Total for October, \$2 Previously reported, 327 Total for the year so far, \$329 PHILIPPINE MISSION. Oregon—\$2.00.	25 94 19 13 00 00 07 07 07
Indiana—\$6.94. Middle District, Sunday School. Primary Class of Loon, \$2; Loon Creek, \$4.69,	25 94 19 13 13 00 00 07 07 07 00 00 07 07 00 00

BROOKLYN MEETINGHOUSE FUND.

For October 1906.

Indiana .- Lancaster Sunday School, \$3.07; Sister Kilmor, \$1; Sarah Whitmer, \$2.

Illinois.—Charlotte Harley, \$5; Catherine Miller, \$5.

Kansas .- Mary Hickerson, \$3: Susan Miller \$2.

Maryland .- Curtis and Annie Gonker \$4. Missouri.-J. R. Ullery, \$1.

Michigan.—Sallie Butler Lake View Church, \$7.23. and Son \$2:

New York.—Richard Seidel, \$1; Louella Rambo, \$1.

Nebraska .-- North Beatrice Sunday School

Nebraska.—North Beatrice Sunday School, \$7.46.
North Dakota.—Bowbells Sunday School, \$1.90; J. A. and Mary E. Weaver, \$3.10.
Ohio.—W. A. and Louisa Murray \$10; Minnie D. Engle, \$2.
Pennsylvania.—J. O. Moser, \$2; Samuel H. Hess, \$5; Ligonier Sunday School, \$5; Palmyra Aid Society, \$2; Kimmel Sunday School, \$5; Mrs. Ezra Reish, \$1; D. L. Martin and Wife, \$20; Tilly Stehman,\$1; Anna Missley, 50 cents.
Virginia.—Bettie V. Miller, \$2; Grace Racer, \$1.40; Nellie Mauck, \$1.30; Nina Heiston, \$3; Ezra and Maurice Walters, 50 cents; Frank and Jessie Judd, \$1.21.

CORRECTION.

C. E. Kinzie, Troutville, Va. should have credit for \$10 in August report instead of C. E. Nye.

Total received for October, \$112.67.

J. Kurtz Miller.
5901 Third Ave., Brooklyn, N. Y.

CONTRIBUTIONS TO ST. JOE MISSION.

Following is a full report of all the mon-ey solicited by Sister Mabel Kennedy for the South Saint Joseph meetinhouse. The the South Saint Joseph meetinhouse. The South Saint Joseph church wishes to thank the churches for responding to our call for help in building our church and hope the dear brethren and sisters will still continue to remember us in our work by sending us clothing and praying for the work in this great and wicked city. Amount resident from states and churches ceived from states and churches.

Illinois.

Elgin, \$24.85; Shannon, \$7.15; Silver Creek, \$54.14; Waddams Grove, \$28.80; Lanark, \$50.20; Franklin Grove, \$144; Pine Creek, \$52.29; Milledgeville, \$35.65; Okaw, \$112.25; Cerrogordo, \$103; Oakley, \$40.30; Macoupin Creek, \$29.25; West Otter, \$16.25; Sugar Creek, \$23.55; Woodland, \$7.50; Cherry Grove, \$47.85; Yellow Creek, \$37.25; Pleasant Hill, \$56.10.

Missouri.

Wakenda, \$34; Fairview, \$8.25; Plattsburg, \$61.90; Rockingham, \$91.25; Pleasant Hill, \$13; Pleasant View, \$26.50; J. E. Ellenberger, Logcreek, \$1; Bethel Church, \$91.25; Bro. Sapp and family, Shelby Co., \$3; D. A. Miller, Kitter, \$5.

Nebraska.

South Beatrice, \$61.40; Beatrice, \$2; H. J. Bryant, \$1.

Rangag

Rock Creek, \$42.60; Sabetha, \$21.05; Morrill, \$16.50; Newton, \$24.01; Wichita, \$22.25;

Eden Valley (both churches), \$100; Slate Creek, \$42.32; Pleasant View, \$24.75; Kansas Center, Lyons, \$45; Nickerson, \$35; Monitor, \$56.20; Ramona, \$40; Walton, \$22.50; Peabody, \$15.25; Waldron, \$10.

Indiana.

Mexico, \$57.40; Upper Deer Creek, \$17.75; Howard, \$28.52; Bachelor Run, \$43.65.

Iowa.

Waterloo, \$174; Grundy county (both churches), \$109; Garrison, \$80.10; Dry Creek, \$12.08.

Sister Kennedy will later on give a report of the money she solicted for the Mission

Mrs. H. G. Kennedy, Solicitor, So. St. Joseph, Mo.

D. S. Beanblossom, Treasurer.

* *

The Church in Liberia.

According to "Liberia and West Africa" the number of churches in that field are forty-eight; total membership 3.528; number of Sunday-school scholars. 2.752; officers and teachers in the Sunday schools, 630. Value of church properties and parsonages, \$73.673.00. estimated population in this territory is The tribal religions are 1,520,000. divided between Fetichism, Paganism, and Mohammedanism. The protestant denominations represented in this field are Methodists, Episcopalians, Protestant Episcopalians, Presbyterians, Baptists, African Methodists, Zion Methodists, Lutherans and the Church of Christ.

42 42

Home Mission Heroism.

Nearly two years ago, a young man from Kansas went to the headquarters of his home mission society in New York city. "I am to graduate from the seminary in a few weeks," he said, "and I want you to send me somewhere for work."

"Where do you want to go," the secretary asked. He half feared the answer. Probably he would ask to be sent to New Jersey or New York city!

"Send me to the hardest place you

have," he pleaded.

"You're the very man I've been looking for," said the secretary. "I'm going to send you seven hundred miles into the interior of Alaska, where the thermom-

eter in winter goes down to seventy degrees below zero, and stays there." Then he looked to see if the candidate flinched.

"That suits me! But do I have to go alone?"

The secretary's eyes twinkled. "That depends on her," he said.

The student left the office. Two weeks later he returned with her. She was a beautiful, cultured young woman. The secretary resolved to test her also. "You know where you are to go? You know that the thermometer goes down to seventy below,—that your only neighbors will be miners and Indians,—that you can count on hearing from home only once, or at most twice, each year,—that you will have to build your own log cabin and make your own furniture?"

"Yes, we know all that. When can we go?"

They were sent out very soon. From away up the Yukon they wrote that on account of a war between the steamship lines there had been no boats up the river into the interior. "We might have waited weeks, so we have bought a canoe, and will proceed at once to the camp at our station. If you don't hear from us again you'll know we're at the bottom of the Yukon."

A few months later came another letter. "We are not at the bottom of the Yukon. For seven hundred miles we rowed by day and floated by night (the mosquitos would have devoured us if we had camped). Now our cabin is up, our furniture is made and in place. You should see my wife with the native boys and girls around her while she plays and sings: you should see her in the Sunday school; you should see her preaching while I am off itinerating. There is plenty to do."

Next time I am worried about conditions in my own field I intend to take a tonic. If I think of these heroes of the frontier mission field, surely my complaints must be silenced.—The Rev. John Faris, St. Louis, Mo., in S. S. Times.

Ministerial Bureau

The following is a list of congregations who are seeking for a minister to preach for them. Any minister desiring to apply for a place may learn more about these localities by himself registering. There is no expense connected with the Bureau.

No. 1. Ohio.—44 members; 2 meetings per month; attendance, 16; 1 Sunday school, attendance, 20; 1 house, seating 250.

No. 2. Arkansas.—33 members; 6 meetings per month; 1 Sunday school; 1 prayer meeting; 1 house, seating 150.

No. 4. Arkansas.-6 members.

No. 5. Arkansas.—17 members; 1 appointment; 3 meetings per month; attendance, 45; 2 Sunday schools, attendance, 30; 1 house, seating 300.

No. 6. Arkansas.—37 members; 2 appointments; 3 meetings per month, attendance, 45; 2 Sunday schools, attendance, 45 and 35; 1 house, seating 300.

No. 7. Ohio.—25 members; 1 appointment; 1 meeting per month, attendance, 30; 1 Sunday school, attendance, 10; 1 house, seating 400.

No. 8. Indian Territory.—25 members.

No. 9. Iowa.-21 members; 1 appoint-

ment; 1 meeting per month, attendance small.

No. 10. Iowa.—18 members; 1 Sunday school, attendance, 25.

No. 11. Iowa.—28 members; 2 appointments, attendance small; 1 summer Sunday school, attendance small.

No. 12. Ohio.—25 members; 1 appointment per month; attendance, 15; 1 house, seating 200.

No. 13. Illinois.—105 members; 2 appointments each Sunday; attendance, 150; 1 Sunday school, attendance, 55; 1 prayer meeting, attendance, 35; 1 house, seating 325.

No. 14. Iowa.—9 members; 1 appointment per month; 1 house.

No. 15. Pennsylvania.—175 members; six to eight appointments; at central house attendance, 120; 2 Sunday schools.

No. 16. Louisiana.—9 members; four appointments; 1 Sunday school.

All correspondence concerning the Eureau should be addressed to the

General Missionary and Tract Committee, Elgin, Illinois.

OUR ANNUITY PLAN

Makes it possible for any member to give to the Lord, while living, what he or she desires to give after they have died, and still realize a fair income from the gift while living.

These are the advantages we can assure anyone:

- 1. Safety.
- 2. Income promptly on January and July first of each year.
- 3. A fair rate of interest depending upon age of annuitant.
- 4. No care of investing the money.
- 5. No money lying idle.
- 6. When annuitant is gone to the better world, his money here has gone to the best of uses,—for missionary purposes.

.....The only question for the reader to settle is this: "Do I want the Lord to have back any of what He has blessed me with? If so, how much."

That settled, the Committee can show you how it may be done. Hundreds have arranged on this plan and EVERYONE is pleased. Write asking for information on the annuity plan.

Address:

GENERAL MISSIONARY & TRACT COMMITTEE,

ELGM. ILLINOIS

